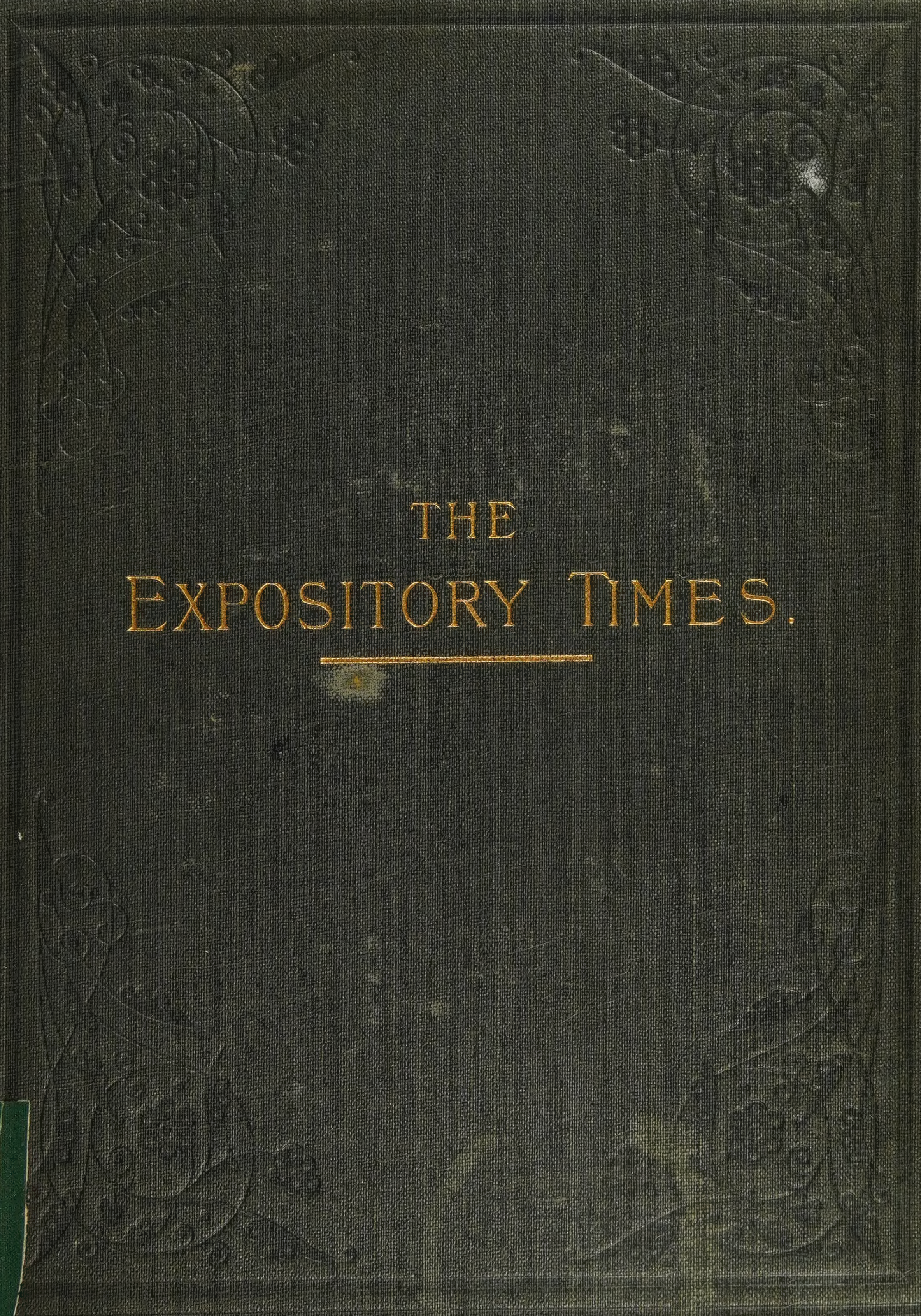

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

About the end of this month there will be published the first volume of a Dictionary of Christ and the Gospels. It is edited by the Editor of *The Expository Times* and the *Dictionary of the Bible*, with the assistance of the Rev. John A. Selbie, D.D., and the Rev. John C. Lambert, D.D. It is to consist of two volumes.

The idea of editing a Dictionary of Christ and the Gospels came to the Editor of the *Dictionary of the Bible* as the last volume of that Dictionary was passing through the press. The *Dictionary of the Bible* seemed at first to contain everything that was necessary. It contained some things, such as a series of most important articles in Biblical Theology, which could not be found in any other Dictionary. But, as the work drew to a close, the Editor felt that there was still one subject which, in consideration of its importance, might almost be said to have been neglected. That subject was Christ.

It is true there were many articles on Christ. There was especially Dr. Sanday's great article. There were articles also on the Incarnation, on various aspects of the Life and Teaching, on the Cross, Resurrection, and Ascension. There were as many articles, perhaps, as any Dictionary of the Bible could be expected to contain. Still, the Editor felt that no justice had been done to Christ.

He felt it as a preacher. Is not Christ the subject of all our preaching? Yet how many are the things about Christ which belong to the province of the preacher, and upon which all Dictionaries of the Bible are silent. We have to preach about Abiding in Christ; about Christ being from Above and we from Below; about the power of Absolution conferred upon the Church of Christ; even about the question whether, and in what sense, Christ used Accommodation in His intercourse with His contemporaries; about the extent of Christ's Activity; about His teaching on Affliction; about His Agony; about the Amazement of the people at His wonderful works, and His own Amazement at their wonderful unbelief; about His encouragement and discouragement of Ambition; about His Announcements of Death; about the Annunciation; about the Apparition which came to the disciples on the Sea of Galilee, and all the thoughts they had of the nearness of a spirit world; about the Appreciation of Christ in the Gospels, throughout the history of the Church, and in our own day; even about Arbitration, and how He both declined and encouraged it; about Abgar, Aristeas, and Aristion; about His Arrest; about His attitude to Asceticism; about the Attraction of Christ;

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about His ATTRIBUTES; about the AUTHORITY OF CHRIST, and AUTHORITY IN RELIGION; about the AVE MARIA; about the AWE which was felt even by those who came into incidental contact with Him.

These are in the first letter of the alphabet. Running on, we come upon BABE, BACK TO CHRIST, BANQUET, BAPTISM OF CHRIST, BEAM AND MOTE, BEAUTY, BEGETTING, BEGGAR, BELIEF, BELOVED, BENEDICTION, BENEDICTUS, BENEFACTOR, BENEVOLENCE, BETRAYAL, BETROTHAL, BIER, BILL, BINDING AND LOOSING, BIRTH OF CHRIST, BLINDNESS, BLOOD AND WATER, BOSOM, BOY, BOYHOOD, BOYHOOD OF JESUS, BREATHING, BROTHERHOOD, BUFFETING, BUILDING, BUSINESS.

These topics are all new. Take one letter more. Some of the new topics in C are of particular importance. We find CALENDAR, CALLING, CARE, CELIBACY, CENSUS, CERTAINTY, CHANCE, CHARACTER, CHARACTER OF CHRIST, CHIEF PRIEST, CHILDHOOD, CHOICE, CHOSEN ONE, CHRIST IN ART, CHRISTIANITY, CIRCUMSTANTIALITY, CLAIM, CLAIMS OF CHRIST, COMING TO CHRIST, COMMANDMENTS, COMMISSION, COMMON LIFE, COMPLACENCY, CONDEMNATION, CONFESSION OF SIN, CONSCIOUSNESS, CONSIDERATENESS, CONSOLATION, COSMOPOLITANISM, COURTESY, COWARDICE, CHRIST AS CREATOR, CRITICISM, CROSS-BEARING, CROWD, CROWN OF THORNS, CRUCIFIXION, CRY, CURES.

We have to preach upon these things. Yet no Dictionary of the Bible contains them. No Dictionary of the Bible could possibly contain them all. It simply means that, indispensable as a good Dictionary of the Bible is, it is not enough for the preacher. The DICTIONARY OF CHRIST AND THE GOSPELS is first of all a preacher's dictionary.

Its authors are preachers. First, they are scholars. For without scholarship the work would be worthless. But they are scholars who know how much more it needs to be a preacher.

The articles are all new. Even when their titles are the same as the titles of articles in the *Dictionary of the Bible*, they are new. They are written by new men, and with a new purpose. Some of them are confined in their scope to the Gospels. Within these limits they are accordingly fuller than the corresponding articles in the *Dictionary of the Bible*. Others have a wider range. They are not limited even to the Bible, but gather together whatever touches Christ in all the history and experience of the Church.

There is a sermon in a recent issue of *The Jewish World* by the Very Rev. the Chief Rabbi. Its text is Jos 1[8], 'This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.' Its subject is the Bible.

By 'the Bible' the Chief Rabbi means the Old Testament. And our interest in the sermon is to see how a modern Jew, whose whole Bible is the Old Testament, is going to face the modern criticism of the Old Testament and tell an inquisitive audience 'to observe to do all that is written therein.'

The first thing that the Chief Rabbi recommends to his hearers is to read the Bible. It is sound advice and safe. The next thing is to read it in the original. It is not less sound advice, and it is probably not less safe. But why in the original? It is not that the Chief Rabbi is unwilling to admit 'the great merits of the Revised Version of the Bible and the Apocrypha.' He admits that it 'corrects many faults, amends many mistranslations, of the so-called Anglican Version prepared by King James's translators, without impairing the antique charm of the English Bible, without putting out of tune the music so dear to our ears.'

But even the Revised Version is 'disfigured by errors due to dogmatic preconceptions.' The Rabbis have felt this so much that they have prepared a special appendix for the use of Jews. And the Chief Rabbi urges his hearers, if they use the Revised Version, never to use it without the appendix. But they are better not to use it. They are better to read their Bible in Hebrew. And why? Because the words of his text are, '*This* book of the law shall not depart out of thy mouth.' The Chief Rabbi emphasizes the word *this*. He understands that '*this* book' means the Old Testament 'in the sacred tongue in which it was composed.'

So the first thing is that they should read the Bible; and the next that they should read it in the original. The third thing is that they should read it 'day and night.'

Again the advice is good. But how are his hearers to understand it? Literally? Taken literally, says Dr. Adler, it is 'an injunction suited for a Rabbi dwelling in some secluded Polish village.' It cannot be taken literally. It cannot have been intended to be taken literally. For it was given to Joshua. Now, Joshua was 'Sovereign, Commander-in-chief, the highest Magistrate.' His occupations absorbed his time. Joshua could not possibly have meditated in the Law day and night. How was it intended to be taken, then? How are the Chief Rabbi's hearers to understand it?

'Dear congregants,' says the Chief Rabbi, 'if in your commercial dealings you bear yourselves honourably before the world, abhorring all trickery and chicanery, recoiling from words of falsehood, from the unjust measure and the unjust weight, despising the gains of oppression and of usury, you meditate upon the Law day and night.'

Thus far, the Chief Rabbi's advice is excellent and easy. He then comes to the Higher Criticism.

The question is whether 'science and the advance of high criticism' (as the Chief Rabbi calls it) has dethroned the Old Testament, so that it 'need no longer command our unbounded admiration and whole-hearted allegiance.' The question presses upon Jews even more than it does upon Gentiles. For the Jews, when they become critics, usually become very advanced critics, and the Old Testament is their Bible. It is a matter that threatens their existence as Jews, and the Chief Rabbi knows it. What is his advice to his hearers now? His advice to them is to read Professor George Adam Smith's *Preaching of the Old Testament*.

There never was a Chief Rabbi who found himself in greater trouble, or got out of it more courageously. He does not hide from his hearers that Professor George Adam Smith is a critic. 'A critic of no mean repute,' he calls him. He does not hide from them the character of the book. He quotes from it. And although, of course, he does not quote it all; although he does not quote some passages which are somewhat troublesome in it; still he quotes it just where its strength and purpose lie. He quotes especially the eloquent words it contains about the God of the Old Testament. 'It is because God stands near unto men, and is interested in all their life, that the doctrine of the Old Testament is so practical, so incisive, so homely. Its very style is due to its sense of God. The jealous Deity who forbade His votaries to express their thoughts of Him in any form of material life, however full of His beauty and His power, or in any work of their hands, however wrought with love and cunning, poured Himself into this literature, into its grammar, its metaphor, its poetry, till in every part it quivers and shines with His spirit, and we can indeed say it is His Likeness and His Image.' The Chief Rabbi quotes that, and turning to his hearers he says, 'Let me then earnestly ask you that the Bible be reinstated, re-established in its rightful place in your affections.'

The third Congress of 'Liberal and Progressive Christianity' was held last year in Geneva. Its *Acts* have recently been published (Geneva: Georg et Cie).

So far as this country's representatives can be identified, 'Liberal and Progressive Christianity' means Unitarianism. But this is not so everywhere. In Hungary perhaps it is so, and perhaps in the United States, but not in France, in Germany, nor in Switzerland itself. It means repudiation everywhere, but not repudiation of the doctrine of the Trinity. What it means everywhere is repudiation of the doctrines of Calvin.

And its third meeting took place in Geneva! Could the crowd forget it? Could the exultant speakers forbear to refer to it? They did not forbear. 'And to-day,' says one of the speakers, 'we meet in Geneva! It is a unique, startling, and in some respects dramatic event. In no city of the world could our meeting be more indicative of the change that is going on in human thought. In this city Calvin gave to the Augustinian theology a new lease of life. His powerful genius impressed it upon nearly all the Reformed Churches. It took his name, and Calvinism dominated the most energetic sections of the Protestant world. And to-day Calvinism, in Calvin's own city, is a negligible quantity. From the pulpit of the cathedral where he preached, Dr. Minot Savage is to speak to us of a Truth and a Cause which to Calvin would have been detestable. Truly Servetus might say, "I am at last avenged!" Our meeting in Geneva is enough to make Calvin turn in his grave.'

This is repudiation enough. And there was repudiation of Calvinism in all the speeches that were made. But the tone was sometimes different. 'It is especially significant,' said the general secretary, the Rev. Charles W. Wendté, 'that we have been invited to assemble in this venerable city of Geneva, the lighthouse of Protestant faith, the centre and hearth of the Protestant Reformation among French-speaking peoples. From this ancient seat of Calvin have radiated personal and doctrinal influences which have powerfully affected the character and destinies of modern nations like France, Holland, Britain, and the United States. It is sometimes charged upon Calvinism that it has become a spent force in Christendom. The modern mind seeks other solutions of the great problems of God and Man, Life and Eternity. But we, however widely we may have departed from the dogmas and methods of the great reformer, would ever speak with appreciation of that wondrous system of thought and powerful personality, which, as one has said, "put iron in the blood" of its own and succeeding generations, promoted the spirit of civil and religious liberty, gave intellectual basis and moral vigour to the faith of French and English-speaking nations, and raised up heroic witnesses in all lands for truth and freedom. As spiritual descendants of John Calvin, as the children of Huguenot, Presbyterian, Covenanter, Puritan, and other Reforming ancestors, we shall tread with peculiar reverence the streets associated with such heroic figures in the history of our religion.'

The *Acts* have been published under the direction of Professor Edouard Montet, the President of the Congress. They contain many valuable papers. Among the rest they contain a survey of 'Recent English Study of the Origins of Christianity,' by Professor Estlin Carpenter, of Oxford.

Professor Carpenter used his five-and-twenty minutes well. He confines himself to the Gospels. His task is easier than it might have been. For 'the two great dictionaries of the Bible—one edited by Dr. Hastings, the other by Professor Cheyne and Dr. Sutherland Black, the completion of which falls within this century—have occupied so large an amount of the activity of our scholars, that the independent product of the last few years is not very large.' These dictionaries themselves are enough to estimate the progress of study by. And 'it is hardly possible,' says Professor Carpenter, 'to overestimate the general progress which these two works register.'

The editors of the *Encyclopædia Biblica* were obliged, it is true, to go abroad for a sufficiently advanced writer on the Gospels. But Dr. Sanday, who writes the article on JESUS CHRIST in the *Dictionary of the Bible*, has frankly stated that the New Testament must be approached like any other book; and with that Professor Carpenter is content. 'We must not expect,' he says, 'to advance too quickly; and if Mr. Conybeare takes one view of the Baptismal formula in Mt 28[19], and Dr. Chase another, we are confident that to both these eminent scholars the matter is simply and solely (to use Dr. Chase's words) "a matter of evidence."'

Professor Carpenter just mentions Mr. Burkitt's edition of the Curetonian version of the Four Gospels (*Evangelion Da Mepharreshe*), and the discussions on the Sayings of Jesus, and comes to the *Historical New Testament* of 'the brilliant Scotch divine, Dr. Moffatt.' In that book the Fourth Gospel is placed between 95 and 115 A.D.; the Pastoral Epistles (on a Pauline nucleus), James and Jude, follow in the first quarter of the second century; 2 Peter is dated anywhere between 130 and 170 A.D. 'There is no timidity here,' says Dr. Carpenter admiringly; 'but,' he adds, 'the writer happily combines with his science a warm glow of religious life.'

Professor Carpenter mentions the *Century Bible*. The volumes on the Gospels are among the most cautious in that series, yet even they are not wholly indifferent to the modern treatment of the problems of eschatology. 'The devout and clear-eyed scholar, Professor A. S. Peake, is fully aware of the significance of the Epistle to the Hebrews, and Mr. Anderson Scott does not shrink from applying the researches of Bousset and Gunkel to the Apocalypse.'

He compares Professor Swete's *St. Mark* with the *Earliest Gospel* of Professor Menzies, and returns to Dr. Sanday's article on JESUS CHRIST in the *Dictionary of the Bible*. The editors of Smith's *Dictionary of the Bible*, so late as the enlarged edition of 1893, were content to reprint the article on JESUS CHRIST by the late Dr. Thomson, Archbishop of York, 'who had remarked that the Temptation was "the trial of One who could not possibly have fallen."' Very different, says Dr. Carpenter, is the treatment by Professor Sanday, who writes: 'It is impossible for us to understand it in the sense of understanding how what we call temptation could affect the Son of God: it could not have touched Him at all unless He had been also, and no less really, Son of Man.'

Professor Carpenter ends with a glowing expression of admiration for the 'uncompromising lucidity' of Canon Cheyne's book called *Bible Problems*. 'Professor Cheyne treads with surer foot than another of our compatriots, Mr. J. M. Robertson, who thinks that the whole of the Gospel narrative can be reduced to shreds and patches of uncertainty because it assuredly contains mythical elements. Of the historic reality of Jesus, the uniqueness of His personality, and the immense worth of His act of absolute self-sacrifice, Professor Cheyne has no doubt. But this only renders it more incumbent on the disciple to disengage these abiding truths from their temporary form.'

There have been so many books on the Religion of Israel since the issue of the Extra Volume of the *Dictionary of the Bible* with Professor Kautzsch's article, that a new book with that title is likely to be read only if its author is already known. Mr. W. E. Addis is known already. He has reached the front rank of scholarship. And, more to the present purpose, he has had a spiritual experience so remarkable that he may write what he will, and those who know him will read what he writes. He calls this book simply *Hebrew Religion* (Williams & Norgate; 5s.).

We shall not review it now. We shall touch one topic in it. Let that topic be the Suffering Servant of Jehovah.

It is a much more important matter than the authorship of Isaiah. Two authors? Twenty authors? In itself it matters not at all. There are some few things of consequence which come out of it. But no mere literary question can compare in interest with such a question as this—Who is the Suffering Servant of the Book of Isaiah? For this question touches things that are spiritual; it brings the Jew and the Gentile together; it concerns our knowledge of the Lord Jesus Christ.

Now Mr. Addis, who is a scholar and a devout one, has no hesitation in saying that the Suffering Servant of Isaiah is the nation of Israel. This is his first point, and it is important. The Servant is not first of all a person, nor is he the personification of an elect few of the nation: not any godly well-tried remnant, but the nation of Israel as a whole.

But how can Israel as a nation be the Servant of Jehovah, in whom His soul delights? Has not Isaiah himself pointed out how poor and unworthy have been the achievements of Israel in the past? 'Who is blind, but my servant? or deaf, as my messenger that I send?' (42^{19}). 'Thou hast not called upon me, O Jacob; thou hast been weary of me, O Israel' (43^{22}). 'Thou hast wearied me with thine iniquities' (43^{24}).

This is all true, and this is the actual Israel. But it is not the actual nation of Israel that the prophet has in his mind's eye. It is the ideal Israel, the Israel of the Lord's own choice; it is the Israel not of the prophet's nor of any time's poor performance, but the Israel which was the perpetual recipient of revelation and the messenger of salvation to the whole human race. There was a 'pattern in the mount,' a mission in the mind of Jehovah, and Israel was the Servant in proportion as he had been formed after that pattern, in proportion as he might be considered faithful to that mission.

Does Mr. Addis mean that the Servant of the Lord had never an actual existence? He does not mean that. He has two touches yet to give to his picture. In the first place, Israel has been purged of his sins. He has been scattered among the nations. As a nation he has died, but he has died to live again. The dispersion has been his own purification, and at the same time the occasion of the fulfilment of his mission. For by his suffering he has learned meekness and forbearance. He has learned to welcome the least spark of religious truth among the Gentiles, and to foster it. 'He shall bring forth judgment to the Gentiles. A bruised reed shall he not break: the flickering flame he shall not quench' (42^{1-3}). Was he despised and rejected of men? That was his sanctification, his fulfilment of the ideal in the mind of the Lord. And it was also the very means by which he won the heathen back to God. For they found that the sufferings which he bore should have fallen on themselves, and they cried at last, 'Yea, but surely he hath borne our griefs; the discipline of our peace was upon him, and by his stripes we are healed.'

That is the first thing. The other is that 'the words of the Second Isaiah transcend his own thoughts'; that 'the picture of the Suffering Servant was not realized, nor could be, till God the Son took our nature upon Him and was manifested at the end of the ages to put away sin by the sacrifice of Himself.'

'And behold, there talked with him two men, which were Moses and Elias; who appeared in glory, and spake of his decease which he should accomplish at Jerusalem' (Lk $9^{30.31}$). Why His decease? And why should He accomplish it? Both the words which St. Luke makes use of are unusual.

They spake of His decease. Our translators got the word from the version of the New Testament, which was published at Rheims in 1582. It is one of the puzzles of the Authorized Version that it went so often to the Rhemish translation, and so often for the worse. For Tindale had used 'departing,' and he had been followed by all the translators till then. It is still more puzzling that the Revisers did not return to Tindale. They offer 'departure' in the margin. Perhaps the majority preferred 'departure,' but not the two-thirds majority that was necessary to get it into the text.

Even Wyclif's 'going out' is better than decease. For decease means death. It never meant anything but death. And death is not the meaning of the word which St. Luke makes use of. The meaning includes what we call death. But besides death it certainly includes some things that preceded death, and some momentous things that followed it.

St. Luke's word is 'exodus.' Now the word 'exodus,' says Bengel, is a very weighty word. It involves His passion, cross, death, resurrection, and ascension. And that St. Luke deliberately chose this word to carry all that meaning is the more certain to us when we observe that he does not say, as our versions make him say, that Moses and Elijah 'spake of' the exodus. He says they 'narrated' it (not *ἔλεγον περὶ τῆς ἐξόδου αὐτοῦ*, but *ἔλεγον τὴν ἔξοδον αὐτοῦ*). The exodus was not merely the death. It had steps, the steps of a narrative in it. Moses and Elijah narrated the exodus which He was about to fulfil in Jerusalem.

It is true that the same word is used again in the New Testament, and that again it is translated 'decease.' 'I will endeavour,' says St. Peter in his Second Epistle (or some one in his name), 'that ye may be able after my decease (*μετὰ τὴν ἐμὴν ἔξοδον*) to have these things always in remembrance' (2 P 1^{15}). But St. Peter was aware now of the exodus which Jesus fulfilled at Jerusalem. He had no need any more to question with himself what the rising from the dead should mean. He had profited by it. His own departure was no longer mere death.

And it may be just a little point in the controversy about the authenticity of the Second Epistle of Peter. For, as Dr. Burn pointed out in THE EXPOSITORY TIMES (xiv. 444), there is also in the First Epistle of Peter (of which few question the authenticity) a carefully chosen and most unusual word for death. 'That we,' says St. Peter, 'having died unto sins' (*ταῖς ἀπαρτίαις ἀπογενόμενοι*, 1 P 2^{24}). Dr. Burn calls the word translated 'died' a 'mystical' word. And he says 'it means literally "departing," exactly analogous to the word "exodus" used in the Lord's conversation with Moses and Elijah about His "death," and in the Second Epistle of St. Peter (1^{15}) with reference to the "death" of the apostle.'

But if the late Dr. George Matheson was right, 'decease' is more than inadequate, it is a most misleading rendering. For in the Exodus which Moses and Elijah narrated, death was the one feature that was passed over in silence.

What were Moses and Elijah there for? They were there, says Dr. Matheson, to carry the thoughts of Jesus away from death. They were there to centre His eye on something apart from death. Why did the choice of God fall upon Moses and Elijah? Because they were representative men? Because the one represented the Law, the other the Prophets? Not so. It was because both Moses and Elijah were separated from the association with death. Moses was without a sepulchre; Elijah was without a shroud. Now the occasion demanded these men. For, says Dr. Matheson (you will find his exposition in the second volume of his *Studies of the Portrait of Christ*), the vision to be presented to Jesus was a vision, not of death, but of resurrection.

It was not a vision of death. 'Death meantime was to be kept in the background; its time was coming, but it was not yet. The eye of Jesus was to be held aloft. When a sailor is ascending the mast, his chance lies in looking up; if he looks down he will totter. Jesus had begun to climb His cross; He was preparing for Jerusalem. But to climb successfully it was essential that He should look up, not down. His eye must be filled with beauty ere He gazes on the spectacle of gloom. The Transfiguration was the strain of music which accompanied and sustained the march to death.'

And now we may see why Jesus had to 'accomplish' His departure. St. Luke's word is simply 'fulfil' (πληροῦν). It had been written of Him; and He must fulfil the Scripture. But what had been written of Him? That He must die? It is appointed unto all men to die. In dying there is neither merit nor medicine. The merit is in the *exodus*, in the passion, cross, death, resurrection, and ascension. And so, when He took the disciples aside, it was not merely to tell them that He must die. It was to show them that He was to be delivered into the hands of the Gentiles, thereby being foully betrayed by His own nation; that He was to be evilly entreated by them; and that after He was put to death He was to rise again on the third day.

It was the fulfilment of the Scripture. And it was more. It was the fulfilment of all the purpose of God from eternity, a purpose most particularly needed since sin entered into the world. For since sin entered into the world death was no exodus. The last thought connected with it was that of an exodus. It was an end rather than a beginning. It was darkness rather than light. It was bondage rather than liberty. But the very purpose of God in the exodus of Jesus was to make death henceforth an exodus for all men. He fulfilled His exodus at Jerusalem; and thereby, as Dr. Matheson has it, 'He led the children of Israel across a second Red Sea.'

The New Testament

IN THE LIGHT OF RECENTLY DISCOVERED TEXTS OF THE GRÆCO-ROMAN WORLD.[1]

By Professor Dr. theol. Adolf Deissmann, of the University of Heidelberg.

I. The Problem.

The nature of the problem before us—the illustration of the New Testament by recently discovered texts of the Græco-Roman world—requires perhaps a word of explanation, chiefly because it is not self-evident from the title of our investigation precisely which texts are meant. It will, however, be at once apparent that a study is proposed of the sources from which we are able to reconstruct the historical background of the New Testament and, consequently, of Primitive Christianity.

The historical background of Primitive Christianity is the ancient world, the ancient world in the widest sense of the term, Eastern as well as Western. Not alone the Eastern, and certainly not alone the Western world, but the one, great, civilized world around the Mediterranean, which under the Roman Empire displays a unified structure, so far as the Hellenizing and Romanizing of the East and the Orientalizing of the West had worked in the direction of unity.

Any one who wishes to reconstruct this great background to the transformation that took place in the world's religion, will have recourse particularly to the literatures of the imperial age, and to the literatures of the previous epoch, so far as they were living forces influencing the spirit of that age. Two groups of literary remains have especially to be considered: on the one hand, the fragments of Jewish tradition preserved in the Mishna, the Talmuds, and other allied texts; and, on the other hand, the Græco-Roman writers of the Empire.

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[1] Translated from the Author's MS. by Lionel R. M. Strachan, M.A., English Lecturer in the University of Heidelberg.

Great, however, as is the importance of all these literary materials, it is not of them that we are to speak here. A scholar might well make it his lifework to re-edit, with the resources of modern archæology, the splendid edition of the New Testament published a century and a half ago by Wettstein, with its parallel passages from Jewish, Greek, and Roman literature; but, all things considered, there are at present so many Christian and Jewish theologians engaged in investigating the ancient Jewish literature—the Christian with less prejudice, and the Jewish with better methods than formerly—and, similarly, there are so many busy workers employed on the Græco-Roman literature of the imperial period, that we are already acquainted with large portions of the literary background of Primitive Christianity. These literary remains, moreover, are in such high estimation that numbers of people are more or less unconsciously of opinion that the historical background of Primitive Christianity may be completely restored from the literature of the imperial age.

They forget that the literature, even if it were preserved in its entirety, is only a fragment, though an important one, of the ancient world. They forget that every reconstruction of the ancient world attempted by means of the literary texts merely is bound to be one-sided, and that comparisons drawn between Primitive Christianity and this fragmentary reconstruction of a fragmentary world may easily fail of success. Only a few years ago a scholar so acute and learned as Eduard Norden,[1] in an estimate of Primitive Christianity from the philological and literary points of view, set up contrasts between the Apostle Paul and the ancient world which are in fact nothing but contrasts between the non-literary prose and the artistic literary prose—contrasts that have nothing to do with the opposition between Primitive Christianity and the ancient world.

The following pages are to be regarded as an attempt towards supplementing the historical background of Primitive Christianity, and at the same time as a protest against overestimating the worth of the literary evidence. We shall sketch the importance of the non-literary evidence of the imperial period, *i.e.* the innumerable texts on stone, metal, wax, papyrus, wood, or clay which have been rendered accessible by the archæological discoveries and researches of recent years, so far as they belong to the period of the rise and first development of Christianity, say, from the time of Augustus to Diocletian or Constantine. These texts have been made accessible to us chiefly in the last century, the century of archæology and epigraphy, as it might well be called, but so far from their being exhausted, the recognition of their importance for the historical understanding of Primitive Christianity is still by no means general. The cuneiform inscriptions have been drawn upon for years by Old Testament criticism, and by a combination of good work and puffery the problem of 'the cuneiform inscriptions and the Old Testament' has become so popular, and has been so often handled, that the few scholars who have not yet committed themselves on this question ought really to form an alliance, in order to escape from an isolation that has become almost unbearable. Huge as the question is, we ought none the less to remember, amid the noise and dust of the great Babylonian work-ground, that the age which saw the rise of Christianity has also left written monuments, which as a whole possess an importance for the understanding of the New Testament similar to that possessed by the cuneiform inscriptions for the study of the Old Testament, save that the importance does not lie so much on the surface and is not so easily made plain to every distinguished layman.

In studying these monuments we have something more to do than merely to take the evidence of the witnesses for the Roman period. As a matter of fact the literary remains are supplemented by an entirely new group, of quite new importance historically. The literary remains are essentially the witness of the upper or cultured class; the lower class is seldom heard of, and where it chances to appear, as, for instance, in Comedy, it is generally seen in the light reflected on it from above. The old Jewish literature, it is true, has preserved, along with an excess of the cultured, learned, dogmatic element, much that belongs to the people—the rabbinical texts are a veritable mine for the folklorist—but the Græco-Roman literature of the imperial period can only be described as on the whole the reflex of the ruling, powerful, educated class; and this upper class has nearly always been identified with the ancient world under the emperors. Compared with Primitive Christianity, advancing from the East with the force of a volcanic eruption, this upper class presents the same enfeebled, senile appearance as every other upper class, and the signs of approaching dissolution are clearly visible. This observation, once made, was held to apply to the whole civilized world at the time of the new religious movement, and thus the gloomy picture originated which is usually drawn whenever the attempt is made to exhibit the ancient background of Primitive Christianity. But it is here that the great mistake has been made, the mistake of a fatal generalization. The upper class has been confounded with the whole body of society; Primitive Christianity—to vary the mode of expression—has been compared with an incommensurable quantity. The social structure of Primitive Christianity points emphatically to the lower, occasionally to the middle class. Primitive Christianity stands in but slight relationship to the upper class at the beginning. Jesus of Nazareth was a carpenter, Paul of Tarsus a tentmaker, and the testimony of St. Paul at the close of the first chapter of the First Epistle to the Corinthians, as to the origin of his congregations in the lower class of the great towns, is one of the most important historical witnesses to Primitive Christianity. Primitive Christianity teaches the lesson taught by every return of spring-time, that the sap rises upwards from below. By its very nature Primitive Christianity stood contrasted with the upper class not at first as Christianity, but as a movement of the proletarian lower class. The corresponding pagan class is therefore alone commensurable with Primitive Christianity at the outset. This class, practically lost to the historian hitherto, has now, thanks to the discovery of its own written memorials, suddenly come forth from the rubbish-heaps of ancient cities, towns, and villages, and so loud and persistent are its cries to be heard, that it is absolutely necessary to accord it a quiet and fair hearing. This, in our opinion, is the widest, the most important significance of the non-literary texts of the imperial period—that they enable us to correct the one-sided view of the ancient world as seen from above, by setting us in the midst of the social class in which we must imagine St. Paul working, from which we must imagine Christianity making its first recruits. We must beware of pressing this statement; of course, among the inscriptions and papyri of this period there are plenty that did not originate in the lower class, but were the work of officials, generals, statesmen, magistrates, and wealthy persons. But along with these documents there are the innumerable testimonies left by the middle and lower classes, generally recognizable at once as such by their contents or by the style of language—true memorials of the popular dialect, memorials of the petty affairs of petty individuals.

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[1] *Die antike Kunstprosa vom VI. Jahrhundert v. Chr. bis in die Zeit der Renaissance*, Leipzig, 1898. Cf. a criticism of this book in the *Theol. Rundschau*, 1902, v. pp. 66 ff.

In several respects these texts yield important results for the study of the New Testament. Not only does the discovery of fragments of ancient Christian papyri enrich our store of MSS. of the New Testament and other early Christian writings,—and the direct value of the new finds in this respect is considerable,—but the non-Christian, non-literary texts especially possess indirect value of a threefold order. (1) They teach us the proper *philological* appreciation of the New Testament and Primitive Christianity; (2) they give us hints for the proper understanding of the New Testament as *literature*; (3) as concerns the history of *religion* they afford valuable information by making clear to us the points of contact and difference between Primitive Christianity and the ancient world.

One whole group of texts has been deliberately omitted here, inasmuch as we shall in the main discuss only Greek and Latin evidence, to the exclusion of that in other languages, partly because to much of it the present writer could not give specialist treatment, but also because the great abundance of Greek and Latin texts imposes limitations. But we cannot refrain from mentioning one special class of evidence of the highest importance as regards the history of religion, namely, the numerous Semitic inscriptions from the province of Syria and the neighbouring lands to the East and North, which have made it possible to reconstruct, at least fragmentarily, the hitherto almost wholly unknown heathen cults existent in the first home of Christianity.

Before proceeding to our threefold task of demonstrating the importance of our texts in the history of language, of literature, and of religion, it will be necessary briefly to describe the texts themselves.

They may be divided, according to the material on which they are written, into three main classes. The division is a mechanical one, but is advisable for the simple reason that the texts as published are generally so classified already. We have to speak (1) of the *inscriptions* on stone, metal, wax-tablets; (2) of the texts on *papyrus*; (3) of the texts on potsherds and wooden tablets.

1. Let us look first at the *inscriptions*. The majority of them are inscriptions on stone, but there are also inscriptions cast in bronze or scratched on lead or gold plates, besides a few wax-tablets, the wall-scribblings called *graffiti*, and the coins and medals. The inscriptions, numbering some hundreds of thousands, are found over the whole extent of the civilized Græco-Roman world, from the Rhine to the Upper Nile, and from the Euphrates to Britain. They have long been the objects of attention,[1] but the nineteenth century was the first really epigraphical period. The study of epigraphy is represented by two names above all others: August Böckh in connexion with the Corpus Inscriptionum Græcarum, and Theodor Mommsen with the Corpus Inscriptionum Latinarum. Though the first-named corpus of Greek inscriptions is now out of date and is being replaced by fresh collections on the same extensive scale, yet without this first great attempt at systematization the brilliant development of Greek epigraphy would not have been possible. The stock of inscriptions has been considerably increased by systematic excavations undertaken by great societies, and the student of the New Testament follows with especial interest the reports of the Austrian archæologists on the site of ancient Ephesus, those of the Germans at Pergamus, at Magnesia on the Mæander,[2] and other cities of Asia Minor, and those of the Americans at Corinth.[3] The new corpus of the Greek inscriptions of Asia Minor planned by the Vienna Academy is awaited with keen interest, for a large portion of the background of St. Paul's missionary journeys, and of the congregational life of the Primitive Christians, will be recoverable from this corpus. The collection entitled *Orientis græci inscriptiones selectæ*, edited by Wilhelm Dittenberger, and distinguished by the accuracy of its texts and commentary, is already a mine of information for Biblical scholars.

One fact occasionally detracts from the value of the inscriptions; they are often polished, artificial in phrase, cold as the marble on which they are inscribed, and stiff as the letters which the hard stone is fain to bear. On the whole they are far less fresh and naïve than the following group, which therefore, at least from the philological point of view, is the most important.

2. The *papyri*.[4] The sheet of papyrus was one of the most important writing materials in antiquity. It derives its name from the papyrus plant. This plant (*Cyperus papyrus*, L., *Papyrus antiquorum*, Willd.) occurs at the present day in Egypt, in Sicily, especially near Syracuse, and also in Lake Trasimene, and is cultivated probably in most botanical gardens. The papyrus has been used as a writing material from very ancient times. According to Kenyon,[5] the oldest inscribed papyrus that has been preserved is a sheet of accounts from the reign of Assa, king of Egypt, whose date is approximately 3580–3536 B.C. From this remote time until late in the period of the Arab occupation of Egypt papyrus was the classic writing material of the Wonderland of the Nile—it has a history of roughly 5000 years. Though appearing, to the superficial glance, brittle and perishable, it is, in fact, as indestructible as the pyramids and obelisks, and the resurrection of

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[1] Even in the interests of New Testament philology. It deserves to be remembered that even in the eighteenth century there was a theologian who turned Greek inscriptions to account in New Testament work: Joh. Ernst Imm. Walch, *Observationes in Matthæum ex græcis inscriptionibus*, Jena, 1779. In later times the English scholars, E. L. Hicks, Bishop Lightfoot, and most especially W. M. Ramsay, deserve honourable mention.

[2] The inscriptions of Pergamus [and in part those of the islands of the Ægean] have been investigated, as regards their bearing on the interpretation of the New Testament, by the present writer, *Neue Bibelstudien*, Marburg, 1897 (=*Bible Studies*, pp. 171–267, Edinburgh, 1901; second edition, 1903): those of Magnesia on the Mæander have been similarly investigated by Gottfried Thieme, *Die Inschriften von Magnesia am Mäander und das Neue Testament* (a Heidelberg Dissertation), Göttingen, 1906.

[3] Among the first inscriptions from the American excavations, published by B. Powell in the *Amer. Journ. of Archæology*, 1903, 2nd ser. vol. vii. No. 1, there is an inscription (No. 40) of importance for Ac 18^4. It was probably once part of an inscription over a gate [συν]αγωγὴ Ἑβρ[αίων].

[4] Cf. the article by the present author on 'Papyri' in the *Encycl. Biblica*, iii. cols. 3556 ff., (London, 1902), which has here been made use of, also the article on 'Papyri,' by F. G. Kenyon in Hastings' *Dictionary of the Bible*, Suppl. Vol. pp. 352 ff.

[5] *The Palæography of Greek Papyri*, p. 14.

ancient Egypt in our own times is largely owing to this wonderful toughness of the papyri.

There are plenty of false statements current about the manufacture of the sheets of papyrus. Even Gregory[1] writes that they were made from the 'bast' of the plant. That is not correct. Of the method of manufacture we possess a description by the elder Pliny,[2] which is rendered still more intelligible by the technical examination of the extant papyri. On this authority Kenyon[3] states as follows:—The pith of the stem of the papyrus plant was cut into thin strips, which were laid vertically side by side in the form of a sheet for writing. Above this was laid a horizontal cross-layer of the same strips. The two layers were glued together with a preparation in which the Nile water played a certain part. The sheets thus obtained were pressed, dried in the sun, and polished to remove any inequalities in the surface. They were then ready for use.

Even at the present day sheets of papyrus are made in a similar fashion. Professor Adalbert Merx informed the present writer that he met with a lady in Sicily in the autumn of 1902 who had learnt the manufacture of papyrus sheets from her father, and who still occasionally practised the art.

Considering the great importance of the papyrus in ancient life it is not at all remarkable that it is mentioned in Holy Scripture. The plant itself is named in Job 8^{11} and Is 35^{7}. Small boats of papyrus are mentioned in Ex 2^{3} and Is 18^{2}. As writing material it is mentioned by the author of the Second Epistle of St. John: the χάρτης in $v.^{12}$ is no doubt a sheet of papyrus. When, further, in 2 Ti 4^{13}, the writer asks for τὰ βιβλία, but especially for τὰς μεμβράνας, doubtless by βιβλία papyrus books are to be understood.

Let us now glance at the recent discoveries of papyri and their importance to scholars.

Since 1778, when an unknown European dealer in antiquities bought from Egyptian peasants a papyrus containing documents of the year 191–192 A.D., and saw how the peasants set light to some fifty others for the sake of the aromatic scent of the smoke,[4] the mysterious soil of the ancient civilization on the Nile has presented us with a vast wealth of papyri written in all sorts of languages and ranging over several thousand years. Between 1820 and 1840 a considerable number of papyri from Memphis and Letopolis in Middle Egypt, from This, Panopolis, Thebes, Hermonthis, Elephantine, and Syene in Upper Egypt, reached the European museums, but were not noticed by many scholars, and were read and made use of by very few indeed. Neglecting the single finds of other years, we come to the great discoveries in the Middle Egyptian province of El Faijûm in the year 1877. Then it was that the numerous mounds of ruins and rubbish-heaps north of the capital of the province, Medinet el Faijûm, the ruins of the ancient city called ἡ τῶν Κροκοδείλων πόλις, and later ἡ τῶν Ἀρσινοϊτῶν πόλις, yielded hundreds and thousands of precious leaves and fragments of leaves. From this time onward one great find has succeeded another, and we are even now in the midst of an important period of discovery. The most remarkable external feature of the discoveries is the fact that most of the papyri are turned up with the spade from the Egyptian rubbish-heaps. Just as excavations are undertaken for the foundations of ancient temples and for prehistoric potsherds, so now they are undertaken for papyri. Their being found in the rubbish of ancient cities gives a valuable hint as to their general character. We must regard the masses of papyri from Faijûm, Oxyrhynchus-Behnesa, etc., not as the relics of great archives, as they were at first thought to be, but as the remains of ancient rubbish-shoots, where ages ago the discarded files of documents from public and private offices, worn-out books and fragments of books, and such-like were thrown, there to await in tranquil repose the unsuspected fates in store for them.

The great bulk of the papyri are of a non-literary character: legal documents of the most various kinds, *e.g.* leases, accounts, and receipts, marriage contracts and wills, attestations, official edicts, petitions for justice, records of judicial proceedings, and a large number of documents relating to taxes, then letters and notes, exercise books, charms, horoscopes, diaries, etc. etc. The contents of these non-literary fragments are as varied as life itself. The Greek fragments, numbering many thousands, embrace a period of about a thousand years. The oldest go back to early Ptolemean times, *i.e.* the third century B.C.;[1] the most recent carry us far into the Byzantine period. On these papyri the whole eventful history of Græco-Roman Egypt in those thousand years passes before our eyes. These Greek MSS., together with a large number of Demotic, Coptic, Arabic, Latin, Hebrew, and Persian, to say nothing of the old Hieroglyphic papyri, possess an importance for the study of antiquities, in the widest sense, about which there should be no possibility of a difference of opinion. They enable us to revive a long period of ancient life. They testify to the actual conditions of the past with a truth and candour that can be claimed for no ancient writer and for but very few ancient inscriptions. The ancient authors, even in the best of cases, have come down to us through several hands, and are liable to be more or less 'doctored' and 'improved.' The inscriptions are often cold and lifeless as the stone that bears them. The papyrus is something much more lifelike: we see the handwriting, the crabbed characters; we see the men who wrote them; we gaze into the nooks and crannies of private life, for which history has no eyes and the historian no spectacles. These plain, unpretentious scraps of papyrus come as a stream of new, warm blood reanimating the history of law in the first place, but also the history of civilization in general, and more particularly the history of language. And, paradoxical as it seems to many, the non-literary papyri have more value than the literary for the great task of historical investigation. By all means let us rejoice when the soil of Egypt presents us with ancient books and fragments of books, especially when it restores to us lost pearls of literature. But for scholars the real treasure in the field of the Egyptian peasants is not the relics of ancient art and literature hidden there, but the relics of ancient life, in all its actuality, tangible actuality, only waiting to be requickened. It is therefore to be regretted that while every scrap of an ancient book is treated with veneration and immediately published and reproduced in facsimile, even if it is only a fragment of one of the writers who are deservedly forgotten, the non-literary pieces, on the other hand, are often only published in part. A single trifling lease may, for instance, contain a verbal form constituting the long-sought link between some form in the early Κοινή and a form in a modern Greek dialect derived from it.

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[1] *Textkritik des Neuen Testaments*, i. 7, Leipzig, 1900.

[2] *Nat. Hist.* xiii. 11–13. The description has been popularized by Georg Ebers in his *Kaiser Hadrian*. Cf. also Ebers, 'The Writing Material of Antiquity,' *Cosmopolitan Magazine*, New York, November, 1893.

[3] *Palæography*, p. 15.

[4] Wilcken, *Die griechischen Papyrusurkunden*, p. 10, which is also to be compared for what follows.

A word or two is necessary about published papyri. Their number is legion. They are named after the place where they are now kept (*e.g.* the Berlin, London, Paris, Geneva, Heidelberg, Strassburg, Leipzig, and other papyri),[2] after their owners (*e.g.* the Archduke Rainer's Papyri and the Amherst Papyri), or after the places where they were found (*e.g.* Oxyrhynchus Papyri, Tebtunis Papyri). The last method is undoubtedly the most scientific, and would always be possible where large quantities of papyri have been found at one place and afterwards kept together. In any case, it should never be forgotten in citing a single papyrus, to state the place and time of its being written; the excellence of these texts as sources depends in no small measure on the fact that to a large extent they can be dated to the year and the day, and that their place of origin is nearly always determinable. The compilation of a Corpus or several Corpora Papyrorum is reserved for the future; at present it is impossible to collect the results of discoveries that are still in progress.[3]

In view of the exaggerated esteem in which literary texts are held, it is not surprising that theological students have felt themselves chiefly enriched by the fragments of Biblical and early Christian books. It is certainly true that we have every cause to be grateful for the increase of our store of sources and textual apparatus from the venerable primitive age of our faith. The most important of the Greek fragments are enumerated in the above-named articles by Kenyon and the present writer. It must be admitted that the direct additions to our knowledge by these literary finds are very considerable. But of this we will not speak here; our subject deals with the value of the non-literary papyri, with the indirect results yielded by these texts to Biblical research. With this the following chapters will be concerned. It may, however, be mentioned in these introductory remarks that as early as 1841, H. W. J. Thiersch, in his work *De Pentateuchi versione Alexandrina*, pointed out the importance of the then almost unknown papyri for the study of the Septuagint; and that the papyri have been made use of for the Septuagint and the New Testament, by P. W. Schmiedel in his revision of Winer's *Grammar*; by the present author in his *Bibelstudien*, *Neue Bibelstudien*,[1] and other writings; by F. Blass in his *Grammatik des Neutestamentlichen Griechisch*; by James Hope Moulton in many excellent essays in *The Classical Review* and *The Expositor*, and most recently in the brilliant first volume of his *Grammar*;[2] by W. Heitmüller,[3] Th. Nägeli,[4] and other scholars.

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[1] There has even been found recently a Greek literary papyrus of the fourth century B.C., *The Persians* of the poet Timotheos, edited by U. von Wilamowitz-Moellendorff, Leipzig, 1903. As reported by F. Blass in the *Göttingische gelehrte Anzeigen*, 1903, 655, B. Grenfell considers that the MS. was written between 330 and 280 B.C.

[2] Of late papyri have also been acquired by numerous American libraries and museums; cf. the list in vol. iv. of the Oxyrhynchus Papyri, pp. 265–271, London, 1904.

[3] A new and excellent bibliography of the papyri and the literature founded on them is that by N. Hohlwein, *La papyrologie grecque. Bibliographie raisonnée* (*Ouvrages publiés avant le 1er janvier* 1905), Louvain, 1905. He notices over 800 papyrological works.

3. Closely related to the papyri is the third main group[5] of texts, the inscribed potsherds, or *Ostraca*. Here we are speaking of an infant science, borne hitherto on the shoulders of two men, U. Wilcken, of Halle, and W. E. Crum, of London. The former laid the foundations in his brilliant work entitled *Griechische Ostraka aus Ægypten und Nubien*;[6] the latter, in his *Coptic Ostraca*,[7] contributed new material, of importance also to the Greek scholar.

What are ostraca? Inscribed potsherds. Why has no notice been taken of them before? 'Only bits of earthenware and smoked cigar-ends are absolutely worthless,' writes Pastor von Bodelschwingh in the ninth annual report of a society for collecting 'unconsidered trifles' for the Bethel Institute near Bielefeld. So thought the Egyptian peasants also, at least with regard to the potsherds, when the miserable remains of earthenware vessels fell into their hands while overhauling ancient heaps of ruins, only to be thrown away immediately. And many a European specialist must have been fully persuaded of the worthlessness of ancient potsherds, even when they were marked with written characters, or why were they for a comparatively long time practically ignored by investigators? What is there more contemptible than an earthen potsherd? The pathetic irony of the prophet found no expression of the insignificance of man more appropriate than the metaphor of the potsherd among the other potsherds.[8]

Before Wilcken's book appeared few of us were aware that the potsherds in ancient times were not only thrown away, but often found their way back from the rubbish-heaps to the houses and cottages to serve as writing material for the lower classes. We had heard at school of the judgment of Cleisthenes by potsherds, but were generally left with the impression that ostracism was a special invention of the Athenian statesman, and that for the purpose of voting he had had small clay writing-tablets manufactured. Meanwhile three of these Cleisthenes-ostraca have been found at Athens, and at least two of them prove without doubt to be fragments of vessels. Wilcken then shows with luminous proofs that the use of ostraca for writing on may be regarded as customary at Athens at least as early as the sixth century B.C., and that in the Mediterranean lands generally the potsherd was a favourite writing materal in ancient times. For the Hellenistic period this is proved by several quotations from the writers of the time, and further by the thousands of inscribed potsherds of the same date safeguarded for us by the hot, dry soil of Egypt, to which we also owe the preservation of the papyri for thousands of years. As a consequence of the changes of race in the valley of the Nile these potsherds are covered with all kinds of writing, native Egyptian (Hieratic and Demotic), Greek, Latin, Aramaic, Coptic, and Arabic.

The Greek ostraca, extending over a period of about a thousand years, from the time of the first Ptolemies until the beginning of the Arab dominion, have so far proved the most numerous. They are inscribed with texts of the most varied contents—letters, contracts, accounts, orders to pay, edicts, and even copies of classical authors. Roughly speaking, therefore, the inscribed ostraca supply us with the same sort of texts as we already possess in such astonishing abundance in the papyri, except that from the nature of things the texts or potsherds are generally shorter than those on papyrus. Most of the ostraca consist of receipts for taxes.

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[1] Both in English as one book, *Bible Studies*, Edinburgh, 1901; 2nd ed. 1903.

[2] *A Grammar of New Testament Greek, based on W. F. Moulton's edition of G. B. Winer's Grammar.* Vol. I. Prolegomena. (Edinburgh: T. & T. Clark, 1906).

[3] *Im Namen Jesu*, Göttingen, 1903.

[4] *Der Wortschatz des Apostels Paulus*, Göttingen, 1905.

[5] As for the other smaller groups (wooden-tablets, wax-tablets, etc.), what is here said about the inscriptions on stone, the papyri, and the ostraca, applies *mutatis mutandis* also to them.

[6] Two volumes, Leipzig, 1899. Cf. the review in the *Theologische Literaturzeitung*, 1901, xxvi. cols. 65 ff.

[7] London, 1902; cf. V. Hilprecht, *The Sunday School Times*, 1902, No. 42, vol. 44, p. 560.

[8] "Woe unto him that striveth with his Maker! a potsherd among the potsherds of the earth!" (Is 45^9, R.V.).

No less than 1624 of these humble documents of antiquity have been published by Ulrich Wilcken in the second book of his great work. Of these, 1355, not previously published, had been brought to light by himself, with immense pains, in the museums of Berlin, London, Paris, Rome, Turin, Leyden, etc.,[1] as well as in private collections. A task of the greatest difficulty awaited the editor in the decipherment of the cursive handwriting on these ostraca, elaborated as it often is to a grotesque degree and employing innumerable abbreviations and ligatures, but the acknowledged skill of the decipherer of the Berlin Papyri proved brilliantly equal to the demands made upon it. Thus these homely texts are now in the hands of scholars, not altogether freed from puzzles and mysteries, but available without any trouble for the purposes of research.

The ostraca are in a still greater degree than the papyri documents of the lower class of the population. The potsherd was the cheapest possible writing material, such as everybody could fetch for himself from the rubbish-heap free of cost. The ostracon was therefore considered below the social dignity of well-to-do people; and it is interesting to note how in many Coptic letters that are written on potsherds[2] the writers beg their correspondents to excuse their having to use an ostracon for want of papyrus. The embarrassment of these polite persons is matter of congratulation for us, for the ostraca lead us into the very midst of the class of society in which Primitive Christianity took root.

Having given a short account of our texts, we we will now proceed to place our venerable Holy Book beside the open pages of the folios that deal with the inscriptions, the papyri, and the ostraca. We are thus restoring the New Testament from its Western exile to its Eastern home, taking it from the domain of our modern civilization, that has founded hundreds of professorial chairs for the learned exposition of this one small Book, and placing it again in the society of unlearned and unsophisticated men. Let us hear what these witnesses from the society in which the New Testament had its origin have to say to the scholar who makes that Book his study.

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[1] The University Library of Heidelberg also came into possession of a large collection of ostraca in 1905.

[2] Cf. Crum, *Coptic Ostraca*, p. 97.

For Mine Own Sake.

By the Rev. C. S. Macalpine, B.D., Manchester.

> **'I, even I, am he that blotteth out thy transgressions for mine own sake (לְמַעֲנִי), and will not remember thy sins.'—Isa. xliii. 25.**

This is a text which might be, and in fact by many preachers practically is, transferred bodily from the Old to the New Testament. It is one of the sunlit peaks of the O.T. Revelation, perhaps the highest of them all, from which the saint of old could see across into the Promised Land he was not privileged to enter. It is a word instinct with the life and with the love of God.

We may be justified—I think we are—in throwing back on this great passage the light of fuller revelation. But we shall be better able to do that rightly if we understand its place and meaning in the Old Testament.

Of the fact that God forgives sin there can be no doubt in the mind of any believing reader of the Bible. The wonder of the fact becomes every day more wonderful to the devout heart. The abundance of the Divine forgiveness is witnessed by a thousand passages of Scripture, among which this text has ever held a foremost place. But *why* God forgives, with all the light the Scriptures throw upon it, remains a mystery still,—indeed, a deepening mystery as we get to understand sin and to know ourselves. The phrase 'for mine own sake' lifts a little corner of the veil and helps us to know, even if we can hardly say that it helps us to understand—for who can understand God?—one of the deepest reasons, one of the strongest motives, of the Divine mercy.

A study of some of the passages in which the Hebrew preposition לְמַעַן (lᵉmă-ʿăn), 'for the sake of,' occurs, will help us to understand the force with which it is here used. Perhaps the simplest method will be to notice first those in which it is used, either by God or by others, otherwise than of God Himself; then those in which it is used indirectly of God; and finally, those in which it is used of God directly. This will lead us step by step up to the text and nearer to the Divine mind and heart.

I. *Passages in which the Preposition is used otherwise than of God.*

These need detain us but a moment. In 1 K 11[12. 13. 34] and in several other passages (1 K 15[4], 2 K 8[19]), we see God restraining His wrath against Solomon and later kings 'for David my servant's sake, and for Jerusalem's sake, which I have chosen.' The same restraining force is shown in Is 65[8]. A corresponding constraining force is mentioned in Is 45[4], 'For Jacob my servant's sake, and Israel my chosen, I have called thee by thy name,' etc.; and in Is 62[1], 'For Zion's sake will I not hold my peace,' etc. And we find the same thought in the appeal *to* God in Is 63[17], 'O Lord . . . return for thy servants' sake, the tribes of thine inheritance.' In each of these passages we see God restrained from wrath against His people, or constrained to action for them, by His regard for others whose remembrance was dear to Him. This was *the motive* of His conduct.

II. *Passages in which the Preposition is used of God indirectly.*

These also are few, but they are very instructive.

The reign of Jehoahaz was a disastrous one for the kingdom of Israel. The king set an evil example to his people: the anger of God was kindled. At the hand of Hazael, king of Syria, disaster after disaster fell on the land. 'But the Lord was gracious unto them, and had compassion on them, and had respect unto them, *because of his covenant* with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet' (2 K 13[23]). They had forfeited every right that might have been theirs under that covenant, but the faithful God could not wholly let go the people to whose fathers He had bound Himself by a solemn pledge.

A wider thought meets us in Is 42[21]: 'It pleased the Lord *for his righteousness' sake*, to magnify the law and make it honourable.' These two great words, 'law' and 'righteousness,' which for our present purpose are the main words of the sentence, are both of deep and pregnant meaning. Law is תּוֹרָה (tôrā), instruction, teaching, and covers the whole range of Divine revelation and guidance, by priest and lawgiver and prophet, through which God unveiled Himself and His purposes to man. Whether we regard the Divine תּוֹרָה in its wonderful extent or in its no less wonderful depth and majesty, God has indeed 'made the teaching great and glorious' (R.V. marg.). And this, the prophet tells us, He has done 'for his righteousness' sake.' Righteousness is constantly in the O.T. ascribed to God: it is one of His especial characteristics. It shows Him to us, on the one hand, as self-consistent, in harmony with the full and true conception of what God must be; and, on the other hand, in relation to men, as in all His dealings true to Himself and to His declared purpose. The 'righteousness' of God is here His manifestation of Himself, His steadfast and consistent purpose, and it includes, not only the sterner aspects which we associate with the word, but also those gentler aspects known to us as 'grace.' In pursuance of this 'righteousness,' steadfast and true to His purpose, however unworthy His people might be, God had sent to Israel a constant succession of prophets and teachers, with an ever widening and deepening revelation of His will. And perhaps nowhere do we see 'the teaching' more great and glorious than in this great prophecy of the Second Isaiah.

We come to more familiar ground in the appeal of the Psalmist (44[26]): 'Rise up for our help, and redeem us *for thy lovingkindness' sake*.' This word 'lovingkindness,' חֶסֶד (ḥésĕdh), is one of a group of words which from different points of view speak of the graciousness, the mercifulness, the lovingness of God. To this, as to the strongest, surest motive of the Divine action, the oppressed, downhearted Psalmist appeals on behalf of himself and his fellow-sufferers, and we may be certain that he did not appeal in vain (cf. Ps 25[7]).

III. *Passages in which the Preposition is used of God more directly.*

Here we group together those passages in which the phrase, 'for my (thy, his) name's sake,' occurs. They are more than a dozen, but it will suffice to quote a few, specially significant and representative. Half of them have to do with God's gracious dealings towards His rebellious and sinful people.

In two passages of this group there is a remarkable parallelism which helps to the interpretation of the whole. 'Do not abhor us, for thy name's sake; do not disgrace the throne of thy glory: remember, break not thy covenant with us' (Jer 14^{21}); 'Help us, O God of our salvation, for the glory of thy name: And deliver us, and purge away our sins, for thy name's sake' (Ps 79^{9}). These are words of souls deeply conscious of sin; they cry to God for forgiveness and mercy on the ground that to deal otherwise with them would bring dishonour on, or be unworthy of, His name. A bold appeal indeed, but it is the boldness of those whom God Himself has taught. For the name of God is 'used as a succinct expression for the revealed character of God, for all that is known of Him' (Hastings' *B.D.* vol. iii. p. 478, col. 1), and the appeal carries us back to the great declaration of Ex $34^{6f.}$: 'The Lord, the Lord, a God full of compassion and gracious, slow to anger and plenteous in mercy and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin.' It brings us down from that through the long history of God's beloved, but often rebellious, people, which shows Him as ever the same merciful, forgiving God.

Compare with this that great appeal to Israel (Ezk 20), where three times over God says of the past: 'I wrought for my name's sake, that it should not be profaned in the sight of the nations' (vv.$^{8. 14. 22}$); and once again of the future: 'Ye shall know that I am Jehovah, when I have wrought with you for my name's sake, not according to your evil ways, nor according to your evil doings, O ye house of Israel, saith the Lord God' (v.^{44}). We can picture to ourselves the unholy triumph of 'the nations' had God, who had proclaimed Himself the God of Israel and made to them such glorious promises, cast off His rebellious people. The honour of His name moved Him to a pardon and a long-suffering which they had little deserved. This is the motive which gives us the key to Israel's history. Nor is it an unworthy, a selfish motive, as, expressed in human speech, which is necessarily insufficient to show forth God, it may easily seem to be. For dishonour to God is disaster to man.

IV. *Passages in which the Preposition is used of God directly.*

These are few. One is our text. The others are Is 48^{11}, Dn 9^{19} (which suggest the point of contact with the group of passages last considered), and 2 K 19^{34}. There is also a parallel passage in Ezk 36^{32}, 'Not for your sake do I this, saith the Lord God, be it known unto you.'

This expression covers the whole ground of the former group. But does it not carry us one step further? Does it not suggest at least a deeper truth, a wider range of thought as to God's forgiving love? The phrase is absolute and unconditioned. It is not 'for my covenant's sake—that to which I have pledged myself,' nor 'for my name's sake—that which I have made known of myself,' but 'for mine own sake—that which I *am.*' And so it seems to bring us one step nearer to the heart of God. For while God is indeed all that He has revealed Himself to be, He is also a great deal more, which is hidden from us, but known to Him. And on the ground of all that He is, God declares that He will and does forgive sin. Much that the great prophet knew not has been made known to us in Christ, and we can say, as no O.T. saint could say it, 'God is love.' But even Christ has not shown us the full depths of the Divine nature, for we are not capable of comprehending it. And how clearly soever, by the guidance of the Holy Spirit, we may see Christ, and in Him see the Father, there remain beyond, and must ever remain, deep things in God which no human eye can search nor any human heart understand. And all this is involved in God's great saying: 'I, even I, am he that blotteth out thy transgressions *for mine own sake*, and will not remember thy sins.'

There is no need to say much, in conclusion, as to the perfect harmony of this view of the text with the N.T. teaching regarding the Atonement. The same pen that wrote 'God is love' wrote also 'He is the propitiation for our sins.' The two truths are one. Some indeed have thought that the death of Christ was necessary to awaken in God love to man; others, no less crudely, that if 'God is love,' there is no need of an atoning sacrifice. But the Cross of Christ is at once the fullest expression of the love of God, of which our text speaks so grandly, and the means by which that boundless love can satisfy itself in man's salvation. In the words of the present Bishop of Durham, God 'has provided in Him an expiation which . . . does not persuade Him to have mercy, for He is eternal love already, but liberates His love along the line of a wonderfully satisfied Holiness, and explains that liberation (to the contrite) so as supremely to win their worship and their love to the Father and the Son. Behold the Christ of God; behold the blood of Christ' ('Romans,' *Expositor's Bible*, p. 95).

'God is love.' Christ is 'the effulgence of his glory, and the very image of his substance.' The N.T. is the splendid, but still partial, unveiling of the riches that lie hidden in the 'for mine own sake' of the text. But for the child of God there is coming a day of yet fuller knowledge and more adoring gratitude, when 'God is love' shall mean to him infinitely more than it can mean to-day.

At the Literary Table.

THE SUBCONSCIOUS.

THE SUBCONSCIOUS. By Joseph Jastrow, Professor of Psychology in the University of Wisconsin. (*Constable.* 10s. net.)

THE subject that is most attractive at the present time to the student of the Gospels is the consciousness of Jesus. The subject that is most attractive to the student of psychology is our own unconsciousness. The two topics have emerged together not by accident. Students both of psychology and of the Gospels are beginning to see that in the consciousness of Jesus there is something of that which we call unconsciousness in ourselves. His uniqueness, they begin to say, was first of all a psychological uniqueness. He was unique because He had at His command things which come to us only in dreams, or touch us bafflingly as forgotten memories—memories of experiences which we are not sure if we have ever had. So the study of our own unconsciousness is a fascinating, and may yet become a profitable, study for the student of the Gospels.

But the psychologist does not speak of unconsciousness now, he speaks of 'the subconscious.' And the study of the subconscious has made such progress that Professor Jastrow believes himself able to write its scientific manual. What the difference is between consciousness and the subconscious may perhaps be seen from this quotation which he makes from Dr. Maudsley: 'When Luther saw the Devil enter his chamber at Wittenberg, and instantly flung the inkstand at his head, he seems to have been neither horrified nor greatly surprised, and to have resented the visit rather as an intrusion which he had expected from an adversary with whom he had had many encounters; but had the Devil really surprised Luther by walking into his chamber, I doubt whether he would have been so quick and energetic in his assault.'

This occurs in the middle of the volume. Before it and behind it there are many illustrations of the subconscious state, and many wise reflexions upon them. They are illustrations and reflexions, however, rather than rules and scientific regulations. Most of the illustrations are taken from dreams, and although much is now known about dreams that our fathers never dreamed of, Professor Jastrow is not able to show that everything in them is done decently and in order. Nor is it so much that the borderland is not clearly defined between science and empiricism. It is rather that no confident distinction is drawn between sense and absurdity—a much more serious matter.

For instance, speaking of the variants of dream-consciousness, Professor Jastrow says: 'I must remind the reader of Dr. Holmes' account: "The veil of eternity was lifted. The one great truth, that which underlies all human experience, and is the key to all the mysteries that philosophy has sought in vain to solve, flashed upon me in a sudden revelation. Henceforth all was clear: a few words had lifted my intelligence to the level of the knowledge of the cherubim. As my natural condition returned, I remembered my resolution, and staggering to my desk, I wrote, in ill-shaped, straggling characters, the all-embracing truth still glimmering in my consciousness. The words were these (children may smile; the wise will ponder): *A strong smell of turpentine prevails throughout.*"'

Some of the most remarkable illustrations have to do with the curious and uncanny phenomena of alterations of personality. But for these and many more of the things in heaven and earth that are only dreamt of in our philosophy we must send the reader to the book.

THE LIFE OF ST. ALPHONSUS.

Life of St. Alphonsus de' Liguori. Written in French by Austin Berthe. Edited in English by Harold Cassell, M.A. 2 vols. (Dublin: *Duffy & Co.* London: *Sands & Co.*)

I saw a saint.—How canst thou tell that he
  Thou sawest was a saint?

The Catholic can tell. His saints are written down for him. They are in the Calendar. The Protestant can tell only by observing in each saint the marks of sainthood. As Christina Rossetti goes on to say:

I saw one like to Christ so luminously
  By patient deeds of love, his mortal taint
Seemed made his groundwork for humility.

And when he marked me downcast utterly
  Where foul I sat and faint,
Then more than ever Christlike kindled he;
  And welcomed me as I had been a saint,
Tenderly stooping low to comfort me.

The Catholic knows his saints by the Calendar. Has he also more of them? Or is it only that he is more generous toward them? He is very generous. As for the Protestant, the most he can do or sing is:

For all the saints who from their labours rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be for ever blest.

But the Catholic declares his saint 'Venerable,' announces 'nothing to be censured in his writings,' pronounces his virtues to be 'Heroic,' decrees his 'Beatification,' decrees his 'Canonization,' declares him a 'Doctor of the Church,' and writes a Biography of him in two magnificent volumes.

The saint in this instance is St. Alphonsus Maria de' Liguori. His name at the first was Alphonsus Mary Anthony John Francis Cosmas Damian Michael Gaspard de' Liguori. For his family was somewhat impoverished in the days when he was born, and his father, who was Captain of the Royal Galleys in Naples in the year of our Lord 1696, would make up in state what he lacked in substance. But the name was too long to carry comfortably. Perhaps it was also unbecoming a saint's humility. In later life he signed his letters simply Alfonso Maria.

He was a sensitive child. One day he played with some boys and won. 'You said you didn't know how to play,' exclaimed one of the losers angrily, using an unbecoming word. 'What!' Alphonsus replied, 'for a few miserable coppers you are not afraid to offend God.' He threw the coins on the ground and left them. At night they searched for him everywhere. At last they found him on his knees at the foot of a laurel bush.

He was sensitive also as a young man. His father made a lawyer of him. And being as obedient as his father was imperative, he gave himself to it. But one day he overlooked a little matter in the evidence, and lost his case. He went home and shut himself up in his room. When his father returned on the third day he found the household in tears. 'He will die of hunger,' exclaimed his mother, between her sobs. 'Well, let him,' snapped Don Joseph. But on the fourth day the door was opened from within, and the young lawyer was persuaded to eat a slice of melon, though it 'tasted more bitter than gall.' He had made his choice. 'Courts, you shall never see me more.' He heard an interior voice distinctly pronounce these words, 'Leave the world and give thyself to Me.' In process of time he founded the congregation of the Most Holy Redeemer.

'The little town of Scala is built upon a mountain slope, from which it looks down on the villages and hamlets that dot the picturesque coast of Amalfi. From this loveliest of eyries the view stretches out beyond the fair landscape that lies beneath to the great sea, flecked here and there by the sails of the fishermen from Atrani and

Minori, and still onward to the mysterious horizon which extends like a vast curtain concealing another world. Up here, far from the hurrying crowds, the soul feels as if it had been drawn nearer to God. It was towards those solitary heights that, on the 5th of November 1732, Alphonsus de' Liguori was turning his steps.' On Sunday, the 9th of November, he and his three companions proceeded to the Cathedral of Scala for the solemn inauguration of the congregation of the Most Holy Redeemer.

The congregation prospered. It had its difficulties, certainly. On one occasion the malcontents employed a lawyer, for their purpose was to appeal to the king. But the lawyer, with all his powers of imagination, could find no plausible reasons to support the appeal. He deferred the task till next day. Next day, as he sat at his desk, some invincible force turned his arm from the paper. After a few moments of amazement he took up the pen once more, but he had written only a few lines when the inkstand upset without visible cause and defaced the writing. 'Find someone else to take up your case,' he said.

The hostility of the people was worse than the pleading of the lawyer. Yet the cause prospered. On the 8th of June 1750 apostolic letters came from the Pope establishing the new order in due canonical form.

Alphonsus had reached the age of fifty-four. He was already worn out with labour and broken in health. He might have remained within the now secure walls of his convent and been at rest. But he was a missionary, and an orthodox one. In the year 1750 he published *The Glories of Mary*. It was an attack on both Jansenism and Voltairianism. The sensitive youth becomes an unsparing controversialist in his manhood. Not that he has lost his sensitiveness, but that he has consecrated that and everything else to the glory of God. He suffered for it, while no doubt he made others suffer also. But he had his reward. In the year 1762 he was nominated by Clement XIII. to the Bishopric of St. Agatha of the Goths. And after his death, which took place in a good old age, there came first the beatification, next the canonization, then the doctorate, and finally this great biography.

It is a biography worthy of any saint. It is a book of which both the biographer and his translator may be proud.

A SOCIOLOGICAL STUDY OF FOREIGN MISSIONS.

Christian Missions and Social Progress. By the Rev. James S. Dennis, D.D. (*Oliphant, Anderson & Ferrier.* Vol. iii. 10s. net.)

With this third volume Dr. Dennis completes his great work—the greatest literary work that any single man has done for missions. This volume alone, indeed, is unique. The amount of information which it contains is enormous, and yet every item has been obtained from the best sources in existence—in almost every instance directly from the missionaries and Christian workers themselves.

The scope of the book is greater than the claim of its title. It is really a handbook to Christian missions. Still, the author has had it in view through all his labours to show how mighty a factor is the Christian missionary in the evolution of society and the progress of the race. For even yet there are men who have had some elementary education, men who have also added to it a little hasty travel, who think that the missionary is the greatest hindrance to material progress, that he is absorbed in the things of the other world, that he is impracticable, even obstinate, especially when the necessities of trade demand that whisky and opium and other commercial advantages should be introduced into a new country. Dr. Dennis would not deny the opposition; he would deny that whisky and opium make for social progress. This third volume is a magnificent exposition of what social well-being really means, and at the same time an irresistible answer to the gainsayer.

It is handsomely bound. It is full of portraits and illustrations. It contains a most valuable bibliography of recent mission literature. And it ends with an index which brings the innumerable facts of the three volumes within command in a moment.

Notes on Books.

In a time of so much popular interest in Mysticism, a new issue of *The Ascent of Mount Carmel* by St. John of the Cross is welcome. It is the English translation of the late David Lewis, M.A., without Cardinal Wiseman's introduction to its first edition, and without the Life of St. John prefixed to its second edition, but with a prefatory essay by Prior B. Zimmerman on the development of mysticism in the Carmelite Order. The publisher is Mr. Thomas Baker (7s. 6d. net).

Prior Zimmerman is aware of the popular interest in mysticism, but he is not affected by it. He edits the *Ascent* because he counts it a good guide to the discernment of spirits in these days of spiritualistic phenomena; and especially because he considers the contemplative life, and not the active, to be the way to union with God, and 'no writer has ever laid down with greater force than St. John the canons whereby contemplatives must regulate their conduct.'

A greater than Prior Zimmerman, even the great Bossuet, has said: 'The writings of St. John of the Cross possess the same authority in Mystical Theology that the writings of St. Thomas and the Fathers possess in Dogmatic Theology.' So the reasons are many and good for the welcome we give to this new edition of *The Ascent of Mount Carmel.*

The Rev. George Greenwood, M.A., has issued a new edition of his *Book of Genesis treated as an Authentic Record* (Church Printing Company). Mr. Greenwood is far in advance of the scholarship of his day, or else he is far behind. His position is that the narratives in Genesis are contemporary and independent records.

The King's English (5s. net) is the title of a new book published at the Clarendon Press. No author's name is given, though there are the initials of two persons at the end of the preface. The title recalls the famous controversy between Dean Alford and Mr. Moon, in which the former wrote his book on *The Queen's English*, and was answered by the latter in *The Dean's English.* These things will go on for ever. For English is largely a matter of taste. No doubt our authors here would deny that stoutly. They have rules for everything, and their rules may be right. But when are they to be applied? That is where the taste comes in. And one of the most unaccountable things about the King's English is that the very best writers of it sometimes make the most atrocious blunders. Our authors quote from George Borrow—'And here he said in German what he wished to say, and which was of no great importance, and which I translated into English.' On which their comment is—'Wrong: "what (that which)" defines, the "and which" clauses do not'—which is mild for the offence. The authors are readers of the *Daily Telegraph*, and the *Daily Telegraph* must wish they were not. But, indeed, the *Times* comes scarcely better off. One clever thing they do is to discover sentences that have been patched. They say that this from the *Times* is a patched sentence: 'Numerous allegations, too, were made of prejudiced treatment measured out against motorists by rural magistrates.' The writer wrote first 'meted out to motorists,' and then tried to escape the jingle. Their advice is, when you have written a bad sentence, write another, or leave it alone, but never patch it.

Is there any magazine that keeps its value like *The Christian World Pulpit*? A set of it in the publisher's cloth sells readily at 4s. a volume. And the volume may be bought at less than that, since it is published at 4s. 6d. So let us keep our sets, that our heirs may profit as well as we. Our profit in the new volume, which runs from January to June, is in the discovery of the freshest manner of preaching, as we read the sermons of Dr. Horton, Canon Hensley Henson, Mr. Watkinson, and the rest, and so in making our own preaching fresh. Another discovery which the systematic reader of the *Christian World Pulpit* will make, is that the quality of the preaching varies with the month of the year. It is best after the 7th of March. It has begun to fall away again by the 23rd of June, although after that we have Mr. Roberts' 'Transfiguration' (James Clarke & Co.).

The new volumes of Messrs. Constable's 'Religions Ancient and Modern' are *The Religion of Ancient Scandinavia*, by Mr. W. A. Craigie, M.A., and *The Mythology of Ancient Britain and Ireland*, by Mr. Charles Squire (1s. net each).

It is not easy to preach doctrine. The Rev. N. E. Egerton Swann, B.A., attempts it, bravely handling the mightiest problems, in sermons of a few minutes' duration. But it is not easy. So we shall not look for systematic theology in his book, which he calls *New Lights on the Old Faith* (Griffiths; 3s. net); we shall be content with glimpses of his own unconventional opinion, and go on towards fuller study for ourselves. He believes in the humanity of our Lord; he believes (with Moberly) that there is a clear distinction to be made between the personality of the Eternal Word and the personality of the Incarnate Son. He is altogether modern, you see, and progressive.

Palestine Notes and other Papers is the title of the new volume which has been gathered from the manuscripts of the late John Wilhelm Rowntree (Headley; 2s. 6d. net). *Palestine Notes* is not an appetizing title, and it would have been more prudent as well as more descriptive if the book had taken its name from some of the series of articles on Art and Life, or from some of the Adult School Addresses. But the Palestine Notes are most entertaining. What an open, eager eye Mr. Rowntree had, open and eager for everything that touches God and man. And animals—Who can forget the sentence which describes the camel sitting down bit by bit like the folding up of a telescope?

There are three stages in our treatment of the Old Testament. First, it is a volume of history, and God is one of the actors in it, and every word is true. That is called the Puritan's Bible. Next, it is not a volume of history, and God has nothing to do with it. That is called the Critic's Bible. Now there is both history in it and God, but it is a volume of religion.

Professor Kent of Yale has published a book on *The Origin and Permanent Value of the Old Testament* (Hodder & Stoughton; 6s.). He has passed the Puritan, and he has passed the Critical stage. The Old Testament is, like *Paradise Lost*, written to declare and defend the ways of God with man. It is didactic (hateful word to boys and Puritans). It is concerned with the things of the spirit. And so it is to be understood and appreciated only in the exercise of that which is spiritual within us. It is for the same reason progressive. We seek its origin to see its evolution. But the value of the Old Testament lies in this, that it brings us near to God.

What has our Lord to say about Himself? If we can discover that, we can discover Him. And we discover it by observing that never man spake like this man, and that when He spake so uniquely, He spake chiefly of Himself. Therefore the Rev. G. S. Streatfeild, M.A., Rector of Penny Compton, whose name is known to the readers of The Expository Times, has written a loyal and helpful book on *The Self-Interpretation of Jesus Christ* (Hodder & Stoughton; 5s.). He finds two things in the self-interpretation of Jesus Christ—first that He was the Messiah, and next that He was the Son of God. And, with Dr. Sanday, he believes that as soon as men agree on these two, all the rest will follow.

In all the long series of the Fernley Lectures,—and they are all beside us as we write,—there is not one, we feel sure, that cost the lecturer more than the thirty-sixth has done. We venture to add that there is not one that is more likely to retain its value. The lecturer is the Rev. Herbert B. Workman, M.A., Principal of Westminster Training College, and the author of 'The Church of the West in the Middle Ages.' The title of the Thirty-Sixth Fernley Lecture is *Persecution in the Early Church* (Kelly; 3s. 6d.).

It is a strong book. The whole of the literature seems to have been worked over afresh, and every item of evidence independently tested. This may not be manifest to the ordinary reader, who will enjoy the smoothly flowing narrative; but the most ordinary reader may see by the notes, which are numerous and learned, that the ease with which he reads the book is no proof that it was easily written. Many questions of extreme delicacy had to be answered, some of them still hotly contested, such as the residence of St. Peter in Rome. Mr. Workman's answer is never given lightly, and when it is given it is both sensible and courageous. If it is ever possible to make thorough scholarship and popular writing go together, Mr. Workman has done it. The book will be read with delight, and many will read it. The student and the historian of Early Christianity will use it with growing wonder at the extent and reliability of its information.

The study of 'limitations' is not perhaps the most uplifting study. But we are much occupied with it. Our fathers sought to discover the things which Christ knew. We have much to say about the things He did not know. Well, everything has to be discussed about Christ, even His ignorance. And Mr. W. F. Slater's book of *Limitations* (Kelly; 3s. 6d.) is at any rate a book of the times.

It is not the limitations of Jesus only. It is *Limitations, Divine and Human.* Nor is it a carping, criticizing, contracting book. It is a devout and humble investigation into the things which form the greatest mysteries of our lot, the things which stay God's hand, as well as the things which baffle man's activity.

The Rev. Ernest Baker of Cape Town has written a book on *The Revivals of the Bible* (Kingsgate Press; 2s.). He finds eighteen revivals there, from the revival in Egypt under Moses and Aaron, to the revival in Europe under St. Paul. And he makes good hortatory sermons out of them.

The reconciliation of faith and science has often been attempted. It has usually failed, because it was either science trying to swallow faith, or faith trying to swallow science. The Rev. F. H. Woods, B.D., has written a book called *For Faith and Science* (Longmans; 3s. 6d. net), and the worth of it consists just in this, that it gives both faith and science their place and value. For Mr. Woods is too learned to scorn science, and too loyal to betray faith. He has written a small book, but for the doubting or hesitating, perhaps even for the haughty scorner on either side, it is worth its weight in gold.

Messrs. Marshall Brothers have published a devotional commentary on the Epistle to the Hebrews, under the title of *The Foundation-Stone of the Christian Faith.* It is written by Canon J. Gurney Hoare (3s. 6d.). For the most part, one has to do one's own devotions, even write one's own devotional writing. It is as difficult to follow another's devotional writing as another's prayer. Canon Hoare is aware of it, and he writes in simple sentences and very short chapters. It is impossible to read much of the book at a time, which rather spoils its value as an explanation of the argument of the Epistle. But even a little of it kindles thought. And how can it fail to be profitable when every sentence points to Christ?

The Rev. J. Worthington-Atkin, M.A., Rector of Fyfield, and Missioner of the Daily Prayer Union, has published 'Fifty Bible Readings on the Spirit-filled Life,' and called his book *The Paraklete* (Marshall Brothers; 2s.).

Mr. Melrose has published *A Believer's Thoughts* (1s. 6d. net), by Edith Hickman Divall; a very taking wee book of devotion, called *Give me the Master* (6d. net), by Alexander Smellie, M.A.; and a sixpenny edition of Pulsford's *Quiet Hours.*

The Book of the V.C. is likely to be the most popular book of the season. It is a record of the deeds of heroism for which the Victoria Cross has been bestowed from its institution in 1857 to the present time. The author is Mr. A. L. Haydon (Melrose; 3s. 6d.).

Spinoza is coming to his own. Slowly, but surely. And it is not because of our age's love of paradox and of originality. The craving for originality has done much white-washing in our day, but this is not white-washing. It is the genuine result of knowledge growing from more to more, the result also of more reverence dwelling in us. It is the result of knowledge of what the truth is, and so of reverence for it, even though it speaks with another tongue than ours. And now at last there is hope that a book entitled *Spinoza and Religion* will be read. It is the study of Spinoza's metaphysics and of his particular utterances in regard to religion, with a view to determining the significance of his thought for religion, and incidentally his personal attitude towards it. It is written by Elmer Ellsworth Powell, A.M., Ph.D., Professor of Philosophy in Miami University (Chicago: Open Court Publishing Company).

The 'Religion of Science Library' is issued by the Open Court Publishing Company of Chicago. The general editor is Dr. Paul Carus. It has reached its sixtieth (unbound) volume. That volume is a translation of Fichte's *Vocation of Man* (1s. 6d.).

The argument which seemed to be most relied upon to prove the worth of the Welsh Revival was the improvement it produced in the morals of the miners. But there are those who, after all that unanswerable evidence, will not believe that evangelical doctrine makes for righteousness. And Mr. Yooll has done wisely to make *The Ethics of Evangelicalism* the subject of the Hartley Lecture for 1906 (Primitive Methodist Publishing House). He has done wisely also to make it a popular book, to write it for the 'general reader.' For the general reader is a very ignorant person, and it is sheer ignorance that says the preaching of the Cross makes the Law of God of none effect.

Messrs. Sonnenschein have published a bulky volume by the late James Thomas, entitled *Genesis and Exodus as History: a Critical Inquiry* (6s.). His conclusion is that Genesis and Exodus are not history. He mentions many of the recent authors who have attempted to reconcile these books with modern knowledge, and treats their attempts to a scathing exposure—Dr. Cunningham Geikie, Dr. Kinns, Dr. M'Caul, Dr. Ackland, Dr. Ensor, the present Bishop of London, Dr. Wace, and a few more. Some of them deserve his severity. But if we were all to be judged by a sentence picked out here and there from our writings, which of us would escape scarifying? On the whole, this is *not* the way to make progress. There is nothing in the book that is not now common property, and the spirit of it is not for edification. Nay, sometimes it misses the matter altogether. 'The whole Jewish system,' we read in one place, 'of ritual and ceremonial is redolent of blood. We have especially in Leviticus (a book so little read by the laity) the most minute instructions in slaughter-house and butchery work, interminable blood-smearings and sprinklings, all to be performed in exact accordance with rigorous regulation by the priest, "lest he die," though with never a word of spiritual import.'

Mr. Charles Hart, B.A., Assistant Master at St. Cuthbert's Grammar School, Newcastle-on-Tyne, is writing *A Manual of Bible History*, and has already published the Old Testament volume (Washbourne; 3s. 6d. net). The manual is intended to serve as a text-book of Scripture History in Catholic secondary schools. It is written in the form of an easy orthodox narrative, and Mr. Hart has been careful to interweave with his narrative as many as possible of the exact words of the Sacred Text. Upon this he quotes a letter from the Rev. Dr. Wheatley, Professor of Scripture at St. Cuthbert's College, Ushaw, who says: 'I think it such an advantage that we should become as familiar as possible, even from our youngest years, with the very words of the inspired writings; and as we cannot put Bibles into the hands of young people, such a book as the one you have written will prove of the greatest advantage.' It is a well-printed, handsome volume, and contains many useful maps.

Daniel and his Critics is a curious title for a 'Critical and Grammatical Commentary.' Is it as wise as it is curious? In any case, the commentary is good, and it will be welcomed even by the critics who may be supposed to be smitten in its title. It is enough to say that the author is Dr. Charles H. H. Wright, in order to understand the title and appreciate the book. It bristles with Hebrew, Arabic, Syriac, and what not, which makes the title more absurd than ever; for such a title can attract only the unlearned, and the book is for the very learned indeed. It is, in spite of its title, a welcome addition to the commentaries on Daniel. Dr. Wright uses the best authorities, including Bevan and Driver, and he has scholarship of his own (Williams & Norgate; 7s. 6d.).

Problems of the Fourth Gospel.

BY REV. ROBERT SMALL, M.A., NORTH BERWICK.

I.

CHRIST'S TEMPTATION RETAINED IN THE SUBCONSCIOUSNESS OF THE FOURTH GOSPEL.

1. The Juncture at which Christ opened this Chapter of Autobiography to His Apostles.

THE problems inherent in our Fourth Gospel obtrude themselves upon every reader, even the least critical. They baffle those who with scholarship and scientific acumen have laboured to solve them. Yet it is possible that some of these difficulties are governed, if not eradicated, by the express announcement of the *Doctrinal* purpose for which this version of the Memoirs was compiled (20^{31}).

Let us assume that it keeps in view, as its aim throughout, the thesis—'Jesus is the Christ, the Son of God,'—and what incidents already narrated by the Synoptics should we expect to reappear in this later vidimus of Christ's life? One naturally thinks of that mysterious experience which goes by the name of 'His temptation,' and one is surprised that these pages should apparently ignore it. Was it not the very truth embodied in this Gospel, the Divinity of Christ, on which the challenge fell—'If thou art the Son of God?' Surely then, in writing up this final anthology of the traditions about Christ, the author (or the authors) could not overlook that episode. Hundreds of well-attested miracles and logia might be omitted, as the concluding footnote acknowledges; but could the Temptation, with its twofold innuendo upon the Sonship of Christ?

It may reasonably be conjectured that *the Synoptic accounts of the Temptation were in the mind of the Fourth Evangelist* when he composed his opening chapters. The salient points of that episode were vividly before him. He knew whether Matthew or Luke had arranged the three Temptations in correct chronological order. And he could do what neither of these, his literary predecessors, had done,—he could penetrate the allegorical drapery in which Christ had clothed that reminiscence of His, and could interpret the spiritual conflict through which Christ had passed.

Chapter 6 is the *locus classicus* in the Johannean rendering of the Temptation. The preceding chapter has introduced the first portents of antagonism. Christ has seen the malignant looks of his audience at Jerusalem, and has caught a premonitory glimpse of death. It is at this crisis in Christ's own career that the execution of John the Baptist is reported to Him. He retires with His disciples,—some of whom had been the Baptist's disciples,—and seeks a period of seclusion in the desert. His environment of wilderness and mountain recalled those solitudes in which his dead kinsman had ministered and He Himself had plunged into spiritual wrestlings. 'Jesus went up into the mountain, and there he sat with his disciples.' Did He sit there, chin on palm, gazing dreamily into the distance, but saying no word to the stricken men beside Him? No, He spoke to them. He related something new and startling enough to rouse them from their melancholy preoccupation. He told them of a combat which He had waged with Satan soon after the Baptist had announced Him to the Jewish world. The language used by Christ in this chapter of autobiography sunk deep into the Apostolic tradition, and re-emerged with little change in the first and third Synoptic Gospels. John remembered every phrase and intonation. But brooding over what Christ said, he had gradually come to understand that Christ was allegorizing a very real experience of His, and was straightway to furnish His hearers with a clue to the allegory.

'Jesus *therefore* (6^5) lifting up his eyes, and seeing that a great multitude cometh unto him,' proceeds to work a miracle prearranged already in His thoughts, and designed to illustrate what He has just said. The 'therefore' does not attach itself to the parenthetic note anent the approaching Passover, as though these crowds were *en route* for that Feast: it reaches back to the conversation in which Christ had engaged His disciples, and forward to the Master's own commentary about to be enshrined in His miracle of the loaves and fishes.

Why does John, working within strict limitations of letterpress, surcharge his pages with a fourth report of this miracle? He adds no details of prime importance to the threefold narrative of the Synoptics. Even though he infuses into his version of it a Eucharistic significance, much of his labour, many of those minute touches, expended on it are thrown away, unless we recognize the Janus-head which he has here given to the miracle. Its retrospect is toward that enigmatic experience of which Christ has been speaking. Its predictive outlook, from the Evangelist's standpoint, is toward the Eucharist *viâ* the Capernaum discourse (vv.$^{26-59}$).

What, then, is this retrospective and illuminative meaning which we are to find in the miraculous meal? It is, as it stands, a signal demonstration of Christ's Omnipotence. Challenged to appease His own hunger by transmuting the stones of the wilderness into bread, He had refused to do any such thing. But here He accomplishes, in the presence of His disciples, something not less marvellous. He multiplies a handful of barley loaves into food sufficient for five thousand hungry people.

Who, meantime, are the outstanding *dramatis personæ* among those that had heard His autobiographic monologue? Not Judas, although the commissariat is entrusted to him. Not Peter, nor 'the beloved disciple,' though they are prominent enough in this Fourth Gospel. Philip and Andrew come to the front. And these two men had been the first two men to bring in recruits to Christ. When He returned to the Jordan, wearied with His Temptations, good angels—evangelists—had 'ministered unto Him,' bringing Him converts, more to Him than meat and drink. These angels of the Church stand forward here—Andrew and Philip. The others recede into the background: have naught to do (so far as this Fourth Gospel can see) with the handling of that miraculous bread, except the gleaning of its fragments.

But the Temptations did not cease when Christ declined to transform stones into bread. There ensued another Temptation, with which He Himself has associated the catchwords 'Pinnacle of the Temple.' Jewish exegetes had long associated the Temple Pinnacle with the Messianic prophecy in Mal 3[1]. The Messiah, 'the prophet that cometh into the world,' was to leap from that giddy height into the courtyard below, and was to be received with acclamation by the worshippers. Christ renounced that crude and blatant method of advertising His Messiahship. The disciples caught this at least of His meaning, as they listened to His autobiographic allegory. They asked themselves, Why did He refuse to display His Messianic credentials? And, in His Third Temptation, why did the kingdoms of the world and all their regalia prove so unattractive to Him? They have their answer now, these perplexed hearers. Christ is hailed by 'the people' as 'the prophet that cometh into the world,' though He has not taken the leap from the pinnacle. He is all but made a king perforce by them, though He has dazzled them and duped them with none of Satan's wiles (6[14. 15]).

Recent Biblical and Oriental Archaeology.

By Professor A. H. Sayce, D.D., LL.D., Oxford.

Two more volumes of the Babylonian Expedition of the University of Pennsylvania have just been published, containing copies of cuneiform tablets found at Nippur (*Documents from the Temple Archives of Nippur*, Ser. A, xiv. xv., by Albert T. Clay, Philadelphia, 1906). The Rev. A. T. Clay has again been the copyist and decipherer, and has again shown himself one of the most efficient of Assyriologists. The elaborate indices and tables of contents with which the volumes are provided imply a huge amount of labour, and, so far as I have been able to check them, have been compiled with extraordinary accuracy. The introductions, in which specimen translations of the tablets are given, are full of new information; the signification of words and ideographs hitherto unknown, like KU-QAR, 'payment,' has been fixed, and fresh chronological data are quoted to disturb the mind of the Babylonian historian. Indeed, it is a little difficult to see how the dates which Mr. Clay's tablets necessitate can be made to agree with those of the famous 'Annalistic List.' For the study of Kassite proper names, and therewith of the Kassite language, the newly published documents are of considerable importance. The list of cuneiform characters distinctive of the Kassite epoch, which Mr. Clay has drawn up, will be much appreciated by his brother Assyriologists, and its usefulness has been increased by its having been reprinted in a separate form.

The Name of Yeho, Yahveh.

For Old Testament students the most interesting names in the newly published tablets from Nippur will probably be those which show that the name of the national God of Israel was employed in Babylonia in the Kassite age. I was the first to notice, some years ago (in the pages of The Expository Times), that the name of a West Semite in a contract tablet of the Khammu-rabi period,—Ya(h)um-ilu—contains the name of יהו, יו, with the mimmation that was characteristic of the time, and exactly corresponds with the later Joel. Now in the tablets of the Kassite period Mr. Clay has found the names Ya-â-u, Ya-a-u,[1] Ya-û-ba-ni (*i.e.* Yau-bani, like Ea-bani, etc.), and Ya-u-a or Jehu, from which we learn that the name continued to exist in Babylonia down, at least, to the fourteenth century B.C., and submitted to the phonetic changes which passed over the rest of the language between that period and the epoch of Khammu-rabi. Yau-bani is a particularly interesting compound, as it proves that the divine name was thoroughly adopted into Babylonia, the compound being a specially Babylonian one. We might, however, have already gathered that such was the case from a lexical tablet (83, 1–18, 1332, *Obv.* ii. 1), where the ideograph of 'god' is explained by the word Ya-h-u (with non-Assyrian *h*), for which the Babylonian scribe finds an etymology in the Babylonian *yâti* 'myself.' Similarly, Sargon writes indifferently Yau-bihdi and Ilu-bihdi in the name of a king of Hamath.

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[1] Perhaps also Ya-wu.

But the interest of the Nippur tablets does not end here. By the side of the masculine Yaû we have also the feminine Yaûtum, corresponding with a Hebrew יהוה. And just as יהוה is used in Hebrew for the masculine, so we find Yaûtum used not only as a feminine but also as a masculine name. That is to say, the absorption of the feminine Yaûtum, יהוה, by the masculine יהו, יה, יו, which is fully carried out in Hebrew, is in process of being carried out in the Babylonia of the Kassite age. How the goddess, who in so many cases possessed after all only a grammatical existence, came to be identified with the god, I have explained in my Lectures on the Religion of the Babylonians; a well-known example of the fact is the Ashtar-Chemosh of the Moabite Stone. While the Latin races, like the natives of Asia Minor, seem to have craved for a female divinity, the Semites resembled the Teutonic populations in their tendency to believe only in a male deity.

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

Luke II. 34, 35.

'And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the falling and rising up of many in Israel; and for a sign which is spoken against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed.'—R.V.

Exposition.

'Is set.'—Literally 'lies.' The metaphor is taken from a stone, which may either become 'a stone of stumbling' and 'a rock of offence' (Is 7[14], Ro 9[32. 33], 1 Co 1[23]), or 'a precious corner-stone' (1 P 2[7. 8], Ac 4[11], 1 Co 3[11]).—Farrar.

'For the falling and rising up of many in Israel.'—For the fall of many Pharisees, Herodians, Nazarenes, Gadarenes, and for the rising—a savour of life unto life—of all that believed on Him. In some cases—as that of Peter and the dying robber—they who fell afterwards rose.—Farrar.

'For a sign which is spoken against.'—What was previously affirmed was His destination *for others*; now follows *the special personal* experience, which is destined for Him. His manifestation is to be a *sign*, a marvellous token of the Divine counsel, which *experiences contradiction* from the world (see on Ro 10[21]). The fulfilment of this prediction attained its culmination in the crucifixion; hence v.[35] (cf. He 12[3]). But it continues onward even to the last day (1 Co 15[25]).—Meyer.

'Yea and a sword shall pierce through thine own soul.'—This is not a parenthesis; there is nothing in the construction to indicate that it is one, and a statement of such moment to the person addressed would hardly be introduced parenthetically. It is the inevitable result of the ἀντιλογία (speaking against): the mother's heart is pierced by the rejection and crucifixion of her son. τὴν ψυχὴν (*Soul*)—the seat of the affections and human emotions. ῥομφαία (*Sword*)—(1) a long Thracian pike; (2) a large sword, greater than μάχαιρα (22[36. 38. 49. 52]) or ξίφος. Such a weapon better signifies *extreme anguish* than *doubt*, the interpretation which Origen, Bleek, and Reuss prefer, as if she would be tempted to join in the ἀντιλέγειν (speaking against).—Plummer.

'That thoughts out of many hearts may be revealed.'—Literally 'so that.' The sentence points to one result of the coming of Christ. Characters will be discovered by the touchstone of His presence.—Adeney.

The Sermon.

The Cross the Instrument of Self-Knowledge.

By the Rev. R. M'Cheyne Edgar, M.A.

After Simeon had sung the Nunc Dimittis he went on to tell Mary of the great future that was before her child. 'Behold this child is set for the fall and rising again of many in Israel.' Yet the movement that He is to lead is not to be popular.

'Yea and a sword shall pierce through thine own soul.' Nevertheless, along with disaster there is to come judgment; the crucifixion is to reveal the thoughts of many hearts, it is to bring to light the secret dispositions and characters of men. The Cross is to be the great instrument of self-knowledge.

Many of us know much about science, about business, about the affairs of others, but little of ourselves—the most important study of all, the only one whose results remain for ever. There are two ways of examining ourselves—by the standard of the society in which we move, or by the standard of God. The former is the more general. There are prisoners, drunkards, bankrupts, and rogues of all kinds. We compare ourselves with them and are well pleased. But had we been in the same circumstances as they have been, would we have been any better? If we would see clearly and have the true state of our soul revealed, we must turn to the Divine standard—to the moral law. We need not bring our lives to the test of each of the ten commandments. They are summed up for us in the single word *love* to God above and man below. It is to the test of this love that we must bring our lives. Christ's Cross is the great revealer of the thoughts and hearts of men.

I. Christ crucified reveals the *universality of human depravity*. All those who surrounded Christ's Cross had injured Him. The holiest of all, His mother Mary, had interfered with His ministry (Jn 2[4]), and interrupted Him in His preaching (Mt 12[47]). His disciples, Nicodemus, Pilate, the Jewish rulers and people, all had wronged Him. And to-day we also are wronging Him, if the thought of Him upon the Cross does not move us to penitence and great love.

II. Christ crucified reveals the *intensity of sin*. Man's sin was so intense that the Son of God had to resist it even unto blood; under no milder means could the tide of evil be turned back. Let us all realize how exceeding sinful sin can be when the sacrifice of God's own Son was needed to resist it.

III. Christ crucified reveals the *ideal at which man should aim*. Where is manliness in its perfection if not when the man takes such an interest in his neighbours as to die to rescue them from their evils? Christ did not love His neighbour as Himself, but beyond Himself. It is towards this ideal, the ideal of self-sacrifice, that we must rise.

Social Warnings from History.

By the Very Rev. G. W. Kitchin, D.D.

From the beginning Christianity has been a strife, and the keynote of it has been 'Set for the falling and rising up of many in Israel, and for a sign which is spoken against.' The rising is easily understood and the falling outside the Church. But the Church itself is continually falling. Let us look at some examples of this; picking out a few of the most important social warnings from history.

I. *Dwellers in caves.*—Christ called His followers the 'salt of the earth,' teaching them that they must always influence one another; yet not long after the death of the last of the apostles, a number of devout Christians made the mistake of thinking they could best get to heaven by becoming hermits. Christ went about doing good. Yet they, His followers, lived selfish lives, thinking only of their own souls. There are no hermits now, but there are those who have their spirit, men who forget Christ's message, Be not of the world, but always in the world.

II. *An established Church.*—Another social warning is afforded us by the Church in the time of Constantine. She attached herself to princes, which led to her immense influence, but at the same time to her great loss. She blessed war instead of peace, and relied on the support of the important men of the day, forgetting Christ's words, 'Whosoever will save his life shall lose it; and whosoever will lose his life for my sake the same shall save it.'

III. *The Church of France at the time of the Revolution.*—In the eighteenth century there were two kinds of clergy in the Church of France—sons of nobles who entered it to get all the pickings, and peasants who had the charge of the poor country parishes. The former were insincere, the latter were sincere but terribly ignorant. When they were called upon to answer the question, 'Has the Christian religion, as you know and understand it, power and life in it to mould the new elements of society in a way that shall be wholesome and permanent and good?' they were compelled to answer No, and when the revolution came their place was taken by Voltaire and Rousseau.

The Church should say to the people of England what Montrose said to Caledonia:

> 'I'll make thee famous by my pen
> And glorious by my sword.'

'Famous by my pen'—by persuading men of the truth; and 'Glorious by my sword'—the sword of the spirit with which we smite with a good courage at the devil, and show ourselves the champions of the weak.

ILLUSTRATIONS.

'A sword shall pierce through thine own soul.'—The conflict between the mother's love and the mother's pride in her son's heroism is exemplified in the story told by Archbishop Alexander (*Witness of the Psalms*, p. 29). At the time of the Franco-Prussian War a French mother waited at the gates of Paris one day when the army was flocking through in flight before the conquering Prussians. An officer told her that the enemy were making no prisoners; that her son, if ever he came back alive, must return that way before dark. She watched through the deepening shadows, and at last, as the night fell, turned homeward with a cry, 'Thank God, he did not run away!'

'THE Madonna of Raphael'—'Madonna della Sedia'—is from association and long familiarity especially dear to me. Its every line is perfect; it is so good a thing that it never wearies nor vexes. The mother's enfolding arms, her hands clasped behind the little tender body, her knee, her bent caressing head, make a soft nest of comfort, a sacred enclosure into which no evil can come. The child yields himself to her love and protection, and is one with her, body and soul: in nearness to her are his joy and safety. The strong tenderness of affection was never more movingly depicted, its self-abandonment, its self-renunciation. She would save him from every ache and every mischance; she would die for him: he is hers, she is his—and yet, oh, impotence of love! She cannot avert one single pain; she cannot shield him from a single grief; she cannot make smooth the path that the bare baby feet must tread; she cannot keep him in her sheltering arms. Oh, agony of love!—for, under the picture hangs a cross! The rosy hands against her soft breast, the rosy feet that tread on air, shall be pierced with cruel nails; instead of the mother's cheek pressed against his forehead, a crown of thorns shall pierce him; instead of sweet tones whispered in the ear, the pitiless laugh, the mocking shout!—EDITH GITTENS, *Hibbert Journal*, July 1906, p. 871.

'Is set for the falling and rising up of many . . . that thoughts out of many hearts may be revealed.'—It is not only in the body of our Lord that God made for Himself a sign, which should thrust Him before the notice of the world. Wherever, now, the crucified Christ indwells, there is a manifestation of God. The Church invisible, which is the body of Christ, the Church of all who are 'one in Christ Jesus,' is to-day in our midst a visible sign of God. Religious movements in which God obtrudes Himself upon our lives, reminds us of His claims on us, renews His offer of infinite resources for our uplifting,—these are the signs, the signatures of God. And wherever these have been, wherever the living God has thrust Himself forward on the notice of men, there have been the twin results following: on the one hand, moral and spiritual revolutions ensuing; on the other, the 'revealing of the thoughts of many hearts. Take as a notorious example the Reformation in Germany. There was a religious movement bearing the obvious signature of God, witnessing to the obtruding Deity. What were its accompaniments? Scarcely had Luther nailed his thesis to the door of the Wittenberg Church, when Germany, and then Europe, was covered with men doing one of two things: either falling before God in humble prostration, only to rise to newness of life; or hurling in scurrilous literature and venomous speech volumes of gainsaying against God's sign. Either way, the thoughts of many hearts were revealed. And so has it been in every revival since, when God has a little more obviously than usual projected Himself upon the plane of men's lives. Roughly, these have been the consequences: conversion and gainsaying. . . . Times and again God thrusts forth a sign, and, behind it, looks out to judge.—G. A. JOHNSTON ROSS, *The Signature of God.*

'A sign which shall be spoken against.'—Justin Martyr mentions in his 'Dialogue' that the Jews not only anathematized the Christians in their synagogues, but also sent out chosen men from Jerusalem to acquaint the world, and particularly the Jews everywhere, that the Christians were an atheistical and wicked sect, which should be detested and abhorred by all mankind.

Tacitus describes them as holding a detestable superstition, and guilty of atrocious and shameful crimes; Suetonius, as a race of men holding a new and criminal superstition; and Lucian writes of them as those who had been taught to renounce the Grecian deities, and to worship their crucified Sophist.

They were generally represented as monsters of wickedness, guilty of the most atrocious and unnatural crimes, atheists, haters of mankind, cannibals, magicians, infanticides, and indulging in shocking impurities in their nocturnal assemblies.

'That thoughts out of many hearts may be revealed.—In the Talmud there is a legend of King Solomon which tells us that that king had a ring, on which was engraved the Divine name. Whenever he turned the engraved face of the ring towards a person, he was forced to speak out the exact thought which was in his mind. So Jesus, almost by His simple presence, forced men to reveal themselves, bringing to the surface their best and worst, and making that visible to themselves and sometimes to others.

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The Reading of Holy Scripture in Public Worship.

I.

By the Rev. J. Charteris Johnston, Torquay.

Confining my attention to the point on which opinion mainly differs—whether the Scriptures should be read consecutively without regard to the sermon, or whether they should be chosen in harmony with the teaching that the sermon conveys, and the effect it seeks to produce—I declare myself emphatically in favour of the adoption of the latter course, and for the reason chiefly that in my judgment *unity is essential for the most profitable service.* People in general are far too much inclined to deal with religion in a mentally loose way, not caring particularly for harmonious and logical sequence in the service, provided only that it pleases them and gives them *some* degree of help.

But the minister of religion should make it his business to *train the mind* of his congregation as well as to interest and please them; and, moreover, he must aim to produce the deepest and most lasting impression possible. Without any doubt the sermon is, for the ordinary minister, his greatest opportunity of helping his congregation; and everything in the service should therefore so bear upon the subject-matter and aim of the sermon, that the preaching may be a great opportunity used to the very uttermost. Both my observation and experience warrant me in saying that the congregations in England that know the least of the real meaning of the Scriptures are the very congregations in which the Scriptures are read most slavishly in order, and in which the sermon is subordinated to what is called by way of distinction, 'the worship.' It always seems to me a mistaken notion to make such a distinction between the sermon and the other parts of the service. It is the commonest of experiences that the sermon, in the hands of a man who is himself in vital communion with God, and knows and minds the preacher's great and solemn business, does more to beget true devotion in the congregational heart than all the other exercises of the service combined. In other words, both the preacher and the congregation are far more able and inclined to pray *after* the preaching than they were *before* it.

And a result of this kind cannot in reason be so *certainly* expected if the Scriptures themselves have not been chosen so that their reading has prepared the mind and heart of the congregation for the preacher's teaching, and has sanctioned it. It does not much matter that a selection of readings to suit the sermon may leave some portions of Scripture unread in the public services. Those that are thus left unread will naturally be the portions that are the least edifying, or altogether unsuitable for public reading. For, given a minister who is practically minded, and whose mind is also alert and modern, and his choice of sermon topics will be so varied, that in the course of time—probably in not much longer time than following a table of readings would secure—he will have read all of the Scriptures that it is profitable to read in public worship, with the incalculable advantage of having read nothing that is unprofitable, and of having made all his reading to give authority and influence to his preaching.

Nothing can be worse than to give the impression that all parts of Scripture are equally valuable for instruction and inspiration, and so to read the Scriptures through and through from beginning to end as if this were better than to select and help ourselves to their highest truth first and most. Scholars especially should be loth to encourage the idea that the order of the Scripture books is the order of the Divine Revelation; while the devout should be mindful that the mere letter of the Word is not sacrificed to the spirit of it. The preacher, therefore, who uses the Scriptures always for the moral and spiritual ends of the messages which, Sunday by Sunday, he brings from God to his congregation, is the least likely to make or encourage a merely literal or a superstitious use of the Scriptures, and gives the greatest promise of conducting the whole service to the greatest possible edification of the congregation, and consequently to the greatest glory of God. The reading of Scripture that is the most intelligent—that which gives point to the sermon, and which the sermon essentially expounds and enforces—cannot but bear the choicest fruit.

II.

By the Rev J. Knowles, Eastbourne.

If the question is intended to embrace missionary labours in India and reading of the Scriptures to native Christians, then it seems to me that the method followed should depend upon the stage of advancement to which the people have attained. If the converts have just turned from idols to serve the living and the true God, one would hardly choose the same portions one would choose for converts of the third generation. If the converts could not read the Scriptures for themselves, but depended mainly on the public reading of them, one would naturally select portions which would help *them* to grow in the knowledge and fear of the Lord. If they could read for themselves, and had the whole of the Bible, and had been taught the elements of Christian teaching, then, of course, other portions would be selected. And then, also, would not the settlement of the question depend somewhat upon the stage at which the reader himself or herself had arrived? Personally, I should dearly like to hear someone who had made a special study of some portion until it had become part of himself read that portion as an actor would who had made a scene or a character in Shakespeare his special study. And if he thought that the Authorized Version, or the Revised Version, or the Twentieth Century version, or his own, would make the meaning more clear to the people to whom he was reading, I should like him to use such a version. I should also like to hear a minister take a whole book and read it through at a service if he devoted himself to just so much exposition as he thought would make the meaning of the writer quite clear to his congregation, and kept his sermon for some other occasion. I should like to hear a minister take selections from different parts of the Bible and read them one after another to show how ethics advanced, or how conceptions of God grew clearer, or how theological views altered. I should like anything which was living and which brought home the meaning of the writers of the Bible. But if the Scripture reader were a native who had not received a theological education and been taught to read properly, or one whose mind was not amongst the most active, then surely it would be a help to him and a gain to his congregation for him to have a course of Scripture reading laid out for him by some who were better able to judge what would be most useful to the people and the reader.

III.

By the Rev. D. C. Lloyd, Principal of the Hampton Grammar School, Glasbury-on-Wye.

In reply I have to state that my practice has been to select passages more or less appropriate to the subject of the sermon. The ground of the practice would be a desire to emphasize the truth to be considered. Since reading the summary of the Rev. W. Taylor's article, however, I confess that my opinion is inclined to be influenced in the direction of reconsidering the matter. The view he advocates is certainly deserving of a modification of one's custom. I am not acquainted with 'The Table of Lessons prepared by the Church of Scotland Church Service Society,' and I am therefore unable to speak of its appropriateness; but one could frame a system embracing the passages from both the Old and New Testaments suitable for public reading, and by adapting it one would ensure a greater scope of instruction than is the case in the more common practice. I think, too, that the late Dr. Dale of Birmingham gave it somewhere as his opinion that it is always better to vary the service by not choosing hymns and passages of Scripture all bearing on the one subject of the sermon. For, after all, is not the Scripture more in the nature of a landscape with its infinite variety than of a stereotyped treatise? I thank you for the ventilation of different views from which a minister can learn to add to the effectiveness of his ministration by taking a hint from those whose practice has been different from his own. I shall await with interest the additional verdict on this highly interesting and practical subject.

IV.

By the Rev. Samuel A. Latham, Sandford, Crediton, Devon.

I have been greatly interested in the articles in The Expository Times on the subject of 'The Reading of Scripture in Public Worship.' My own method, generally speaking, is to select the lesson or lessons for the purpose of illustrating the sermon. From experience I have found this to be the best plan I can adopt. I have made the experiment of selecting lessons to enforce other truths than those I intended preaching upon, so that I might impart variety to the service; but after making the experiment, I felt that the service lost rather than gained by such a digression. Because, therefore, of my own experience, I agree with your correspondents who have already written favouring a 'unity' in the service, as far as that is possible.

I say 'as far as that is possible,' because of another consideration which weighs with me in the conduct of my morning services. My Sunday scholars come direct from their morning classes to the service; and I feel I owe it to them that they should have a distinct part in that service. In order to do that, and to make the bond between the pulpit and the Sunday school as strong as possible, I have found it a good method to base my children's talk upon the afternoon International Lesson, which I therefore read for my second lesson. This lesson, the few minutes' address, and the children's hymn, form *their* special part in the morning service. To this extent the service may be said to be not a unity; but after considerable experience I find that it is 'worth the doing.' If I had not the children and Sunday school in view, I should make both lessons wait upon the sermon, as I do in the evening service. As it is, in the morning, the first lesson is meant to illustrate the sermon, and the second the children's address. It sometimes happens that I select my text from the first lesson, but not often.

V.

By the Rev. Charles Leach, Harecourt Congregational Church, Canonby, London, N.

It has always been in my mind that the Word of God in the Bible is far better than any words of mine, however vainly I may have imagined mine to be excellent! Hence I have given much time to prepare for reading the Bible in worship. Sometimes I have given more hours to preparing the lesson than to getting the sermon ready. In reading a psalm, for instance, I have tried to make myself familiar, when possible, with its writer, with the circumstances which called it forth, and with the leading ideas and lessons which it contained. With the Gospels and Epistles I have done the same. Before beginning to read I often, in a few sentences, tell the people what I can about the passage, so as to prepare them to follow me intelligently in the reading. When dealing with a devotional chapter I often stop to open, and expound, and apply the lessons suggested.

I have made five visits to the Holy Land for pleasure and study, and find the knowledge gained in these visits of untold service to me in Bible reading. For instance, when about to read of our Lord at Jacob's Well, asking the Samaritan woman for a drink of water, I begin by describing the district as I have seen it, and which remains much as it was in the days of Jesus. Or when reading of His first visit to the synagogue at Nazareth, as a public teacher, I start by describing the hills about Nazareth, on which He had often wandered as a lad and as a youth. I point out, too, that on that visit His former neighbours, His brothers, and those for whom He had worked as a carpenter, would all be in that synagogue on that Sabbath morning. Such a description helps the hearers immensely to enter into the spirit and teaching of the passage, and increases their wonder as they hear how our Lord unfolded that programme of His on that occasion.

In reading the Bible in public I have always tried, as far as that reverence of manner which should always be observed in God's house would permit me, to make the scene a real one to my hearers. To do this it has first had to become real to me. I have often committed the passages to memory. By tone of voice, by emphasis, and by subdued action, I have done my best to make the story which I read live before the eyes and imagination of those who assembled to worship with me.

As I now look back over all the years which lie behind me, and try to gather up the effects of my preaching and my public reading of the Bible, I am constrained to say that, so far as my memory serves me, I have had far more personal thanks for my reading than for my preaching.

VI.

By the Rev. A. D. Martin, Brixton.

The minister of the gospel must, of course, consider the interests of those to whom he is reading; and as far as my own experience goes, ordinary congregations welcome the quality of variety in our services, and rather resent the manifestly preponderant place of the sermon. The 'unity' theory of the service tends to bore them. Before the sermon is reached the people see what is coming, and 'the soul's east window of Divine surprise' is darkened. And this bored feeling is a genuine symptom of impoverishment, especially in those cases wherein the minister is doing, as he ought often to do, the elementary work of practical teaching. On the other side of this matter, it must seriously be questioned whether the 'unity' theory does not result with most of us in the neglect of great sections of Scripture. I have noticed many a pulpit Bible almost worn out in such places as Isaiah 35. 53. 55. etc., St. John 14. 15. etc., and with leaves scarcely turned in Deuteronomy, Job, and St. Mark. How sorry I am for the people who listen to the same great evangelical passages *ad nauseam*! Surely, too, it greatly helps the service, as a ministration to a many-sided congregation (and every congregation is that), if there is a system of reading independent of the sermon. There are always some in the congregation who are in a minority as regards prevailing mood and special need, and if sermon, praise, and Scripture are all of one complexion, it is probable that these lonely natures find little help to them. And yet once more, when we preach poor sermons, as most of us do occasionally, then, where all in the service is made to depend upon the sermon, the tendency of feeling in the average worshipper is probably in the direction of a total dreariness of outlook by the very force of the association of ideas, the fact that the sermon comes after the lessons, and after most of the worship, availing nothing to redeem the whole from barrenness. For these reasons, therefore, it seems best, excepting on special occasions, to follow some general plan of Scripture reading quite apart from the subject of one's discourse.

May I add a word on behalf of a greater freedom in the act of reading? Dramatic displays in church are hateful, but to read Scripture as though one were reading a catalogue is unedifying in the extreme. If the reader has intelligently studied his lessons, it will make the reading full of interest to the congregation. In the history of the Early English Separatists there is an instructive episode which bears upon the matter under consideration. A certain company of Separatists, exiled on the Continent, split into two over the question of whether the minister should be permitted to read from a printed translation, or whether he should not rather have to translate from the Hebrew and the Greek for himself there and then. Let us by no means raise this ancient question again! But might we not be a little more free in the reading? How much suggestiveness lies in those rich margins of the Revised Version! How the people sit up and open their ears when one dips into them, and when the old accustomed phrases that glide so tranquilly over sinner and saint are broken into and one has to think! Variety, surprise, newness—these are of the essence of Revelation; and the Lord Himself in all His teaching worked through these till all the people hung upon Him, listening.

VII.

By the Rev. Professor G. Currie Martin, M.A., B.D., Yorks United and Lancashire Independent Colleges.

The point raised by your correspondents is both an interesting and a practical one. Personally, I have adopted three practices, and I think there is much to be said in defence of each.

1. *The Method of Unity.*—Here one has taken the utmost care to have the lessons as fully as possible illustrative of the sermon, sometimes supplementary to it. In such a case it has often

been my practice to select five or six short passages from different books.

2. *The Method of Combination.*—In this case I have chosen one lesson to illustrate the sermon, and the other purely from the didactic point of view. For example, I have chosen on consecutive Sundays to read, as the O.T. lesson, the Life of Joseph, or of Elijah; or on other occasions to read selections from one book (generally a little-known one) of the O.T.; or a similar plan has been adopted with regard to an Epistle. On other occasions I have read a book of the Psalter, at the rate of one, two, or three psalms a day, with very brief introductory notes to each, giving the probable origin of the psalm.

3. *The Lectionary Method.*—In this case lessons have been chosen either from some existing lectionary or on a principle devised by myself. In this case the sermon has occasionally been chosen from the lesson. This practice is very valuable as an occasional one—say for one year, as a variety, and then let the minister return to his ordinary method.

Whatever method is adopted, it seems to me essential that much more care should be devoted to the preparation of lessons to be read in public worship. For myself, I always felt ashamed if I had not first read the passage in the original, and mastered, at least, its main difficulties. Only then did I feel that I had a right to decide which version to read, or was I able to make any alterations that were necessary to make the sense more clear. Congregations greatly appreciate and value care devoted to this matter.

VIII.

By the Rev. Professor Robert Mackintosh, D.D.,
Lancashire Independent College, Manchester.

In a community that know the Bible well and study it lovingly, there can, I think, be no doubt that lessons carefully chosen from their appropriateness to the preacher's subject are superior to any doctrine. In the ages before the printing-press, or even later, in the days before popular education, fixed lessons was a necessity; and now I fear all Christian Churches will be driven back to them, because our people do not so love the Bible as to work at its study. If they are to know it, they must hear it in public worship. But will they endure serious, adequate selection? This people hunger for 'bright services, endless developments of music, smart phrases in the sermon.' It may be possible to rearrange the order of service —which has no sacred sanction—so that once on a Sunday there shall be continuous Bible study. Or possibly the Bible must continue to be neglected, and drop more and more out of knowledge, till some great misery sends us back to God.

The Recognition of Signs.

By the Rev. A. Allen Brockington, M.A., Taunton.

We recognize that 'conscience is more than a contraction of the diaphragm which somehow helps in the struggle for existence.' But some of us feel that the saying, 'The voice of conscience is the voice of God,' needs large qualification. 'Is not the root of the low standard of feeling and conduct on practical matters with which so many men are content (asks Dr. Rashdall) traceable precisely to this—that they trust too much to their consciences? Their religion consists, they will tell you, simply in this—in not doing what their conscience (conscience unsolicited, untrained, unenlightened) tells them to be wrong.' The great need is the education of the conscience. A noble life results from submission to the voice of a rightly trained conscience. The training of the conscience is in response to the appeal of higher influences. So that in the long-run we can only trust our consciences when we have satisfactorily answered the question, 'What think ye of Christ?'

The Athanasian Creed expresses the same principle: 'He therefore that will be saved must thus think of the Trinity.' We must form right conceptions of the character of God, as revealed historically in Jesus Christ, and we must correspond to that character, if we would realize our Divine destiny.

God has manifested Himself in certain miracles or signs. Our recognition of those signs depends upon the conception we have formed of God's character. 'The same power which enables us in the first instance to recognize God enables us to recognize further manifestations of His nature and will.'[1] Of course a man's conception of God influences him to accept or reject miracles altogether. If one says that he rejects miracles as 'inherently incredible,' it means that he has ideas of God's governance or non-governance of the world that are incompatible with the occurrence of miracles. But the recognition of God's signs is more than the recognition that miracles are possible or even credible. There are 'signs and wonders' that are not of God. The enlightened conscience must tell us which they are. 'If there arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and serve them; thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul' (Dt 13$^{1-3}$).

How would a man or woman of Israel, whose heart was sound in God's covenant, answer such a false prophet, presenting his 'sign and wonder,' even though it came to pass? These are the words that Frederick Denison Maurice[2] puts into the Israelite's mouth: 'There may be a famine, there may be plenty of corn or wine, there may be a defeat, there may be a triumph—anyhow, *you* are a deceiver; you would lead me into wrong or falsehood, if you have ever so much knowledge of what is going to take place in the world. Begone with your dreams and prophecies, your signs and wonders; I am not afraid of them, but I am afraid of you and of myself, because you are come speaking out of that which is evil in you to that which is evil in me. I know what it is in my heart which answers to *your* language. It is that which does *not* answer to God's language, it is that which makes me unwilling and unable to hear that and obey it.'

The recognition of signs is not really affected by modern scientific discovery, nor by the growing knowledge and enlarged experience, which, we are told, make it impossible for us any longer to credit the things that our forefathers believed to have happened. It is affected by our conceptions of God's nature and will. In a word, the condition of recognition is *moral*. 'Then if any man shall say, Lo, here is Christ, or there: believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; so as to lead astray, *if it were possible*, even the elect' (Mt 24^{23}). But it is not possible. The elect are not necessarily intellectually gifted, or expert in criticism, but they are of necessity enlightened in conscience. And these it is not possible to lead astray. The same truth is apparent from Jn 12$^{37ff.}$—the reason men believed not on Him, did not recognize the signs that He had done before them, was because 'He hath blinded their eyes and hardened their heart.'

This principle applies not only to the signs of the New Testament. It applies to the Old Testament signs. For the Old Testament signs in their measure, and with their restricted reference, teach the same truths as the New Testament signs. 'I am the Bread of Life' is taught as clearly by the Manna in the wilderness as by the Feeding of the Five Thousand. In a wonderful sentence our Lord corrected the Jews and revealed the *timeless* working of God: 'It was not Moses that gave you the bread out of heaven; but my Father *giveth* you the true bread out of heaven.' So with the Pillar of Fire. The symbol that pointed the Jew's mind back to the Divine leading through the wilderness, and forward to the Messiah, was the Candlestick in the Court of the Women at the Feast of Tabernacles. This Messianic symbol Christ applied to Himself, when He said, 'I am the Light of the world.' The Pillar was the sign of God, the Light of Israel. The sign of Christ, the Light of the world, was the Healing of the Man born Blind (Jn 9).

Those who find an adequate reason for the occurrence of these signs of the Manna and the Pillar of Fire in the great truths they teach are not generally disposed to accept another Old Testament sign—the sign of Balaam's Ass. May it not be that the failure to recognize this sign also depends upon a misconception of the nature and will of God? The Rev. James Adderley in his

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[1] Westcott, *Gospel of the Resurrection.*

[2] *The Old Testament.*

'open letter' to Dr. Torrey, the American missioner, exhorts him not to ask the Doctors of Divinity who come trembling to his study 'whether they believe that Balaam's donkey spoke,' as if it should be judged a thing incredible with Doctors of Divinity that Balaam's donkey should speak. And Dr. Rashdall, writing of revelation and historical infallibility, also treats with a measure of contempt the belief that Balaam's ass spoke. But in 2 P 2^{16} it is referred to as a real historical event: 'The dumb ass, speaking with man's voice, forbade the madness of the prophet.'

Granted that the dumb ass did speak, her words are beautifully natural: 'What have I done unto thee, that thou hast smitten me these three times? . . . Am I not thine ass, upon which thou hast ridden all thy life long unto this day? Was I ever wont to do so unto thee?' The ass says nothing about the angel.

God's purpose was 'to rebuke the madness of the prophet.' God employs certain instruments and agents in carrying out His purposes. As far as our observation goes He usually employs men. But if those usual instruments fail or are wanting, are we to think that the purposes of God will be frustrated? God, we learn from Christ, has, at any rate, an *interest* in animal life, in the life that we are justified, perhaps, in designating the 'infra-human.' Is it not fitting that God should use an animal as His instrument for rebuking the madness of the prophet, even by causing her to speak with man's voice? Once the ass turned out of the way; then she crushed Balaam's foot against the wall; then she lay down under Balaam. The only result was that Balaam's anger was kindled, and he smote the ass with his staff. Then, because God's purpose must not be frustrated, and these means had failed to warn the prophet, 'the Lord opened the mouth of the ass.'

The rebuking of a prophet may be considered a work of less importance than the singing of God's praise and glory. An ass upon which one has ridden for many years is certainly higher in the scale of being and nearer to man than a stone. That God should cause an ass to speak in order to rebuke the madness of a prophet is thought a thing incredible with some of us, but that He should cause even stones to cry out in order to praise His Holy Name was not a thing incredible with Christ. 'And as he was now drawing nigh, even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; saying, Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from the multitude said unto him, Master, rebuke thy disciples. And he answered and said, I tell you that, if these should hold their peace, the stones will cry out' (Lk $19^{37ff.}$).[1]

It is only in submission to the revelation of Christ that we are able to understand the Scriptures.

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[1] Even if the language of our Lord be regarded as 'figurative,' it is clear that He contemplates an unusual agent.

Recent Foreign Theology.

The Russian Sects.[1]

Privatdozent Grass continues his account of the Khlisti. We have more descriptions of the *radenie* or dancing, and we are told of the initiatory rites (*privod*) which make a man a *Khlist.* The details of the celebration of the Eucharist and the sexual element in their ritual, called the *svalnü grekh*, savour of barbarism, and destroy some of the more agreeable features of the lives of these enthusiasts. At the conclusion of this third *lieferung* the various names are given which the members of the sect take. Abundant material is furnished by the compiler.

W. R. Morfill.

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[1] 'Die Russischen Sekten,' von *Mag. Theol.* Karl Konrad Grass, Privatdozent in Dorpat. 1 Bd. iii. Lieferung. *Kultus und Organisation der Gottesleute oder Chlüsten.* Leipzig: J. C. Hinrich'sche Buchhandlung.

The Individual in the Old Testament.[1]

One does not quite understand why it has been thought necessary to publish this *brochure* in the form of a Beiheft to the *Z.A.T.W.*, seeing that it fills no more than 36 pages. But it was well worth publishing. We have all fallen into the habit of seeing the wood, and taking no account of the trees which compose it, of accepting unquestioningly such statements as Robertson Smith's, that the subject of religion, amongst the Semites, is the community, not the man. Löhr has therefore made it his business to point out that when Israel is in question, the dictum may be applied too unreservedly. He quotes Giesebrecht's assertion that in ancient Israel it was not conceivable that God should recompense a man according to his deeds, Smend's remark that a single person's affairs could not be brought before Yahweh with the same confidence as those of the whole nation, and Stade's that in the Religion of Israel the relation is between the people, not the individual, and Yahweh. And he endeavours to show that, within the people, the man had a living, ethical relation to Yahweh. The value of the paper lies in its ample collection of instances. With perfect fairness it sets forth the election of Israel as a race, the dependence of the national history on the conduct of ancestors or on the behaviour of the monarch, the rewards or punishments in which a man's family were involved, the many cases in which one person's rights and fortunes are swallowed up in the fate of the community. This side of the truth can be put in a few words: the O.T. recognizes three unities, that of the nation, of the city, and of the family. But, on the other hand, the individual has a distinct position from the very beginning, and it grows ever clearer. Such men as Lot, Caleb-Joshua, and Josiah were singled out by Divine providence, and treated differently from the mass. In the most ancient legislation, Ex 21 f., the offender himself, not his family along with him, is to bear the penalty. In the 'Second Decalogue,' Ex 34, 'Thou' means the individual. Names formed with Yahweh imply His direct protection, and the histories furnish evidence that it was afforded. God was the guardian of righteousness in private and social life, Gn 16^5, etc. The establishment of the Kingdom gave an impetus to this tendency; the events of 586 B.C. accentuated it still more strongly. It is less marked in some of the prophets, Isaiah, for example, than in others. It is very evident in Jonah, many of the Psalms, and Job. Unfortunately, for reasons easily to be understood, it falls short of its climax: the O.T. does not fully reach the conception of a Communion of Saints, from every people and nation and tongue, each number of which is of infinite worth.

Dr. Löhr has done good service in entering this sober *caveat* against the exaggeration of a great truth, and his remarks are often provocative of thought on other lines besides the single one to which we have called attention.

John Taylor.

Winchcombe.

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[1] *Sozialismus u. Individualismus im A.T.* Von D. Dr. Max Löhr. Giessen: J. Ricker'sche Verlagsbuchhandlung, 1906.

The Pilgrim's Progress.

By the Rev. John Kelman, Jun., M.A., Edinburgh.

The Fight in the Valley.

Reference was made at the end of last month's article to the Romance of Sir Bevis of Southampton. Republished by the Maitland Club in 1838, it has again been reprinted by the Early English Text Society. The original of the English Romance was a French *chanson*, but it is said that the two have little in common but the name. The hero was referred to by Chaucer's Sir Thopas, by Browne in his *Religio Medici*, and in many other English books. The tale must have been a favourite one, for we find that scenes from it were depicted on Henry v.'s tapestries, and painted on the walls of some of Henry VIII.'s rooms. It was printed at Bologna in 1497, about the end of the times of court poetry. It is interesting as a link between the past and future ideals, for in it the figure of Arthur, which dominated the older Romances, was lost sight of in the greatness of England, although here and there a touch reminds one of the Arthur of Geoffrey of Monmouth. In its 4440 lines of swinging rhyme there is a continuous vitality and rush of action which must have fascinated John Bunyan. Whether he possessed the book, or whether he came to know it in fragments heard at some tavern or merrymaking of his early days, we do not know. Mr. Froude speaks of it, without stating his authority, as the only book he possessed in his young days. Curiously enough, it is mentioned in *The Plain Man's Pathway to Heaven* (one of the two volumes which his wife had inherited from her father and brought him as her dowry), in a list given by *Antilegon* as 'excellent and singular books against heart-qualms,' but rejected by *Asunetus* as 'vain and frivolous books of tales, jests, and lies.'

The most interesting allusion to it which we find in Bunyan's writings is in the *Treatise on the Parable of Dives and Lazarus*: '"They have Moses and the Prophets, let them hear them." This is the thing (to be short), My brethren are unbelievers, and do not regard the Word of God. I know it by myself, for when I was in the world it was so with me. The Scriptures, thought I then, what are they? A dead letter, a little ink and paper, of three or four shillings price. Alack! what is Scripture? Give me a ballad, a newsbook, George on Horseback, or Bevis of Southampton. Give me some book that teaches curious Arts, that tells old Fables.'

Mr. Froude's statement that it furnished Bunyan with the framework of the story of the Palace Beautiful appears to be guesswork, possible only to one who had not read the Romance. There is absolutely no trace of Sir Bevis in any detail of the passage. There are, however, other traces of Sir Bevis in the *Pilgrim's Progress*, as we shall see from time to time. The most interesting of them all are those passages which appear to have been in Bunyan's mind when he was writing this account of the fight with Apollyon. First of all, the name Apollyon occurs in the Romance. In Armenia, when Bevis falls in love with Josian, the fair daughter of the king, the condition on which alone he may have her is that he will forsake his God and take *Apolyn* for his lord, Apollyon being the dim figure seen behind '*Mahoun*' in Saracen worship. Bevis refuses, and the Saracens are greatly offended:

'Herkenyth felowes,' said a Sarzin,
'How he dispiseth Apolyn.'

But the passage which relates to the battle is one in which a fight of Bevis with a giant is described. There is the usual vaunting speech which prefaces the combat, though that is shorter than Bunyan's war of words. Then comes the account of the battle, in which the incidents of the shield flying from Bevis' hand, the unexpected blow upon the breast, and the throwing of the dart, offer parallels to the allegory too close to be merely coincidences:

Beues is swerde anon up swapte,
He and the geaunt togedre rapte,
And delde strokes mani and fale,
The nombre can nought telle in tale.
The geaunt up is clobbe haf
And smot so Beues with is staf,
That his scheld flegh fram him thore,
Thre akres brede and sumdel more,
Tho was Beues in strong erur
And karf ato the grete levour,
And on the geauntes brest a-wonde
That negh a-felde him to the grounde.
The geaunt thoughte this bataile hard,
Anon he drough to him a dart,
Thourgh Beues scholder he hit schet,
The blold ran doun to Beues fet,
The Beues segh is owene blod
Out of is wit he wex negh wod,
Unto the geaunt ful swithe he ran,
And kedde that he was doughti man,
And smot ato his nekke bon;
The geaunt fel to grounde anon.

The Valley of Humiliation.

The general meaning of this descent appears to be the first re-entering of the world after a time of special religious experience in the Church. Etymologically, this experience is simply coming to *earth* again. But there are two English words in which the Latin *humus* appears, Humiliation and Humility; and a Christian's 'coming to earth' from spiritual experience may be in either of these two fashions. Thus Bunyan wisely refrains from giving this next passage in his Pilgrim's career the character of a universal or necessary experience. The valley is there for all, but there are some who find it altogether lovely. Faithful, after a few encounters with undesirable persons, 'had sunshine all the rest of the way through that and also through the Valley of the Shadow of Death.' The story of the pilgrims of the Second Part, and especially of Mr. Fearing, tells of this as a Happy Valley—green and beautiful with lilies, and, indeed, 'the best and most fruitful piece of ground in all these parts.' The character of the pilgrim determines his experience in this Valley. Gentle and humble souls that go softly—souls like that of Cowper or of St. Francis, have no trouble here. But this Christian is a proud man throughout, with a large claim on life and a strong sense of personal identity. To such aggressive natures Humility has to be learned by way of Humiliation. The devil they meet is the devil of their own pride, a Satan proud as Milton's, and it needs many buffets to humble them. We may take it that in the present passage the bitter conflict is connected with those slips which the pilgrim caught while striding down the hill in his new and impressive armour. That descent corresponds with By-path Meadow that leads to Doubting Castle. In Part II. we are informed that the Valley of Humiliation is a spacious valley, but that part of it where Christian's battle was fought was *Forgetful Green*.

Apollyon.

This name is borrowed from Rev 9[11], where it is given to the king of those fearsome locusts, by which the writer probably meant to symbolize the hosts of Parthian horsemen threatening the Western world from beyond the river Euphrates. The name means Destroyer. At this stage of his writing, Bunyan appears to have had no clear or consistent system of demonology such as was commonly framed by serious men of his time. Even in the passage itself there is confusion, for while throughout the dialogue Apollyon speaks as the Archfiend himself, yet in the verses at the end we read of 'Great Beelzebub the captain of this fiend.' *The Holy War* has, for the purposes of its story, a systematic demonology, in which Apollyon occupies a subordinate place, and Diabolus is the general and king of the forces of Hell, like Milton's Satan. Between the date of the *Pilgrim's Progress* and that of *The Holy War*, Milton had (in 1671) published his *Paradise Regained*, and in his later work Bunyan practically adopts Milton's demonology. This can hardly be a mere coincidence, and it offers us a peculiarly interesting sidelight on the disputed question of Bunyan's acquaintance with literature and his use of books.

In one of the most fascinating of modern English essays, Professor Masson's 'Three Devils,' the contrast is drawn between Milton's *Satan* and Goethe's *Mephistopheles*: 'Milton's Satan, then, is the ruined Archangel deciding his future function, and forswearing all interest in other regions of the universe, in order that he may more thoroughly possess and impregnate this. Goethe's Mephistopheles is this same being after the toils and vicissitudes of six thousand years in his new vocation: smaller, meaner, ignobler, but a million times sharper and cleverer.' In the lapse we see a gigantic parable of the degeneration of mere activity when it is without any element of reverent contemplation. In contrast with these classical and superb literary creations, we have Luther's devil, who 'was a being recognized by him as actually existing—as existing, one might say, with a vengeance.'

Bunyan's Apollyon is a blend of the poetic with the actual. No reader of *Grace Abounding* is left in any doubt as to Bunyan's literal and haunting belief in the devil as an actual personality. Many passages strongly remind us of Luther. Luther went so far, under extreme pressure of conflict, as to tauntingly suggest to the devil that if (as he said) Christ's blood was not enough, then the fiend himself might pray for him; Bunyan, upon occasion, could go so far as to wish 'either that there had been no hell, or that I had been a devil; supposing they were only tormentors; that if it must needs be that I went thither, I might rather be a tormentor than be tormented myself.' Yet there is nothing prosaic about this undisguisedly literal belief in Satanic agency and personality. The fiends of Bunyan are symbols as well as personages, and are kept lifelike by much reference to the knowledge of his own heart.

The question of personal diabolic agency is one to which too much importance is sometimes attached. The terrible destroying power of evil in the world, however explained, is unhappily far beyond dispute. Those who explain it as the work of a personal enemy need to beware of shifting upon him the responsibility for their own evil choices. Those who explain it otherwise will do well to see to it that their conception of evil is capable of producing anything approaching that sturdy and militant type of manhood which has so often been developed in men who have viewed their own lives as a prolonged wrestling match with a ghostly foe. As a matter of fact, every earnest man has encountered many devils, both without and within. He would be a bold dogmatist who, in the present stage of thought upon such subjects, should deny the possibility that these experiences are indeed the work of sinister agencies and malicious personal will in the unseen world. He would be equally hardy who should insist upon this as an essential element in saving faith, as if belief in God were not enough without it. He will be wisest who, upon either theory or none, shall remember the certainty of the coming conflict with evil, and the fact that his spiritual armour is not given him to make a show of or to talk about; and who shall act upon the sage's cry, 'In God's name fight the devil!'

The description of Apollyon, 'striding large and leisurely across the low green ground,' is in strong contrast to the magnificent fiend of *Paradise Lost*, or the aged man in the wilderness of *Paradise Regained*. Bunyan's devil never appears as an angel of light. Strange, uncouth, and repulsive imaginations are lavished upon the picture. To find the origins of these we would need to go back to such monsters as the goblin of Frithjof's Saga, or the scaly sea-monster of Beowulf, with all that lies behind such conceptions drawn from the battles of primitive man with Nature, in the hot slime of the Persian seashore, or in the forests and morasses of the West. In every respect he is the extreme opposite of all that is human. Fish-scales, bear-feet, dragon-wings, lion-mouth—these suggest the reptilian mixture of cunning and cruelty, the swiftness and the silence of temptation. The fire and smoke may well stand for that blaze of passions in the heart which sets life on fire and plunges it in thick darkness.

Both the fascinating and the hideous representations of the devil are true to actual experience. The sin that tempts a man and fights with him for his soul is not always alluring of aspect. The case is but too common in which a sin known to be not only sinful, but deadly dangerous, tempts a would-be victim. The lust of drunkenness, and other lusts of the flesh, are often followed when there is neither magnificence nor any real hope of pleasure in them, but only a fierce and hideous strength before which the will of the tempted one goes down. Nothing in life is more tragic than this victory of evil over those who have no illusions, but who yield to what they see clearly in all its naked ugliness.

Christian's courage is well revealed, but never narrated. It is a witty touch in which we are reminded that no armour had been provided for his back, so that to turn and run away would be the most dangerous of all courses. Here Bunyan is at his favourite doctrine, but this time it is discretion, as at other times it is usually honour, which condemns the recreant. As usual, he is true to life. The assaults of temptation are always more dangerous to those who avoid than to those who face the battle. Christian is all for open combat and no quarter. This part of the allegory will be read with head-shaking by some who would fain be on good terms with evil for the sake of peace. Meredith has thrust hard at them in his *Farina*, where the merchant of Cologne is so angry against those who have insisted upon fighting Sathanas: 'He hurt us not. We were free of him. Cologne, I say, is cursed! The enemy of mankind is brought by you to be the deadly foe of Cologne.' It is a word to the wise and to the foolish!

The War of Words.

The conventional combat of the old Romances of Chivalry was prefaced with a high-sounding argument between the combatants. A typical example of this is furnished by that story of Sir Bevis to which we have already referred. Nothing could be more apt for an allegory of temptation, with its two stages of suggestion and passion. In *The Holy War*, where the military system is complete and elaborate, we have Apollyon as the devil, not of force, but of craft. Here he stands for both. In the first part of the conflict, the war of words, we discover the cleverness of the devil. This is a familiar idea. In Mephistopheles it is proverbial. Milton's Satan is intellectually a great figure, worth a great many of the commonplace Adam. It may be taken as a rule that the cleverer a man is, the more subtle will be the devil that tempts him. It is part of the price that must be paid for genius.

The conversation which follows is a rare study of temptation as an exercise of mind. Its arguments may be detailed as follows:—

1. *A Claim.* The king of hell is in search of his runaway and wayward liege. 'When Christian forgot himself as a pilgrim, the devil remembered him as a deserter,' every man being valuable to the

devil as well as to Christ. We all know those times in which we are acutely conscious of the twofoldness of our moral nature—the Dr. Jekyll and Mr. Hyde within. And there are times, when the spiritual lights of life are low, in which we feel as if the lower nature had the stronger claim. In the light of modern evolutionary theories, this claim has come by some to be regarded as the obvious scientific one, and a man's spiritual nature is burdened with a terrible handicap when he feels that he is essentially of the earth, looking back for the truth of himself instead of forward.

Christian's first answer is that though he was born in the City of Destruction, he is going to Mount Zion. Whatever the past of the individual or the race may have been, it is open to each man to repudiate it in favour of the present and the future. He who has once seen the spiritual and moral possibilities of life may claim them as his inheritance, and go forward to realize them in spite of all claims that the flesh may urge.

The second answer is that Christian had tried the apparently natural service of Apollyon, and found it did not pay. The wage was not a living wage. It was not enough to keep a man's soul alive. In Rudyard Kipling's *Life's Handicap* the tale is told of a man who had paid for his sin his best possessions of faith in man and woman. '"What return?" says he, catching up my last words—"why, strength to live as long as God or the devil pleases, and so long as you live my young master, my gift." With that he puts something into my hand, though it was still too dark to see what it was, and when next I lookt up he was gone. When the light came I made shift to behold his gift, and saw that it was a little piece of dry bread.' There is a twinkle in the pilgrim's eye as he repudiates the claim of the devil in the name of common sense. It would have been a stupid thing to serve for such poor wages, and he had done but as other considerate persons do.

2. *A Promise.* Here Apollyon speaks like a prince, and for a moment we are reminded of Milton's lordly fiend. The promise is the same as that of Christ's third temptation, and the answer is the same—a reference to God's claim. It is not wise to linger over the promises of temptation and argue with them one by one. It is safer always to cut the matter short. 'I have let myself to another'; and, that being so, even to discuss such promises were treachery.

3. *A Plea for Reconsideration.* To our weak flesh and wavering spirit it seems at times that all nobler choices are the exchange of a bad for a worse. To have made the venture of faith and found it vain is to be indeed in sorry case; and there are moods when that seems to be the truth of our experience. Just then, backing the temptation, comes the remembrance that it is ordinary to go back. We shall not be alone if we take the line of retreat; it is the most crowded of all life's highways. No words are more absolutely devilish than those which Mephistopheles said to Faust regarding Marguerite, 'She is not the first.' Few men have courage to brave the conspicuousness of originality in sin. The remembrance of the crowd in which they may lose themselves is an appeal to all that is basest in tempted souls.

The answer cannot be a denial, for 'Here the father of lies utters a most awful truth.' The point of honour is the only answer. 'I have given him my faith' is the talisman which closes doors irrevocably behind, and blocks the open lines of retreat.

4. *A Reminder of Inconstancy.* When the devil says, 'Thou didst the same by me,' he seems to be opposing his own point of honour to that which had been quoted against him. It is strange, too, how generally he has managed to get his point of honour valued most. A gambling debt comes before the payment of tradesmen; a promise to boon companions cancels a promise to wife and children. In a thousand ways men feel it more incumbent upon them to keep faith with the devil than with God. It were well if we could all remember that there is only one absolute criterion of honour, and that treachery to the devil is the only ultimate good faith.

There is another point in this temptation, however. It is a reminder of the man's previous inconstancy, and so an appeal to shame.

The answer is one of the finest passages in the book, and needs no comment. With its repudiation of young folly, its trust in Christ's forgiveness, and its frank avowal of his heart's choice of his Saviour, it is worthy of a place in all books of devotion. The directness of its personal speech, and the evident heart that is in it, remind us of Christian's speech to Prudence, 'And to tell you the truth, I love him.' There is a peculiar winsomeness about such personal turns in Bunyan's writing which it would be difficult to match elsewhere.

5. *The Silence of God.* Evil can boast of more practical resources for the help of men in straits than good can show. We no longer expect miracles to happen, but every fraudulent business man knows tricks that can work deliverance of a sort. And behind all this is a deadly sense of the silence of God. The devil says in the hearts of many; that Christ 'never came from his place' to help them. The doubt is well expressed in Browning's *Fears and Scruples.* Through the life-long voyage of this storm-tossed life Christ seems ever, to some, 'asleep on the pillow.'

Against all such thoughts faith sets its one assurance of a Love that is certain as life itself. He who wholly believes in and trusts that Love, may leave the mysterious silence and the apparent indifference to wait their explanation when Love shall find language in God's good time.

6. *Accusation.* No one has been more fully nor painfully aware of this backsliding and treachery since he pledged himself to Christ than John Bunyan. *Grace Abounding* is full of such revelations, and the history of Mansoul in *The Holy War*, after its capitulation to Emmanuel, is sad reading. It was with a pen dipped in his own heart's blood that Bunyan wrote Apollyon's detailed accusations of Christian's unfaithfulness.

But no one knew better than he the true and wise answer. Christian pleads guilty to everything, and even enlarges the accusations under which his conscience smarts. But all these things only serve to increase his hatred of Apollyon, who has wrought such shame in his Christian life, and to magnify and endear the Saviour who has forgiven so much. Thus sin becomes a means of grace in him, and conscience by its very wounds brings healing.

Contributions and Comments.

Biblical and Theological Courses for Women

(Especially at King's College, London).

The great and rapid advance in women's education during the last quarter of a century is a fact too obvious for remark. A commonplace, also, among those concerned with the subject, is that biblical and theological studies among women have not advanced at an equal rate. It is not, however, so commonly discerned that the causes of the progress and of the deficiency are intertwined in the net of circumstances, so that improvement or completion needs to be sought with special thought and care. The case is hardly one in which the balance is sure to right itself in course of time.

Before, however, we examine into this apparent paradox, I wish to define somewhat the deficiency of which complaint is made. We are not here concerned with the fact that no women have attained to eminence, and few to ripe learning, in theological studies. Nor yet have we to complain of any conspicuous want of practical religious principle among women of a younger generation. Nor, again, are we prepared to say that the average woman of ordinary education is more confused and crude in religious conceptions than the average educated man. The matter for regret—or, from another point of view, the motive to a new effort—lies in the fact that girls and young women, in spite of better school and college teaching, have seldom a really intelligent conception of the religion in which they are brought up, and have seldom or never devoted as much time and attention to the various books of the Bible as to the recognized works of their ordinary subjects of study. To those who consider that study of the Bible ought to figure largely as an element in liberal education, so that the less recondite parts of it might be 'taken as read' by the religious, and even the literary, teachers of all persuasions, the prevalent indifference or confusion of mind is deplorable.

I have said that the causes of the evil are to be found in the causes of that educational progress which have made the evil conspicuous. Girls' education has improved, in substance and method, because they have had better teachers—women, as a rule, who have studied in various kinds of colleges, and who have chiefly devoted their energies to acquiring some special kinds of knowledge. Now, religious and biblical knowledge have generally formed part of the curriculum in our better schools, both private and public. In most colleges for women, however, and in the newer universities in which women can graduate, such knowledge takes a small place, if any, among the subjects taught. The fact is not due to any fault in the constructors of these schemes, but rather to the force of circumstances. Young women at college, especially such as are preparing for the teaching profession, must, whatever their tastes and aptitudes, consider primarily what will give them a career. There is no career, generally speaking, for a woman who specializes in biblical studies. The deficiency among teachers reacts on the schools. There are many very creditable exceptions, but, generally speaking, thoroughness in Scripture teaching is not to be found in schools, for those who teach Scripture have not been able to be thorough in their own study of it.

Of late years the unsatisfactory state of things has evidently been felt by those who have had the direction of girls' education, notably by the head-mistresses of the larger schools. The tendency to include Scripture in 'English subjects' which any ordinary teacher should be supposed competent to teach, does not dominate the head-mistresses of to-day, nor do we so often find—as we certainly used to find—that the chief qualifications sought in a teacher of Scripture are quite apart from any knowledge of the subject, or even from any intelligent interest in it. There is no doubt that in the best schools need is felt of teachers to whom head-mistresses can entrust the Scripture teaching, confident that the teaching will be both educative and modern in ideas and methods. At the same time, there is not as yet—possibly there never will be—any desire to put the Scripture teaching into the hands of specialists.

Apart from the fact—which might speedily be changed with circumstances—that no specialists are as yet forthcoming, there are a good many considerations—which we cannot take up at present—to determine the heads of schools in giving the Bible teaching to those who have given most of their own time at college to other subjects. They prefer such as have been able, during or after the period of their own education, to work seriously, under competent direction, at the subjects ordinarily comprised under the term 'Religious Knowledge.'. The result is not, perhaps, altogether to be regretted. Over-specialization is one of the banes of modern education, and in no region of study is it likely to be so harmful as in this. Breadth of culture, imagination, a sense of historical proportion, versatility of mind, are more essential than learning alone in a teacher of the Bible. Yet if learning is altogether absent, all other qualities can yield but poor intellectual fruit. This is strongly realized by many young women who have done well in their college studies, and who sometimes feel—all the more, perhaps, because they personally find the study of the Bible profoundly interesting—that they must decline to teach subjects which they have taken up only in an amateur way.

Perhaps as yet only partial remedies can be devised. The chief remedy seems to be to increase the facilities for obtaining sound biblical knowledge on the part of women teachers and women students, as well as those who do not come under either head. One of the means successfully adopted has been the institution of brief vacation terms for biblical study, begun four years ago by a committee of ladies presided over by Mrs. Benson. These gatherings have now been held four times: twice at Cambridge, once at Oxford, and once at Durham. Excellent lectures (mostly in short courses) have been delivered, books recommended, and discussions held. They have been well attended by professional and non-professional women, of all ages and of very various religious views and parties, and the keen interest shown, with the general eagerness for knowledge characteristic of students handicapped in study, have been very satisfactory to the promoters of the scheme. It was clearly shown that, whatever may be the case with elementary teaching, it is by no means impossible for untrammelled learners to study and discuss together, with no bitterness and very little friction, subjects as to which they desire rather to enlighten themselves than to persuade their neighbours.

But a summer meeting, however stimulating, cannot impart much knowledge. An outcome of the former attempt was the drawing up of a scheme of lectures to be given to women in London. The authorities of King's College, London, were approached, the arrangements were placed in the hands of a small committee presided over by the head of the Women's Department of King's College, and subject to the control of the Principal and Council. The third session during which these lectures have been held is to begin this October. Since the first organization of the lectures, the rules for the Archbishop of Canterbury's Diploma in Divinity have — quite independently—been drawn up, and the lectures are so arranged as to provide all the necessary instruction for those intending to take the Diploma. But while those special students form an important element in the classes held at Kensington Square, the lectures are found useful—and it is hoped that they will be increasingly useful—to those who are not working with any ecclesiastical object, but who are only aiming at their own education or that of younger people. The lectures on Old and New Testament History, on Special Books of the Bible, and on Greek Testament, are, as far as possible, put at hours convenient to assistant mistresses in high schools, whose wants the committee are especially desirous of meeting. Lectures on Church History, on the Philosophy of Religion, on Non-Christian Religions, and cognate subjects, are provided during the several terms of the college year. Direction in reading and answers to written papers are given by the lecturers. General tutorship of such as require advice in their studies is kindly given to students by Professor Nairne of King's College. This year, an introductory lecture on 'The Church and the Gospel Canon' will be given by Professor Burkitt, of Cambridge, on Wednesday, October 10th, at 4 p.m. Full particulars as to the lectures can be obtained from the Vice-Principal of the Women's Department of King's College, Miss Faithfull, at 13 Kensington Square, London, W.

During the two past sessions, a number of students, many of them teaching in schools, others hoping to become teachers later on, have borne testimony to the usefulness of the scheme. It is hoped that the lectures will be largely attended during the coming session, and a wish may be expressed that schemes somewhat similar in character may be started in different parts of the country, in connexion with provincial colleges and other educational institutions. There is abundant evidence that biblical and religious interest is keenly alive in this country, though too often directed into stormy channels. Effects like the one we have described, are needed to recall it into the paths of steady progress and of peace.

Alice Gardner.

The Bible in Italy.

Among the many good works carried on in Italy at the present time, one of the most important and interesting is that undertaken by the Pious Society of St. Jerome (La Pia Società di S. Girolomo), namely, the diffusion of the Gospels and the Acts of the Apostles in a tongue 'understanded of the people.'

Towards the end of the year 1900 a few priests and laymen, impressed by the widespread ignorance of the New Testament prevailing among their countrymen, set about the preparation of a version of the Gospels and Acts in good popular Italian. This work was brought to a conclusion in April 1902, when the above-named Society was founded, having as its chief aim the diffusion of the book so prepared. The Society and its work speedily received the sanction and warm approval of the then Pope and of many highly placed dignitaries, including the Patriarch of Venice, who caused several thousand copies to be distributed in his diocese during the first year of the Society's existence, and who now, as Pope, has given the work his hearty encouragement and formal blessing.

The little volume which the Society has issued is a model of its kind. It opens with a preface, written by the well-known Rev. P. Giovanni Semeria, in which the writer emphasizes—naturally from a Roman Catholic point of view—what is the relative position of the Church and of the written Gospels, *i.e.* that the preaching of Christianity was antecedent to the writing of the Gospels, and that the evangelists never intended to give an exhaustive account of it or of the life of Christ (Jn 21^{25}); he then indicates at some length what is the importance and what are the uses of the Gospels; laments the wide ignorance of them prevailing in Italy—an ignorance which the Pious Society of St. Jerome hopes to diminish; and he expresses the earnest wish that the Gospels may once more become in the family, and in society generally, the food of souls. This excellent preface is followed by some sentences from the *Imitation of Christ*, 1^5, on the spirit in which the Scriptures should be read, and also by some hints for the right reading of the gospel. Of these hints, one of the most interesting suggests the daily reading in the family, preferably by the father, with the accompaniment of short prayers before and after the reading—an invitation, in fact, to family prayer.

We now come to the text. The translation is the work of Professor G. Clementi, who had before him not only the Greek and Latin texts, but also the best modern European versions, including those in Italian, 'from which he chose,' as the secretary, the Rev. P. G. Valdambrini, informs me in a private communication, 'terms most popularly appropriate'; and the result is a remarkably excellent version, in good present-day Italian. To give one little instance of its excellence: παιδίσκη, occurring eight times in the Gospels and Acts, is translated by Italian words meaning 'female servant' ('serva,' 'fantesca'); compare, on the contrary, the ambiguous 'maid' of the R.V. in all of these places but one. We may note, too, in passing, the illuminating rendering, for Italians, of Malta for Melita (Ac 28[1]), and of Reggio and Pozzuoli instead of Rhegium and Puteoli (Ac 28[13]). The text is happily divided into paragraphs, each with a short descriptive heading; quotations from the O.T. are printed in italics, and all passages of especial importance are underlined. At the foot of the page are references, and brief but excellent notes, and the moderation and liberality of those bearing on doctrine are remarkable: *e.g.* on Mt 26[26], 'The institution of the Eucharist requires no other comment than a reading without prejudice. In the Eucharist, Jesus gives us His body and His blood. The gospel simply relates the fact which alone interests all: the explanations (few and incomplete) which can be given are useful for science, but not for the Christian life.' On Lk 17[21], 'The kingdom of God is within us, because true holiness is of the heart, according to the conception set forth many times by Jesus. External means are not excluded, as some pretend; but they are of value only so far as they are useful for the life of the soul, and for nothing more.' At the end of the book are tables of lessons for Sundays and festivals, an index of the nature of a small concordance, an index-harmony of the Gospels, and an index to the Acts, and there are several plans and maps. The volume, clearly printed, of over 500 pages, easily goes into the pocket, and is sold, strongly bound, for the low price of fourpence, and in paper covers for twopence. Separate copies of St. Matthew and of St. Luke, in paper covers, are sold for one halfpenny each!

In the Rev. P. G. Semeria's preface, as also in some of the discourses by some of the 'deputations' of the Society, we naturally find a few things said —very mildly and inoffensively, however—in criticism of Protestant methods of circulating the Scriptures; but, on the other hand, the liberality and fairness of the writers and speakers referred to is most significant. It is quite worth while to quote in this connexion some words of the Rev. P. G. Genocchi, in a sermon preached in S. Maria in Aquiro, Rome, on the third anniversary of the foundation of the Society. After pointing out the importance and usefulness of the Society's work, he goes on to say that it had an additional object in view, namely, 'to liberate Catholics, great and small, superiors and inferiors, learned and ignorant, from a tremendous accusation, to which up till now it has not been possible to give a reply convincing to all: a persistent accusation, I mean, cast continually in the face of our Church. She, they say, defrauds the Catholic people of that bread of life which is the written word of God, in particular the gospel. He who has travelled abroad, or who finds himself in contact with Protestants—and I speak of the good, those who are in perfect good faith—knows the disastrous effect which is produced in them by the idea that the Roman Church prohibits the Holy Scriptures in the vulgar tongue, or that, such prohibition being removed, it deliberately leaves Catholics in ignorance of the Bible, and especially of the New Testament. We know what replies up till now have been and still are being given in some of our apologetic books, whether learned or popular. The first was, the Church never prohibited in an absolute manner the Holy Scriptures in the vulgar tongue, but only heretical translations, or those without notes. This is false, and the Church has no need of lies wherewith to defend herself.' He then states the historical facts of the prohibition of the Bible in the vulgar tongue in the Roman Church, and of the removal of the prohibition by Benedict XIV. in 1757, and asserts that, notwithstanding that removal, probably not one person in a thousand, possibly not even one in ten thousand, reads the Bible in the vernacular.

The excellent Society which is now, as I have shown, doing its best to promote the reading of the Gospels in the vulgar tongue, has its central seat in Rome, via della Sapienza 32, and there is a branch in Milan, and another just founded in Palermo to promote the sale of the book in Sicily and Southern Italy. Since the Society was founded in April 1902, over 420,000 copies, including about 35,000 of the separate St. Matthew, have been sold: in comparison with the millions issued by the British and Foreign Bible Society, this may seem a small thing, but it is much to have been accomplished in little over four years.

Those who have moved among Italians will have been struck by the fact that while some portions of the Bible—those occurring in the Church readings—are well known to them, vast tracts are absolutely unknown. This widespread ignorance it is the aim of the Society to diminish in course of time, and this not only by means of the present book, but also by means of translations later on of the O.T. and of the rest of the N.T. Nor are the promoters of this work thinking only of Italy; they have in mind also those many thousands of Italian emigrants who are found in most parts of the world, especially in South America and in the United States, where, in fact, the Roman Catholic Archbishop of New York has already purchased over 5000 copies of the little volume for distribution. Perhaps some readers of The Expository Times may think it worth while to do something in the same direction among the Italians, who are nearly all Roman Catholics, who come among us as ice-cream sellers and organ-grinders. At any rate, the work, so remarkable in the Roman Church, is one which must commend itself to every one, no matter to what branch of the universal Church he may belong—to every one, in fact, who desires the progress of that spiritual liberty and light which the story of the life and words of Christ invariably promotes.

Albert Bonus.

Alphington, Exeter.

Sinai.

In Lord Cromer's last report on Egypt, recently published, there is an interesting section on Sinai. Formerly the peninsula was a no man's land, but the constant raids of the Bedouin on each other, and the disputes with the Sultan as to the boundaries, have led to the virtual annexation of Sinai to Egypt, which means Britain. Mr. Jennings Bramly, a distinguished Bedouin scholar, has been appointed commandant and inspector, and Western civilization has begun its work among the pure Arabs of the desert which was the cradle of the Semitic race. Among those Arab tribes we may expect to find ancient Semitic customs still surviving, or existing in such forms as may throw light on Bible manners, and help us to trace their evolution. Lord Cromer describes some of the customs of the people, especially what he calls 'their very elaborate and intricate judicial system.' In this connexion he enumerates four different methods of administrating an oath. The third of these is, I venture to think, of special interest. According to it, 'the plaintiff places his hand in the defendant's girdle, and makes him repeat the name of God three times before giving his evidence.' Is not this method, the putting the hand in the girdle, the survival, in a refined form, of the placing the hand under the thigh? for the meaning of which see Hastings' *D.B.* iv. p. 751. In the words of adjuration, again, have we not a primitive form, of which those in the Old Testament, *e.g.* 'As Jehovah liveth,' etc., are later developments? See Hastings' *D.B.* iii. p. 576; Barton's *A Sketch of Semitic Origins*, p. 281.

P. A. Gordon Clark.

Perth.

The Reed.

Your editorial Notes on Dr. Reich, in a recent issue of The Expository Times, recurring once more to the parallelism which he has pointed out between some traditions of the Masai of East Africa, and some stories in Genesis, remind me of something which may not be irrelevant to the question at issue.

One of the fragments of ancient Armenian poetry quoted by Moses Chorenensis describes the birth of a demigod of Armenian myth in the following terms:—

'Heaven was in travail, and earth;
In travail was the azure sea.
The travail held in the sea the reedlet red.
From the reed proceeded smoke;
From the reed proceeded flame;
And through the flame ran a youth.
He had hair of fire;
Aye, his beard was of flame,
And his eyes were twin suns.'

I find a strange parallel to this in the Rev. Josiah Tyler's *Forty Years among the Zulus* (p. 63). He says:—

'I asked a young man [at Esidumbini], "Who made you?" His reply was, "*Unkulunkulu* (Great-

Great)." "Where did Unkulunkulu come from?" "He sprang from a reed on the river's brink." "Where was that river?' "I cannot tell. Some believe it is in Natal, others in Zululand." "Who made the reed from which Unkulunkulu sprang?" "I do not know. Our fathers did not inform us." This was the extent of their theological knowledge.'

How are we to account for the fact that two races so far apart both geographically and ethnologically have two such strikingly similar myths, and what is the meaning of tracing the origin of a god or a demigod to a reed? Perhaps some ethnologist among the readers of THE EXPOSITORY TIMES could explain it.

LEON ARPEE.

Richmond, Ohio.

A Note on St. John i. 18.

THE mention by Dr. Kennedy of this verse in his review of Moulton's *New Testament Grammar*, in the July number of THE EXPOSITORY TIMES, makes me wish to lay before Bible scholars a possible translation of that verse which brings out the meaning of ἐξηγήσατο, and by connecting it with εἰς τὸν κόλπον, gives the εἰς its natural meaning. If I am right, it makes little difference whether we use for the passage the reading of the Textus Receptus or that of Dr. Nestle; but I use the latter, as it seems to me most probably the true text.

Dr. Nestle's version of this verse is, Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς Θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο.

The translation of this version in the Revised Version is, 'No man hath seen God at any time; God only-begotten, which is in the bosom of the Father, he hath declared him.'

Is not this a possible translation of the verse, 'No man, etc.; an only-begotten, God, he who is, he hath led the way into the bosom of the Father'?

The last clause might be paraphrased thus, 'The Only-begotten, he who is God (see v.[1]), he who now is (see Rev 1[4]), he hath led the way into the bosom of the Father.'

This translation has at least the merit of giving a beautiful thought, and that of not doing violence to the Greek text, as the English versions do, and is supported by the use of the word ἐξηγέομαι by Sophocles in his *Œdipus Colonus*, in which he never seems to lose sight of the primitive meaning of the word.

JEFFERSON R. TAYLOR.

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The Fig-Tree.

IN the article 'Figs' in the *Dictionary of the Bible*, Professor Post says: 'We will not dispute the possibility of finding a winter fig or two on a tree (although during a residence of thirty-three years in Syria we have searched and inquired in vain for them).' Curiously enough the morning after I had read this I was returning from an early service, and was passing a garden in which grew a fig-tree whose branches overhung the fence, and lo, on the pavement in front of me lay a dark blue ripe fig, a remainder of last season's crop, while the branches overhead were laden with young green unripe figs! Looking up carefully I subsequently perceived among the branches several of the last year's figs, dark blue, fully ripe, and burst, and alongside of them the young fresh unripe figs. In many respects I have found South Australia to throw light upon Bible scenery, etc., and here, I thought, was an instance, so that the opinion is probably correct that our Lord came to the fig-tree, 'not to find new figs, but to find and eat any figs of the last season which might have remained over on the tree.' As doubtless many of the clergy will refer to this article when treating of the fruitless fig-tree, and will be inclined to doubt the fact that ripe figs could be found on a tree in spring, while the new figs are only forming, especially as one like Dr. Post states that he has not found a single instance in a thirty-three years' residence in Syria, I thought the circumstance I have noted might be worthy of your notice.

W. S. MILNE.

Adelaide, S.A.

Entre Nous.

It has been found necessary to keep over for a month Professor Sayce's article on 'A Babylonian Tourist of the Abrahamic Age, and his Map of the World.' The next number of The Expository Times will also contain an important article by Professor James Orr of Glasgow. The article takes the form of a review of Professor Addis's book on *Hebrew Religion*. But it is more than that. 'Since I conceived the idea of writing this article,' says Professor Orr, 'I observe that Professor Addis has honoured my volume on *The Problem of the Old Testament* with a review in the columns of *The Review of Theology and Philosophy*, in which a number of the points in his book receive further accentuation. A brief thrashing-out of our very divergent opinions is therefore all the more desirable.' 'I shall be excused,' he goes on, 'for not attempting anything like a formal review of Professor Addis's book. My object rather is to use the book as an occasion for testing some of the main issues in the contrast between the modern critical view and what I must persist in calling the Bible's own view of the course of Israel's history and religion; and for furnishing reasons why I think the former is not tenable, and is bound to break down, while the latter maintains its right to our acceptance.'

Dr. H. A. Redpath is to be congratulated upon completing his *Concordance to the Septuagint*. The last fasciculus has just been issued (Clarendon Press, Oxford; 16s.). It contains (1) A Concordance to Portions of Ecclesiasticus, with Hebrew Equivalents; (2) Additional Words and Occurrences of Words in Hexaplaric Fragments; (3) A Hebrew Index to the Entire Concordance. It is a work great enough to keep Dr. Redpath's name in everlasting remembrance. It is one of the works which give English scholarship a place in the scholarship of the world.

A new volume has appeared of the *International Critical Commentary*. It deals with the Book of Psalms. It is the first of two volumes, in which the whole Psalter will be covered. The author is not Professor Briggs alone. Two authors have worked together—Professor Briggs and his daughter, Emilie Grace Briggs, B.D. Professor Briggs has worked hard in the interests of the *International Critical Commentary*. He has been instrumental in giving it its place at the head of all Commentaries on the Bible. His own volume will be found worthy of the series. The scholarship of his daughter is not inferior to his own.

Professor Driver has written a series of *Addenda* to his Commentary on Genesis. Those who possess the volume itself will, no doubt, receive a copy on application to the publishers—Messrs. Methuen, 36 Essex Street, London, W.C.

The Great Text Commentary.—The best illustration this month has been sent by the Rev. W. S. Kerr, B.D., Ballywalter, Co. Down, Ireland, to whom a copy of Walker's *Christian Theism and a Spiritual Monism* has been sent.

Illustrations of the Great Text for November must be received by the 4th of October. The text is Lk 2^{49}.

The Great Text for December is Lk 5^{8}—'But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.' A copy of Patrick's *James the Lord's Brother*, or of Forrest's *Authority of Christ*, or of Dawson Walker's *Gift of Tongues* together with Zahn's *Bread and Salt from the Word of God*, will be given for the best illustration. Illustrations must be received by the 4th of November.

The Great Text for January is Lk 6^{12}—'And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God.' A copy of any volume of 'The International Critical Commentary' or 'The International Theological Library' will be given for the best illustration. Illustrations must be received by the 4th of December.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The issue of the Dictionary of Christ and the Gospels has been delayed a month. It was out of the Editor's hands on the first day of October. But in order to secure copyright in the United States a book has to be published on the same day in both countries. It will be issued this month.

One of the most difficult questions which the translator of the Bible has to consider is what to do with the personal name of God. Should he transliterate, or should he translate it? The question has arisen most recently in Japan.

Bishop Awdry of South Tokyo, Japan, has published a pamphlet *On the Use of the Word 'Jehovah.'* It consists of two parts. The first part is written by the Rev. Armine F. King, of St. Andrew's Mission, South Tokyo, and the second part by Bishop Awdry himself. Mr. King urges that the Name should be translated. Bishop Awdry answers that it should be transliterated. Then, in *The Church Missionary Intelligencer* for October, Dr. W. St. Clair Tisdall examines the arguments on both sides, and tries to reach some conclusion.

But he reaches no conclusion. For the question is not simply, Shall the name be transliterated or translated? It is also, What shall be the transliteration, and what the translation? And this double uncertainty makes the whole problem one of the most perplexing that the translator or missionary has to do with.

In the Authorized Version, says Dr. St. Clair Tisdall, the name of God is four times transliterated 'Jehovah' (apart from such compound words as 'Jehovah-jireh'); in the Revised Version ten times. Elsewhere it is translated Lord, both versions using capital letters to distinguish from the translation of 'Adonai,' which is printed Lord. The American Committee expressed their preference for the use of 'Jehovah' throughout. Now the objection to the translation Lord is twofold. It is a mistranslation, and it is the translation (for few consider the capitals) of another word.

It is a mistranslation. There may be uncertainty as to what the tetragrammaton (יהוה) means; but it is quite certain that it does not mean 'lord' or 'master.' It is true that the Seventy have translated it 'Lord' (Κύριος), and that the New Testament has adopted the translation. And there is more in that than Dr. St. Clair Tisdall seems to think; nevertheless, it is a mistranslation.

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And it is the proper translation of another word. It is the proper translation of 'Adonai.' There may be dispute as to the oldest form of that name, and as to its place of birth. In a book published this very month—*Adonis Attis Osiris* (Macmillan; 10s. net)—Dr. J. G. Frazer shows no hesitation in identifying it with the Greek 'Adonis,' and therefore with the Semitic (and somewhat disreputable) 'Tammuz.' But all agree that the word has the meaning of 'lord' or 'master.'

If, then, the tetragrammaton is to be translated, how is it to be translated? Dr. St. Clair Tisdall prefers 'the Eternal.' For he says that 'in spite of attempts to make the word afford all sorts of undesirable meanings, the great mass of scholars are of opinion that the Name denotes *He who is*.' And in support of his preference he quotes Mal 3^6, 'For I, the LORD, change not,' claiming that 'For I, the Eternal, change not' would bring out the argument better.

But there are objections even to so excellent a translation as this. In Sanskrit it becomes 'Svayambhū.' But 'Svayambhū,' the Self-existent, is used as an attribute of Brahma, Vishnu, and Siva. It is even employed in the Laws of Manu for the impersonal *Anima Mundi*. We are already far away from 'the high and lofty One that inhabiteth eternity, whose name is Holy.'

Shall we transliterate, then? Again there are objections. Dr. St. Clair Tisdall has no doubt that the correct transliteration is 'Yahweh.' The editors of the Oxford Hebrew Lexicon have proved that. But it will not be easy, and it will take a long time, to get rid of the erroneous but familiar Jehovah. Again, in the Maori tongue, *Yahweh* would be represented by *Iawa*. But in that tongue *iawa* is an exclamation, meaning 'hold!' It is evident, says Dr. St. Clair Tisdall, that the resemblance would lead to misunderstanding, if not to irreverence.

Once more, Bishop Awdry believes, and Dr. Tisdall seems to agree with him, that some nations would reject the transliteration 'Yahweh' on the ground that it is the name of a foreign God. In Japan this offence has actually been felt. And in any case it is undesirable, they think, to emphasize the foreign nature of Christianity.

So the end is not yet. But the Japanese have a way of settling things when they take them in hand. They may settle this also.

The first paper presented to the Church Congress this year was read by Professor Flinders Petrie. It came under the general title of 'The Bible and the Evidence of the Inscriptions.' But Professor Flinders Petrie is an Egyptologist. So he confined himself strictly to Egypt.

He also confined himself strictly to the facts. 'I do not wish,' he said, 'either to attack or to defend any particular school or view, but only to give such facts and conclusions as seem to throw light on statements in Jewish history.' Now the temptation to do a little theorizing is particularly strong in Egyptology, the points of comparison being so few. But Professor Flinders Petrie resisted it. And thus he was able in a very short paper to mention all the references to the Old Testament which have yet been found upon the Egyptian monuments.

The points of contact are few. But every year adds to their number. And they are sometimes very significant. Last year the site was discovered of the temple which the Jews built when, under the high priest Onias IV., they went down into Egypt to escape the persecutions of Antiochus Epiphanes. The place is Tell el-Yehudiyeh; it is twenty miles north of Cairo.

The site was discovered, and the foundations of the temple were discovered also. The temple in Egypt had been just half the size of Solomon's temple in Jerusalem, a span for a cubit being the measurement throughout. No doubt it was built after the pattern of the temple of Zerubbabel, which also must have been half the size of Solomon's temple. And to make the likeness as close as possible, the mound on which the temple in Egypt stood was constructed on the model of the Temple Hill in Jerusalem.

Now we knew much of this already. We knew it from Josephus. But was Josephus to be trusted? The excavations show that 'in every respect the accounts given by Josephus are in accord with the facts, and his apparent discrepancies are now also explained.'

From the temple of Onias, Professor Petrie passes to the Jewish colony in Egypt in the days of Jeremiah. For his method is to begin at the latest events, and work back to the earliest.

'O ye remnant of Judah, Go ye not into Egypt.' Thus came the word of the Lord by the mouth of Jeremiah. But they went down into Egypt, and took Jeremiah with them. 'So they came into the land of Egypt; for they obeyed not the voice of the LORD: thus came they even to Tahpanhes.' Tahpanhes is the modern Defenneh, thirty miles south of Port Said. And there is 'Pharaoh's house' still, and the 'pavement which is before the entry,' where Jeremiah buried the stones, and prophesied that Nebuchadrezzar would set up his throne upon them, and spread his royal pavilion over them (Jer 43^{10}).

When we reach the period of the Kings we come upon a difficult historical question. It is the date of the campaign of Tirhaka against Sennacherib (2 K 19^{9}). The only occasion upon which this campaign could have taken place was, according to the annals of Assyria, in the year 701 B.C. For in that year Sennacherib made his one and only expedition to these parts. But the reign of Tirhaka did not commence till 691 or 693 B.C. How could he have gone out against Sennacherib in 701? Professor Flinders Petrie answers: 'We now know that Tirhaka was acting in the Delta, probably as regent of the Ethiopian king, for nine years before his own sole reign in 693 B.C.' And he thinks it quite natural that he should be called king by the Jews, to whom he was the sole representative of the Ethiopian kingdom.

A similar difficulty about So or Sua is similarly removed. In 2 K 17^{4} So is called king of Egypt. This was in the year 725 B.C. But Shabaka (whom Professor Petrie identifies with the Biblical So) did not begin to reign till 715 B.C. But what is Shabaka or So called on the Assyrian monuments? Professor Petrie believes that he is called Sibe. Now it is recorded that as early as 720 B.C. Sargon attacked Sibe, who was then *tartan* or commander-in-chief in Musri, that is, in Egypt, and Professor Petrie concludes that So was acting as viceroy for the distant Ethiopian king before his own sole reign began.

In this, it will be observed, Professor Flinders Petrie not only identifies the So of 2 K 17^{4} with the Sibe of the Assyrians, which all other scholars do, and with the Shabaka of the Egyptians, which some scholars think impossible, but he also identifies Musri with Mizraim, the ordinary Hebrew name for Egypt, which a few scholars very decidedly do not. He knows that they do not. 'A desperate effort,' he says, 'has been made to separate the Musri of Sibe from Mizraim or Egypt, and to prove that another kingdom of the same name joined the eastern frontier of Egypt.' But he holds that one fact has not been taken into account—the fact that Egypt politically included Sinai then as now. And he adds that there is not a single occurrence of the name Musri which is not applicable to the political limits of the kingdom of Egypt.

After mentioning Zerah of 2 Ch 14^{9-15}, whom he identifies with Osorkon I., Professor Petrie passes to Shishak (I K 14^{25}), and for once forgets his good resolution. 'The riot of negation,' he says, 'which has tried to emend the name of Shishak into an entirely different form (the reference is no doubt to Professor Cheyne's suggestion that Shishak is a corruption for Cush) in order to disconnect it from the campaign of Sheshank, only shows how rabidly unhistorical so-called criticism may become.'

Professor Petrie cannot tell us who was the anonymous Pharaoh whose daughter was married to Solomon. The dates would suggest that he was the last, or the last but one, of the Twenty-first Dynasty of Tanis. 'These kings had little or no political power, and securing a retreat into Palestine would be a great advantage for them in case of trouble with the rival dynasty of Thebes.'

Then Professor Petrie comes to the period of the Judges. He calls it 'the dark period of the Judges.' It was dark for Israel, and it is dark for the modern historian. Its one clear and cardinal fact is that throughout the whole period there is no reference to conquest or intrusion from Egypt. That means that the long series of Egyptian conquests and raids, which extended from 1580 to 1186 B.C. (the sixteenth year of Ramessu III.), had come to an end before the Israelites entered Canaan. Put the entry into Canaan at 1175 B.C. Then the Exodus must have taken place after 1215 B.C. For it is not at all likely that it took place during the strong reign of Ramessu III. It must, then, have fallen in the reign of Merenptah (1234–1214 B.C.), or perhaps more likely in the disorganization of the kingdom under his four weak successors (1214–1203 B.C.).

But about the Judges. Professor Flinders Petrie is convinced that in the Book of Judges there are three separate narratives of three contemporaneous events or series of events. One series of events belongs to the North, another to the East, and the third to the West. On adding the periods for the events of each division he finds 118 years for the North, 122 years for the East, and 121 years for the West—practically identical times. Now from the beginning of the reign of Rehoboam in 937 B.C., we have Solomon 977, David 1017, and Saul beginning about 1030 B.C. That places the beginning of the judgeships about 1150 B.C., and leaves 25 years, more or less, for the slow conquest of Canaan under Joshua.

And that is all clear and convincing. It is true that the narrative in the Bible does not separate the events in the time of the Judges into three contemporary strata, but seems rather to make them succeed one another in unbroken line. And Professor Flinders Petrie is most reluctant to depart from that. But then the Exodus would be thrown so far forward that the Israelites would be in Canaan while the Egyptians were still sending their expeditions there. Whereupon we should have to ask how they were allowed to leave Egypt while the Egyptian king was so powerful, and how there is no reference whatever to any expedition or interference from Egypt while Joshua and the Judges were accomplishing their work.

When Professor Petrie reaches the Exodus his survey is practically over. But in approaching the narrative of the Exodus he has one serious difficulty to deal with. It is the question of the number of the Israelites who left Egypt under Moses and journeyed through the Wilderness.

The number is too large. Of that Professor Petrie has no doubt. 'The study of the Wilderness of Sinai leads strongly to the opinion that the climate, the rainfall, and therefore the population, have not altered in historic times. The ancient inhabitants cannot therefore have exceeded the 5000 or 6000 of modern times. And the Israelites, who could barely succeed in conquering them, cannot have been much more numerous.'

The enormous numbers of the Book of Exodus are an old offence. Did they not start Bishop Colenso on his critical career? And many have been the attempts to reduce them. Professor Flinders Petrie finds their solution in the lists themselves. The word *alf* means not only a 'thousand,' but also a 'family.' In the original lists there was a record for each tribe of the number of its families (or tents) and of the hundreds of its people. At a later time, when the population of Israel had greatly increased, the lists were misread as thousands and hundreds, instead of families and hundreds.

There has been much interest in the Report of the Commission on Ritual. There has been much discussion of its recommendations. But another Commission has been sitting. Who has taken an interest in it? Its decisions have been issued. Which of us has canvassed them? Yet its recommendations seriously affect a far greater number than can ever be affected by the recommendations of the Commission on Ritual; and it has to do with a matter of far more vital interest to us all. It is the Commission on the Bible appointed by the present Pope.

Writing from Rome on Sunday, the 22nd day of July, the correspondent of *The Tablet* said: 'The Biblical Commission moves slowly—so slowly that its published decisions average rather less than one a year; the Biblical Commission is cautious—so cautious that hitherto its decisions have been little more than a succinct *negative* to certain theories advanced to solve some great Biblical difficulties. But this week the Biblical Commission has published five answers to five very important questions, and it has in four cases replied with an *affirmative*, which will greatly relieve students of the Scriptures.' Upon which we remark that the students of the Scriptures who are relieved by these four affirmatives, after taking into account the negative which precedes them, must be very much in need of relief.

The first question is this: 'Whether the arguments amassed by critics to impugn the Mosaic authorship of the sacred books known as the Pentateuch are of sufficient weight, notwithstanding the very many evidences to the contrary contained in both Testaments taken collectively, the perpetual agreement of the Hebrew people, and the constant tradition of the Church, as well as the proofs furnished by internal criticism of the text, to justify the statement that these books have not Moses for their author, but have been compiled from sources for the most part posterior to the time of Moses?' To this question the answer is, 'No.'

Does the answer mean that, in the opinion of the Commission, the Pentateuch was wholly written by Moses? No, it does not mean that. The wording of the question, it will be seen, is cautious. What it does mean, the four questions that follow make sufficiently clear. The second question asks whether Moses may possibly have entrusted the writing of the Pentateuch to some other person or persons. And the answer is, 'Yes.' But at the same time the question asserts that the work, if written down by another, was approved by Moses as the principal and inspired author, and was made public under his name. The third question asks whether Moses may have used written documents or oral traditions from which he selected some things and inserted them in his own work. And the answer is, 'Yes.' The last question is whether the Pentateuch as we have it now may contain some things which were not in it when it left the hands of Moses—glosses, faulty readings, or the like. The answer is, 'Yes; due regard being paid to the judgment of the Church.'

Now there is a certain childlike simplicity about these questions and answers at which robust critics will be apt to smile. But we, for our part, have no inclination to smile. There are men and magazines in our midst that commit themselves to statements that are quite as childlike as these, and we are ready enough to smile. But these answers are signed in the name of the Commission by its secretaries; and the *Italie* informs us that immediately after the original document (which is of course in Latin), and above the secretaries' names, there appears the following sentence: 'The secretaries having reported as above to His Holiness on June 27, 1906, His Holiness approved the foregoing answers, and ordered the publication of them.' If the Pope has gone so far as that, the Pope may go still further. The danger lies there, and that danger is much too serious for a smile.

What is it that the Pope has approved of? He has approved of the statement that the first five books of the Bible, as they now stand (with the exception of possible mistakes of interpreters or scribes), were written and published in the time of Moses, either by himself or under his direction and sanction. Now we do not know a single Old Testament scholar in any Protestant country who would sign his name to such a statement as that. And if we may judge from what has been done in the past, we believe that the time will come when the Church of Rome will repent of it.

For there is an article in the current number of *The Dublin Review*, which, incidentally perhaps, and unconsciously, but most significantly, recalls the experience of the Church of Rome in the past. In this article we read: 'The able young seminarist who cares for Biblical exegesis now knows that the *comma Johanneum* is only found in two Greek texts, and those comparatively modern, and not earlier than the fourth century in a Latin text. The supposition that it is a gloss would be for him, therefore, far the most natural and the most helpful even to his faith.' What is the *comma Johanneum*? It is the passage in the First Epistle of St. John (5^7) about the three heavenly witnesses. It is the words: 'There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these Three are One.'

Well, it so happens that in the current number of another Roman Catholic periodical, *The New York Review*, there is an article on the three heavenly witnesses. And that article shows that in the Church of Rome the passage has had a strange and instructive history.

Some years ago the Church of Rome was face to face with the question of the genuineness of that passage, as to-day it is face to face with the question of the authorship of the Pentateuch. And in the year 1897 (it is not very long ago) the Inquisition issued the following decree: 'In a general Congregation of the Holy Roman and Universal Inquisition, held in the presence of the most eminent and reverent Lord Cardinals, Inquisitors-General against heretical pravity, the doubt was proposed: Can it be safely denied, or doubted, that the text of 1 St. John v. 7, which reads: For there are three who give Testimony in heaven, the Father, the Word, and the Holy Ghost, and these Three are One, is authentic? Having given a most diligent examination to this whole matter, and having ascertained the will of the Consultors, the most eminent Cardinals gave order that the answer be, No! On Friday, the 15th day of January 1897, in the customary audience granted to the Assessor of the Holy Office, His Holiness Leo XIII., when informed of the foregoing decision, approved and confirmed the answer of their Eminences.'

Does the Church of Rome hold by that answer to-day? She does not. A book has been published, under the title of *Das Joanneum Comma*, by Dr. Karl Künstle, Professor in the Catholic University of Freiburg. 'This little work,' says the writer of the article in *The New York Review*, 'has now been a full year before the public, and notwithstanding that it not only denies the genuineness of the Three Witnesses text, but maintains that it is the interpolation of the heretic Priscillian, it has met with no ecclesiastical censure, and is not likely even to provoke a serious reply.'

Can the Church of Rome afford to issue such decrees, and then ignore them? Perhaps she can. But that is not the most serious aspect of the matter. When the decree of the Inquisition was published in 1897, it came, says Hetzenauer, as a bolt from the blue ('wie ein Blitz aus heiterem Himmel'). What did Catholic students do? They said that it did not prevent them from examining the passage to see whether it were genuine or not.

They said that it did not assert the authenticity of the verse, but only that its non-authenticity was not yet proved. One of them even said that the decree meant no more than that 1 Jn 5[7] 'contains a dogmatically powerful witness to the Trinity idea as this existed in the mind of St. John.' The writer in *The New York Review* speaks of interpretations like these as 'contrived by Catholic theologians to extricate themselves from the evidently uncomfortable position in which the Inquisition has placed them.' And with the intellectual or moral value of this sort of interpretation he wishes to have nothing whatever to do. He is right. It may be that the Church of Rome can afford to make decrees and ignore them, but no Church on earth can afford to drive its students more than once or twice to such intellectual and moral makeshifts.

'Of whom the whole family in heaven and earth is named' (Eph 3[15]). That is, of the Father. Of that there is no question. 'I bow my knees unto the Father (πατέρα), of whom the whole family (πατριά)'—the assonance is unmistakable. The father is the head of the family, and the family has its name from him. So it was in Hebrew society: so it is in the universe of God.

But the word 'family' is a highly unfortunate rendering. For the English word 'family' is not derived from the highest in the household but from the lowest, not from the father but from the servant. It was so with the Roman word, from which the English word is taken. *Famulus* was the servant, and *Familia* was the household of servants. And in the oldest English use of the word a man could speak of his family who had neither son nor daughter. 'I was a single man,' says Defoe, 'but I had a family of servants.' There never was a word which more completely missed the Apostle's meaning. But who will suggest a better?

The family of which the Apostle speaks takes its name from the highest, and not from the lowest. And if it takes its name, it takes its character also. For to the mind of St. Paul a name was more than a label. It was the expression of the character of the person carrying it. This is brought out by Westcott, and it does not seem to be noticed anywhere else. 'The name,' he says, 'is designed to express the essence of that to which it belongs.' And so the whole family in heaven and earth derives more than its name from its Father; it derives the character which makes it His family.

But what is this whole family in heaven and earth? We have been reading Westcott's *Epistle to the Ephesians*. Long looked for, it has come at last. And although in some ways, no doubt, somewhat disappointing, it was well worth waiting for (Macmillan; 10s. 6d.). We have been reading it and comparing it with other commentaries on Ephesians. We have compared it with Dr. T. K. Abbott's commentary, with the Dean of Westminster's, and with the present Bishop of Durham's. In respect of the passage before us the most instructive comparison is with the present Bishop of Durham's commentary.

For there is an old-standing dispute as to the right translation of this verse in Ephesians, and these two successive Bishops of Durham take opposite sides in it. Dr. Moule defends 'the whole family in heaven and earth,' which is found in the Authorized Version and is most familiar to us. Dr. Westcott prefers 'every family in heaven and on earth,' which is the rendering of the Revised Version.

Dr. Moule does not deny that the Greek demands 'every family.' At least he admits that the Greek of the classics would demand it. But he is not so sure about the Greek of the New Testament. He believes that the grammar of New Testament Greek is not so precise, but that here and there we are allowed to take the context into account and depart from the ordinary translation. He believes that we are allowed to do so here, and he does it.

Dr. Westcott gives himself no such liberty. He does not even discuss the question. Like the Dean of Westminster, he evidently considers the demands of the grammar so imperative that it is not worth discussing. Dr. Moule says that if you keep 'the whole family,' you obtain a truth that is characteristic of the Epistle throughout—the spiritual oneness of the holy Community. Dr. Westcott says that 'it is characteristic of St. Paul to recognize the variety and unity of the manifold life in earth and heaven.'

What, then, if we follow Bishop Westcott, does the Apostle mean when he says that every family in heaven and on earth has its name and character from the Father? In this the commentators are of little use. They take it for granted that we know there are families upon earth, and they remind us that in the belief of the Jews of St. Paul's day there are families in heaven also. But this only shows the misfortune under which we lie, of having to translate the Apostle's word by 'family.' For if the word 'family' comes from the servant rather than from the lord of the household, and was at first used in English in the sense of a body of retainers, that is unfortunate enough. But it is equally unfortunate when used of the families in heaven. For, in our modern use of the word, the family belongs to the father by generation, and if there is anything that we know about the angels in heaven it is that they have no generation, that they 'neither marry, nor are given in marriage.'

What are we to do? In their margin the Revisers bravely suggest 'fatherhood,' and fatherhood has the immense advantage of retaining the Apostle's word-play. But fatherhood is not the meaning. It was Wiclif's rendering, after the Vulgate *paternitas*. And, after Wiclif, it has once or twice been used in the translation of this very verse. But 'fatherhood,' in the sense of family or clan, has never been recognized in English. There is nothing for it but to retain the word 'family,' and try to understand the meaning of it. And when we try to understand what St. Paul means when he says that from the Father every family in heaven and on earth takes its name, we had better begin with the earth.

Now, since he was a Hebrew, the modern idea of the family was not so familiar to St. Paul as the idea of the tribe or clan. For, as Professor McCurdy reminds us in his *History, Prophecy, and the Monuments* (ii. 38), the clan was the centre and basis of the community of Israel. The most obvious mark of the clan was blood-relationship, which might be real or fictitious, but did not at all correspond to the relationship existing between the members of the modern family. But the essential thing in this blood-relationship, the thing which gave the clan its existence and stability, was the understanding that a real kinship existed between the god of the clan, who was its head or father, and the members of it. This kinship or fellowship (for those two conceptions were scarcely distinguishable to the Semitic mind) was well seen at the time of sacrifice. For then the god was not merely propitiated, he was understood to share the sacrificial meal in fellowship with his worshippers.

This divine headship of the clan became the great bond of kinship among its members. And the ceremonies of religion were at once additional motives of union and marks of tribal membership. Thus the clan was a religious community. It was religious in its derivation from its Head, from whom it was understood to have its being and its name, and it was religious in all the acts of its political and social life. It was a great conception. It made for unity, for strength, for the recognition of brotherhood, and for the worship of God. But it had one element of shortcoming in it. Each clan had its own particular god.

The day came when it was revealed to Israel that this was an element of shortcoming and of sin, and must be cast out. This was the task that was laid upon Samuel and the prophets. It was not an easy task. It was not easy to persuade the clan to give up its own particular god, and pass first into the nation, and then into the world. And it was not rendered more easy by the fact that in doing this all that made for strength and brotherliness and religion in the constitution of the clan must be preserved and reappear in the constitution of the kingdom. It was so difficult that even when St. Paul wrote to the Ephesians, the ideal had been only partially realized. The clans and tribes had become the nation of Israel, but the nation of Israel still held itself aloof from the nations of the world.

St. Paul wrote his letter. He said he was about to engage in an act of worship. He was about to bow his knees unto the Father of our Lord Jesus Christ. Should he think of Him as entering into fellowship with one nation only? No. He will keep the sense of fellowship and all that makes for brotherhood in the clan, but he will bow his knees unto Him of whom every nation and tribe upon earth is named.

And not only on earth, but also in heaven. For this man is a prophet. The God whom he worships is the God of all the tribes in the universe, the tribes on earth and the tribes in heaven. He seems to turn in that word 'heaven' to his kinsmen according to the flesh. Do the Gentiles among the Ephesians know most of the nations of the earth? The Jews have speculated most about the family in heaven. It is a saying of their Rabbis that 'God does nothing without consulting the family above.' St. Paul will leave no family or tribe outside the sweep of his thought. Be they above or be they below, the God of his Lord Jesus Christ is the God of them all.

It was a great thing to say, though it is said almost in a parenthesis. It is great in its contents as well as in its comprehension; and it is worthy of this great Epistle. Clement of Alexandria attributes the saying to our Lord Himself, associating it with St. Matthew 23[9], 'Call no man your father upon the earth; for one is your Father, which is in heaven.' We almost admire him for the mistake he makes.

The New Testament

IN THE LIGHT OF RECENTLY DISCOVERED TEXTS OF THE GRÆCO-ROMAN WORLD.

BY PROFESSOR DR. THEOL. ADOLF DEISSMANN, OF THE UNIVERSITY OF HEIDELBERG.

II. The Importance of the Texts for the Philological Interpretation of the New Testament.

THE first great fact that impresses the investigator is that the New Testament speaks practically the same language as was spoken by simple and unlearned men of the imperial age. That is the first and most easily proven example of the importance of our texts, namely, that they have for the first time made the New Testament intelligible from the point of view of the historian of language. This thesis, when first maintained ten years ago, met with more or less lively opposition in theological and philological circles, but professional opinion has since then become so much enlightened that at the present time the whole science of New Testament philology is being revolutionized, and all workers at this subject are agreed that historical investigation of the language of the New Testament must begin with the language of the papyri, inscriptions, etc. In the latest annual report on the progress of classical antiquities,[1] Professor Witkowski, of Lemberg, reviewed the work already done, and came to the conclusion that the language of the New Testament must be considered in its connexion with the language of the texts we are discussing. Some other scholars may be mentioned. A short time ago Theodor Nägeli, a Swiss schoolmaster, formerly a pupil of Professor Wackernagel, of Göttingen, published a study of the vocabulary of St. Paul.[1] Page after page of this study is a confirmation of the thesis we have mentioned; page after page the young scholar regards St. Paul in the light of the texts, and he has succeeded, probably for the first time, in criticizing the language of the great apostle of the Gentiles as it must be criticized. Similarly, in James Hope Moulton's *Prolegomena*,[2] there is page after page in proof of our thesis, and Professor Wackernagel himself has recently spoken in terms of agreement.[3]

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[1] *Jahresbericht über die Fortschritte der classischen Altertumswissenschaft*, 1904, i. Bd. cxx. pp. 153–256.

The point is this. The original language of the New Testament is Greek. Every one is familiar with this statement, and yet it is wanting in precision. It is true the scholar's working text of the New Testament is in Greek, but there are separate portions of the New Testament that were not originally written in Greek, but in a Semitic dialect. The Man from whom the decisive impulse went forth, Jesus of Nazareth, did not speak Greek in His public ministry, but the language of His native land of Galilee, Aramaic, a dialect cognate but not identical with Hebrew. Thus the gospel was first preached in Aramaic. We hear a last echo of the original words when we read in our Bibles words like mammon, talitha cumi, abba, or names like Barabbas, Martha, etc., which are all part of this ancient Aramaic. So, too, the oldest transcript of the words of Jesus was probably Aramaic, written for the Aramaic-speaking Christians of Palestine. Unfortunately this first record of the words of Jesus is lost in its original Aramaic dress. What would we not give to recover one thin papyrus book with the first Aramaic sayings of Jesus? We can imagine ourselves cheerfully sacrificing the whole theological literature of a century, for that one slender volume.

But such speculation is useless. It is better to ask, How is it that we no longer possess the sayings of Jesus in the original Aramaic? The answer is, Because Christianity became a world religion. An Aramaic gospel in the hands of the Christian missionary meant the impossibility of all Christian propaganda in a world which was at the same time the Greek world. With an Aramaic gospel, Christianity would have remained a Galilean sect; to become a world religion it was imperative for it to speak the language of the world, and hence it comes that the Gospels assumed a cosmopolitan garb, that St. Paul and his fellows spoke and wrote the universal language, and that the New Testament became a *Greek* book.

The universal language was Greek, spoken at that period by more millions than Latin. It resulted from the great campaigns of Alexander the Great, coupled with the peaceful conquests achieved by the commerce, the art, and the learning of Greece, that at the great turning-point in the world's religion, at the beginning of our era, the ancient seats of civilization surrounding the Mediterranean basin — Southern Europe, Asia Minor, Egypt, and the rest of North Africa— were all more or less strongly Hellenized. The Greek language and Greek civilization were prevalent even in the lowest class of society, particularly in the cities. In Rome itself a countless multitude spoke Greek; we know, for example, that the large community of Jews in Rome spoke scarcely anything else.

It was not a local dialect of Greek that was spoken by the men of this Hellenized world. In earlier times various dialects were spoken in Greece, *e.g.* the Doric dialect, the Æolic, Ionic, and Attic dialects. But under the Empire the men abroad in the great world did not speak the old Doric, Æolic, Ionic, or Attic, but a universal Greek language, a common tongue that was understood everywhere. How this 'common' language (Κοινή) grew up is not altogether clear, and the question may be passed over by us; the great fact is certain, that at the birth of Christianity a universal language was in existence.

This language was not a homogeneous whole. Two strata are distinguishable in it, although the line of demarcation fluctuates. Of this universal Greek, as of every other living language, there were two concurrent forms, the one looser, the other stricter in usage. We may call these respectively the colloquial and the literary language. The colloquial language again shaded off into various fine distinctions, according as it was spoken by educated or uneducated persons. The literary language, of course, showed shades of difference also. At that time it was being influenced strongly in one direction owing to the enthusiasm for the great Attic writers of the previous age, whose style was imitated in the belief that it constituted for all time the perfect model of 'good' Greek. This movement, the 'Atticist' movement as it is called, from its imitation of the Attic classics, was the fashion of the day in cultured and literary circles. We possess a number of works written under its influence, and are well acquainted with its linguistic theory. But we also possess examples of the colloquial language of the educated classes of the period, for several authors did not conform to the rules of the Atticists. Examples of the popular colloquial language, however, examples of the popular Greek of the period, were practically non-existent, at least for most scholars, if we go back some twenty years or more from the present date (1906); the whole of the great lower class under the Roman Empire — the non-literary, the weak and insignificant, the labouring class —a whole stratum of society, with its speech, seemed to have sunk for ever in the grave of oblivion, not for all, but certainly for most scholars.

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[1] See above, p. 14.

[2] See above, p. 14.

[3] In the important essay on 'Die griechische Sprache,' in the great cyclopædic work entitled *Die Kultur der Gegenwart*, Leipzig, 1905, i. 8. pp. 303 ff.

This being so, what was the customary way of regarding the language of the Greek New Testament?

It may be said that although it was brought into close connexion with the universal Greek of the period, yet, on the whole, the tendency was towards philological isolation, and thus a special linguistic species was created under the name of 'New Testament Greek.'

Two causes led to the triumph of the isolative method. On the religious or theological side the doctrine of the mechanical inspiration of the New Testament combined with a very plastic conception of the New Testament canon in forming a sharp boundary-line to isolate the New Testament. And on the linguistic side was felt the great contrast between the language of the Sacred Volume and the classical Attic which is taught in schools. Prejudiced in the belief that the Greek world came to an end with Alexander the Great—when, as a matter of fact, it is with him that it really begins—many readers of the Greek New Testament did not take the trouble to consult Greek texts of the post-Alexandrian and imperial periods, and thus for them the New Testament remained separated by a deep gulf from the only other phase of Greek with which they were acquainted. Philologists were in the same condemnation with the theologians: as late as 1894, Friedrich Blass,[1] the Professor of Greek at Halle, declared that New Testament Greek was 'to be recognized as something peculiar, obeying its own laws.'

That this isolative treatment of the language of the New Testament has ceased is owing to the papyri and other texts that form the subject of our inquiry. The numerous documents of the literary language, carefully disciplined as it was by artificial rules, have been supplemented by the slabs, papyri, and ostraca, which furnished documents of the colloquial, and particularly of the popular form of the language, as it had grown up in all its native wildness. The papyri and ostraca have afforded rich materials for comparison, principally as regards morphological phenomena, but the inscriptions have also yielded a good harvest, chiefly lexical.

The historical investigation of the language of the New Testament is still in its infancy, but we are already in a position to say that it has shown the New Testament to be, speaking generally, a specimen of the colloquial form of late Greek, and of the popular colloquial language in particular. The Epistle to the Hebrews alone belongs to another sphere: as in subject-matter it is more of a learned theological work, so in form it is more artistic than the other books of the New Testament. This result, like most advances in knowledge, is not an entirely new discovery. At the time when the ancient Greek culture was in conflict with Christianity, the assailants pointed sarcastically at the boatman's idiom of the New Testament, while the defenders, glorying in the taunt, made this very homeliness their boast.[2] Latin apologists were the first to make the hopeless attempt to prove that the literary form of the Bible as a whole, and of the New Testament in particular, was artistically perfect[3]—a theory which many centuries later was again vehemently disputed in the quarrel between the Purists and the Hebraists. For our part, we are not of those who think that the wild rosebush is unlovely because it does not bear Marshal Niel roses. The unlovely does not begin till artificiality and sham have arisen. In our opinion, therefore, the new method in New Testament philology by proving the splendid simplicity and homeliness of New Testament Greek demonstrates the peculiar charm of the Sacred Book; we may apply to the popular language in its relation to the artificial literary language those words of the Master's: 'Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.'

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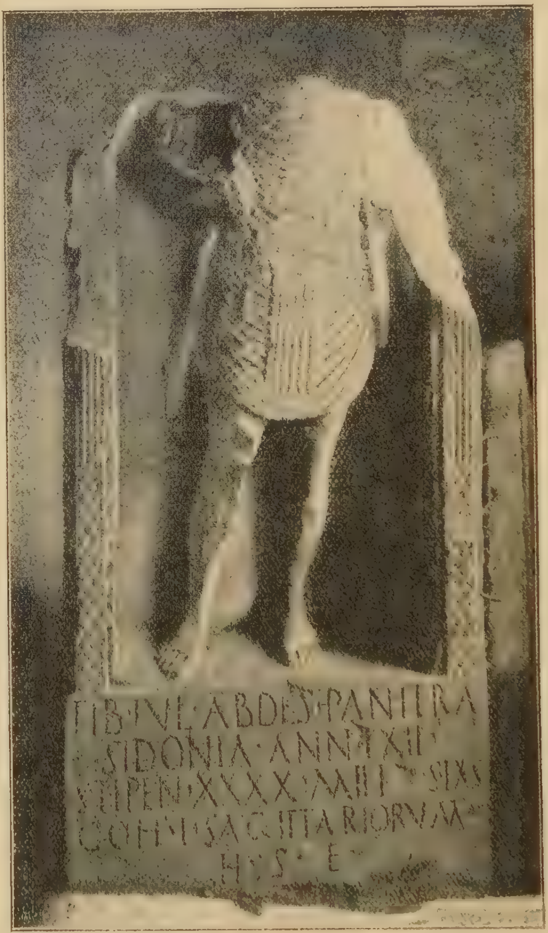
[1] *Theologische Literaturzeitung*, 1894, xix. p. 338. Blass now thinks differently on the subject.

[2] For details see Ed. Norden, *op. cit.* ii. 512 ff.

[3] Ed. Norden, ii. 526 ff.

Only by examples can the great importance of our texts in the linguistic study of the New Testament be properly shown. We refer to the ample lists in the works of Moulton and the present writer, and content ourselves with giving a few characteristic examples which are not to be found either in the *Bible Studies* or in Moulton's essays, first a morphological, and then a few lexical and syntactical examples.

(*a*) Though it does not occur in the New Testament, the name *Panthera* is of great interest to the student, for it plays an important part in Jewish legends of the birth of Jesus Christ, and has recently become widely known through Häcke'ls notorious outpourings in *The Riddle of the Universe.* The name has engaged the attention of many scholars, nearly all of whom regard it as a nickname specially invented by Jewish controversialists, and to be referred either to πόρνος or to παρθένος. Now here it is chiefly the Latin inscriptions that enable us to solve this problem in onomatology with certainty. On numerous tombstones and in other inscriptions of the imperial age the name *Panthera*, which has also been found in Attic inscriptions, occurs as the cognomen of both men and women.[1]



Probably the most interesting of all is the gravestone, dating from the very early Empire, of the Roman archer *Tiberius Julius Abdes* (=*Ebed*) *Pantera*, a native of Sidon in Phœnicia. The stone was found near Bingerbrück, and is preserved in the museum at Kreuznach. The accompanying facsimile is an excellent reproduction.

(*b*) In the vocabulary of the New Testament many words used to be regarded as peculiar to the New Testament, and were therefore considered one of the most important characteristics of the isolated 'New Testament' Greek. But a large number of these words are found also, as the above-mentioned investigators have shown, in the inscriptions, papyri, ostraca, etc.; they belong, in fact, to the living language of that age. To mention one example,[2] we read in 1 P 5[3.4]:

> . . . but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory.

By the 'chief Shepherd' is meant Jesus Christ, the Greek word, known hitherto only in this passage, is ἀρχιποίμην. Commentators are fond of seeing in this word a Christian invention; probably the word is also supposed to have had a specially official ring. It can, however, be shown that the apostle did not invent, but simply borrowed the word, and that, as might have been known, it expresses but a trifle more than the old familiar saying that Jesus is the 'Shepherd.' A wooden tablet of the Roman period in Egypt, that was hung round the neck of a mummy as a means of identifying the deceased, bears the following (Greek) inscription :[1]—

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[1] The complete evidence is given by the present author in *Orientalische Studien: Theodor Nöldeke zum siebzigsten Geburtstag gewidmet*, Giessen, 1906, pp. 871 ff.

[2] Cf. *Die Christliche Welt*, 1904, p. 77 ff.

> Plenis the young-
> er, the chief Shep-
> herd's. Liv-
> ed . . years.

The genitive, 'the chief Shepherd's,' on this tablet is no doubt simply a mistake in spelling—a mistake that is not without interest for us. The tablet can hardly have been carefully written for a man of rank, but must have been hastily done for a man of the people, the son of an Egyptian peasant, who was perhaps entrusted with the superintendence of three or even half a dozen shepherds. If Carl Wessely's reading[2] is correct, the same title occurs on another mummy tablet[3]:

> Plenis
> (Son) of Kametis,
> Chief Shepherd.
> 40 years (old).

This Plenis would then perhaps be the father of the first. Judging from the facsimile, however, we are of opinion that the word does not occur on the second tablet. The first tablet is quite sufficient: 'Chief Shepherd' is a genuine popular title, not found in any learned work of antiquity, but only on the simple Egyptian tablet and, in the greatest popular work of the ancient world, the New Testament. The faith that named its Saviour 'the chief Shepherd,' placed no magnificent diadem of gold and precious stones on His head, but wreathed His brow with a simple chaplet of fresh green.

While many 'New Testament' words are thus secularized by our texts, much light is also shed on the meanings of words that were already known to belong to the common Greek language. Here, too, a single example[4] shall suffice. Jesus says to the apostles in Mt $10^{8ff.}$:

> 'Freely ye received, freely give. Get you no gold, nor silver, nor brass in your purses (*margin*: girdles): no wallet for your journey . . .' (R.V.).

St. Mark 6^8 says:

> 'And he charged them that they should take nothing for their journey, save a staff only; no bread, no wallet, no money (*margin:* brass) in their purse (*margin:* girdle)' (R.V.).

and St. Luke (9^3; cf. also 10^4 and $22^{35ff.}$):

> 'Take nothing for your journey, neither staff, nor wallet, nor bread, nor money . . .' (R.V.).

A characteristic saying of our Lord is here handed down to us with several variations, but the original shines clearly through them all: the apostles are to take with them on their journey only what is absolutely necessary,[5] and that includes neither money nor bread. According to St. Matthew they were forbidden not only to take money with them, but also to earn money on the road (by healing and other miracles). It has not often been asked what is meant by the 'wallet' (A.V. 'scrip'), because the answer has been assumed to be self-evident. Most of the commentators suggest a travelling-bag,[6] more particularly perhaps a bread-bag. The Greek word πήρα can mean either, according to the context. The travelling-bag certainly suits this context well, the bread-bag not so well, because 'bread-bag' is superfluous after 'bread,' and one does not expect tautology in these brief, pithy commands of our Lord. But a special meaning made known to us by an ancient stone monument suits the passage at least as well as the general meaning of '(travelling-) bag.' A Greek inscription of the Roman period,[7] has been discovered at Kefr-Hauar in Syria, in which a 'slave' of the 'Syrian goddess' speaks of the begging expeditions he has undertaken for the 'Lady.' This heathen apostle—who speaks of himself as 'sent by the Lady'—tells with triumph how each of his journeys brought in seventy bags. Here he uses our word πήρα. It means, of course, not bags filled with provisions and taken on the journey, but a beggar's collecting-bag. This special meaning would suit the New Testament passages admirably, especially the context in St. Matthew: 'You are not to earn money, and you are also not to beg.' The divine humility of Jesus would stand out anew with this inscription as background were we to adopt this possible interpretation of the word *πήρα*. In the days of early Christianity the mendicant priest of the ancestral goddess wanders through the Syrian land; from village to village the string of sumpter animals lengthens, bearing his pious booty to the shrine, and the Lady will not be unmindful of her slave. In the same land, and in the same age, was One who had not where to lay His head, and He sent out His apostles with the words:

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[1] Published by Edmond Le Blant in the *Revue Archéologique*, 1874, xxviii. p. 249; a facsimile of the tablet is appended to the volume, plate xxiii. fig. 14.

[2] *Mitteilungen aus der Sammlung der Papyrus Erzherzog Rainer*, v. p. 17, Wien, 1892. Wessely reads ἀρχιποίμ[ην].

[3] Also in Le Blant, p. 248; facsimile, plate xxi. fig. 9.

[4] Cf. *Die Christliche Welt*, 1903, p. 242 ff.

[5] The only questionable point about the tradition is whether the staff rightly belongs here.

[6] No doubt connecting the words 'wallet for your journey' closely together.

[7] Published in the *Bulletin de Correspondance Hellénique*, 1897, p. 60.

> 'Freely ye received, freely give. Get you no gold, nor silver, nor brass in your purses; no wallet for your journey.'

(*c*) Syntactical problems often receive a new and better solution. Take, for example, a passage that has been a hard *crux* to the interpreters, Jn 1[14]:

> 'We beheld his glory, glory ὡς *μονογενοῦς παρὰ πατρὸς πλήρης χάριτος καὶ ἀληθείας*.'

Here the remarkable nominative *πλήρης* has received the most remarkable explanations. But the papyri[1] teach us that *πλήρης* in the time of the New Testament, and perhaps earlier, had become indeclinable, and the despised potsherds give us numerous examples of this use. The ostracon No. 1071 in Wilcken, dated 16th February 185 A.D., exhibits this shrunken form of *πλήρης*, and so probably does No. 1222, of the Roman period, both ostraca being from the Egyptian Thebes. A professed literary man would, of course, have avoided this shrunken *πλήρης* as a 'mistake'; the single *πλήρης* would suffice to give the Fourth Gospel the appearance of a popular work. If it was especially syntactical phenomena that caused many scholars to overestimate greatly the number of Semitic features (Hebraisms, Aramaicisms) in the New Testament, the memorials of the Greek popular language would materially reduce that number. A good example of this is the repetition of a cardinal number to express a distributive relation, which Blass, in the first edition of his grammar, still regarded as a Semitic feature. We can follow this usage (*e.g.* Mark 6[7]) for two thousand years in the Greek colloquial language, and a papyrus of the third century A.D. is here the missing link between the New Testament and Modern Greek.[2]

The criticism of the style of the New Testament books is also put on a better footing by the other contemporary popular texts. Here, too, there is a prejudice to be overcome, the prejudice that texts which do not contain the long periods of classical Attic prose cannot be pure Greek; that the short, compact sentences of the Johannine writings, for instance, must at any rate be Semitic. But as certainly as the Semitic foundation is visible here and there through the Greek version of the original Aramaic in which our Lord's words were spoken, so certainly are the simple sentences of St. John, connected by 'and . . . and,' not un-Greek. They are in reality popular Greek; the same simplicity of sentence-construction is found in popular texts of the period. The Hebraisms in the New Testament are not frequent enough to change the whole character of the book; they are only birth-marks, showing us that this Greek Book for the people originated in the eternal East.

Leaving the Epistle to the Hebrews out of account, we must say, as the result of a comparison of the New Testament with the contemporary non-literary texts, that the New Testament is the people's book. When Luther, therefore, took the New Testament from the learned and gave it to the people, we can only regard him as restoring what was the people's own. And when at some tiny cottage window, behind the fuchsias and geraniums, we see an old dame bending over the open Testament, there the old Book has found a place to which by right of its nature it belongs. Or when a Red Cross sister finds a Japanese Testament in the knapsack of a wounded Japanese, here, too, the surroundings are appropriate. We venture, therefore, further to assert that the great Book of the People cannot properly be published in *éditions de luxe*, with expensive engravings and rich binding. Moreover, it is not every artist who is able to illustrate the Book. Not to mention living artists, there have been two Old Masters equal to the task, and their names are Dürer and Rembrandt.

Time has transformed the Book of the People into the Book of Humanity. From the philological point of view it can be seen that the two ideas stand in causal relation. Because the New

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[1] Cf. Blass, *Grammatik des Neutestamentlichen Griechisch*, p. 81, Göttingen, 1896; and especially J. H. Moulton, *Grammar*, i. p. 50.

[2] Cf. *Encyclopædia Biblica*, iii. col. 3562.

Testament came from the unexhausted forces below, and not from the feeble, resigned culture of a worn-out upper class—for this reason alone was it able to become the Book of Humanity.

Thus from the simple writings on stone, papyrus, and clay that unfold to us the nature of the language of the New Testament and at the same time reveal the peculiar characteristic of the Book, there streams a flood of light on the fate of the Sacred Volume in the history of the world: the New Testament became the Book of the Peoples because it was first the Book of the People.

◆

A New Commentary on the Psalms.[1]

By the Rev. J. A. Selbie, D.D., Aberdeen.

For obvious reasons there is no part of the O.T. that commands a wider interest than the Book of Psalms, which is the great manual of devotion alike to Jew and Christian. English-speaking students are not, indeed, without valuable aids to the understanding of this book, but hitherto they have lacked what Professor Briggs has now supplied, a commentary giving the latest results of modern research, and at the same time treating the materials in a way that ministers to practical needs. Probably no O.T. scholar could have been selected better fitted for the task. The work before us, as we are told, represents the fruit of forty years of labour, and the evidence of this is manifest on every page. The ease with which our author handles his vast theme could come only from familiarity with all its details; he knows *how to suppress*, and he exhibits at every turn a well-balanced judgment and a rare capacity for weighing conclusions. By his share in the great *Hebrew Lexicon* recently published (Oxford, 1906), Professor Briggs has shown himself to be one of the foremost Hebraists and O.T. scholars of the day. But this is not the only ground on which he can claim our confidence. All through the volume before us we meet not only the scholar and the critic, but the man who is in thorough spiritual sympathy with his subject, and whose admiration for the Psalms enables him to appreciate their spirit and message. It will interest many to read this testimony by Dr. Briggs:

> 'The Psalms are among the most wonderful products of human genius. No other writings but the Gospels can compare with them in grandeur and importance. The Gospels are greater because they set forth the life and character of our Lord and Saviour. The Psalter expresses the religious experience of a devout people through centuries of communion with God. I cannot explain either Gospels or Psalms except as books of God, as products of human religious experience, inspired and guided by the Divine Spirit' (p. viii f.).

We may now proceed to give a short account of the contents of the volume. The Introduction starts with a very informing discussion of the names applied in the Hebrew canon and elsewhere to the Book of Psalms as a whole (with which should be compared the full treatment [p. lix ff.] of the terms applied to particular psalms in their titles). This is followed by an account of the text of the Psalter. Here we may call attention to our author's remarks on the testimony of the Versions, and in particular to his contention that certain MSS of the liturgical psalms, although of late date, have preserved the most correct text of the LXX. He even goes the length of saying that where B and ℵ differ from the other MSS they are almost invariably at fault (p. xxviii). The true aim of the textual criticism of the Psalter is set forth by Dr. Briggs as directed towards the recovery not merely of the Canonical Psalter in its final edition, but of *the original text of the psalms themselves as they came from their authors*. This we have to determine by the use of additional internal evidence in the Psalter itself, and of external evidence from other books of the O.T. [p. xxxiii f.). Among the instruments of research in this department Dr. Briggs makes considerable use of the strophical and metrical structure of a psalm. Now, Hebrew metre is a thorny subject, and some of the best Hebrew scholars have as yet felt themselves unable to accept any of the schemes that have been put forward. Dr. Briggs, however, while he rejects such detailed systems as that of Sievers, is quite convinced that a metrical scheme has been established. For particulars we must refer the reader to p. xxviii ff. of the Introduction. We do not at present propose to discuss the validity of his reconstruction of the text, or his setting down of phrases or clauses as glosses in obedience to the exigencies of his scheme, but we may venture to question whether, even in his judicious hands, metre does not sometimes play too large a part in deciding the question of the composite authorship of a psalm. Take Ps 19. The argument that it is not likely that the same author should have combined in one piece the praise of God's glory in the heavens (vv.$^{1-6}$) and of God's law (vv.$^{7-10}$) has never struck us as a powerful one, and it is not strengthened in the least by the circumstance that the first half of the psalm is in trimeter, and the second in pentameter measure. What more natural than that the transition from the one subject to the other should be marked by a corresponding change of measure? Does not Professor Briggs himself point out that Ps 23 consists of three strophes, treating of parallel themes, and that the measure changes from a trimeter in the first strophe to a tetrameter in the second, and a pentameter in the third?

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[1] 'The International Critical Commentary': *A Critical and Exegetical Commentary on the Book of Psalms*, by Charles Augustus Briggs, D.D., D.Litt., Professor of Theological Encyclopædia and Symbolics, Union Theological Seminary, New York; and Emilie Grace Briggs, B.D.; in 2 vols. Vol. I. Edinburgh: T. & T. Clark, 1906. Price 12s.

Nothing in the volume strikes us as more admirable than the account (p. xlix f.) of the way in which many early psalms have been adapted for later use by glosses of various kinds, the editors of the various Psalters thus doing exactly what the editors of prayer-books, liturgies, and hymn-books have always done. This process, while it has damaged the literary and historical value of the Psalms, has enriched them as expressions of religious experience, and rendered them more suitable to minister to the needs of congregations. On the interesting question of the dates of the component parts of the Psalter, Dr. Briggs holds, in the first place, that no psalm can be regarded as earlier than David, and that few belong to his time. In passing, we may notice how in a few sensible words he brushes aside the extraordinary attempt that is occasionally made still to claim Davidic authorship for a psalm upon the supposed testimony of our Lord or His apostles:

> 'Jesus and Peter were arguing with the Pharisees in the *Halacha* method, on the basis of received opinion. There were no good reasons why Jesus and His apostles should depart from these opinions, even if they did not share them. There was no reason why Jesus, as a teacher, should have come to any other opinion on this subject than His contemporaries held. This was not a matter in which His Divine knowledge would have influenced His human training. He was doubtless not informed as to matters of criticism which did not confront Him in His day. We cannot therefore regard this single statement of Jesus [Mk 12^{36}||] as decisive of the authorship of Ps 110' (p. lv f.).

The final editorship of the Psalter cannot have been earlier than the Maccabæan period, and most of the Psalms are post-exilic. At the same time, it will, we believe, surprise not a few of our readers to find how many psalms Dr. Briggs accepts as either pre-exilic, exilic, or early post-exilic. Even Ps 110 is attributed to the early monarchy.

The problem of the Imprecatory Psalms is faced by Dr. Briggs without any flinching. He believes, indeed, that many of the imprecations were originally scribal glosses, which have found their way from the margin into the text; but he justifies their use, even by the original authors, on the ground of a sense of the solidarity of the interests of the individual servant of God with those of the nation of Israel, and with the religion of God itself. Moreover, he adds, and it is refreshing to read his vigorous sentences:

> 'No one knows what love is who cannot truly hate. It is a weak and sickly individualism which shuts its eyes against the wrath of God and of the Lamb, and of the Church the Bride of the Lamb, against evil and incorrigible sin. There is a place, therefore, for imprecation in the highest forms of Christianity, only it is more discriminating than in the O.T. religion, and much more refined. In substance, the imprecations of the Psalms are normal and valid; in their external form and modes of expression they belong to an age of religion which has been displaced by Christianity' (p. c).

Amongst other points of interest may be noted our author's explanation of the mysterious and much discussed term 'Selah!' which he takes to indicate the abbreviation of a psalm in liturgical use, and to mark the place where the closing benediction might be sung. The word itself means, we are told, 'Lift up (the voice in praise).'

The section on the 'Interpretation of the Psalms' is valuable and interesting as tracing the development of interpretation through allegorical, typical, and other methods to the historical method of to-day.

Our author desiderates a good *metrical* version of the Psalms, which, he thinks, might quite well be produced in English poetry in essentially the same measures as the original. There is no reason why, as he points out in another connexion, Roman Catholic, Protestant, and Jew should not combine in carrying out this task.

Of the Commentary itself, which extends to Ps 50, we need say no more than that we have examined a great many passages in it, and have found its treatment of them satisfying in every way. We shall await with eagerness the second volume, which will complete one of the noblest products of American scholarship, and what, it is safe to predict, will prove one of the most popular of the series of Commentaries to which it belongs.

Recent Foreign Theology.

Jesus of Nazareth.

Von Reimarus zu Wrede, Eine Geschichte der Leben-Jesu-Forschung. Von Albert Schweitzer, Lic. Theol. Dr. Phil. Privatdozent an der evan. theol. Facultat zu Strassburg. Pp. viii, 418. Price M.8.

Die Hauptprobleme der Leben-Jesu-Forschung. Von Otto Schmiedel, Professor am Gymnasium zu Eisenach. Zweite verbesserte und vermehrte Auflage. Pp. viii, 124. Price M.1.25.

Die Geschichte Jesu. Erzählt von P. W. Schmidt, ord. Professor der Theologie an der Universität Basel, mit einer Geschichttabelle. Volksausgabe. Pp. viii, 179. Price M.1.

Jeusu von Nazareth, im Wortlaute eines kritisch bearbeiten Einheitsevangeliums. Dargestelt von Wilhelm Hess. Pp. xv, 77. Price M.1

Jesus von Nazareth in seiner Geschichtlichen Lebensentwicklung. Dargestelt von Wilhelm Hess. Pp. vi, 126. Price M.2. Tübingen: J. C. B. Mohr (Paul Siebeck), 1906.

It is significant that these five works are published within the present year, and that they are all on the same subject, and that the central subject of the Christian religion. Nor are these all the books on this topic published recently. From all quarters, and from varying points of view, men are approaching the centre fact of Christianity, and are endeavouring to grapple with it and to understand it.

The approach to the central position has been very gradual. For a time the subject of inquiry was the Christian literature as a whole, and the question was as to whether the documents of the New Testament belonged to the first or the second century. That issue was fought out, and the conclusion, on the whole, was that these are first-century documents. No sooner was this so far settled, than a fresh controversy began. What is the character of these documents, supposing them to belong to the first century? Are they historical documents, that is, are they documents which can be trusted, as containing trustworthy statements of fact, when they *prima facie* appear to state facts? Or are they only apparently historical, and really accounts of what those who set them forth believed not to have happened, but what, from their point of view, ought to have happened? Or, to come closer to the life of Christ, is the figure of the Gospels an historical figure as He is set forth in the Gospels, or is He partly historical and largely the figure which faith fashioned for itself in the interests of the edification of the believer? So the more recent inquiry is as to the steps taken by the Early Church in the interests of faith, to make great and striking the figure of Jesus Christ, in order that that figure might be equal to the demands of faith. Thus the problem is for these modern theologians to separate the historical Jesus from the Christ of faith, and to eliminate from the historical figure all that may plausibly be assigned to the action of the faith and reverence of the Church. These five books are all concerned with this problem, and all answer it in ways which have a measure of agreement, and yet have their peculiar points of view. But there ought to be a preliminary discussion on two points—a discussion not contained in any of the modern books on the Leben-Jesu-Forschung. The first is as to the capacity of the Early Church to undertake a process like that attributed to them. As far as we know, they were not a reflective or originating Church. They were receptive, and they were immature. Invention is always exercised after the historical pattern handed down to people who exercise it. We should have to inquire as to the forms and scenes with which the Early Church was familiar, and ascertain how far these appear in the Jesus of the Gospels. We should find that the Messiah of the Gospels has nothing in common with the Messiah of the Jews except the name. We should find, also, that the figure of the historical Jesus made so great and unique an impression on His disciples, that they read that figure into the Old Testament, and found in the O.T. a meaning which the Jews never found there. The Epistle to the Hebrews may be described as a treatise on the theme, How to find Jesus in the O.T.

In the second place, an inquiry is needed in order to account for the faith and the reverence of the disciples. It is assumed that many things ascribed to Jesus in the Gospels are entirely due to the reverence in which He was held. But then we have to account for the reverence in which He was held, and certainly these newer investigations do not account for that great fact. It is fair to ask these theologians to take these into account as elements in their investigation.

Of the books before us, we have to say that they are able, learned, and as fair as they can be, under the circumstances. Certainly they deserve the careful study of all interested in the great problem. They are full of interest, too, specially those which strive to construct for us a figure of Jesus, after they have eliminated all that is due to the reverence and faith of the Church. These writers have a reverence for Jesus, though that reverence is of the kind to one who was only a man, though He was the greatest of religious men. The first two of our list is mainly historical. They are historical and critical, though their criticism proceeds on different assumptions. The work of Albert Schweitzer, *From Reimarus to Wrede*, contains a critical and historical account of the whole movement from the Fragmentist to Wrede. It is rich in interest and instruction, and is one of those books which we get from Germany, which puts the student into a position of great advantage for the study of this great problem as it exists at the present hour. The book is rich in interest. It has a biographical, an historical, and a scientific interest, and one who masters it can enter on the question as it appears at present with the knowledge of what has been done in the past. It is a book on a large scale, and is the fruit of much research.

The work of Otto Schmiedel is on a smaller scale, and is intended not for scientific readers, but for the general public. It is written also from a somewhat different point of view. He is in fuller sympathy with the negative critics than Schweitzer is. The edition before us is in a second edition, and in the additions made to this edition the author seeks to make his position more clear, and he also indulges in a polemic against some critics, and specially against the statements of Schweitzer in the volume noticed above. Perhaps the most curious thing in the work is the attempt to identify Nathaniel and the Apostle Paul, which occupies some space in the Appendix. It is a marvel of perverted ingenuity, and shows how much may be plausibly said for the most unreasonable proposition. One of the points insisted on in his reply to Schweitzer is the vindication of the steps of the process of destructive criticism which Schweitzer had rather condemned.

Speaking of the Predigt vom Reiche Gottes by Weiss, Schweitzer had quoted the three great alternatives in the Leben-Jesu-Forschung, and had criticized them. These are first, that set forth by Strauss, either a purely historical or a purely supernatural Jesus. The second was established by the Tübingen School and Holtzmann, either Synoptic or Johannine, and the third alternative is either eschatological or non-eschatological. Otto Schmiedel affirms that these were necessary steps in order to attain to a real view of the historical Jesus. In order to attain to this true historical view we must eliminate the supernatural, we must refuse to recognize the Fourth Gospel as a source for the life of Jesus, and we must discard the eschatological. Then what remains will give us a true view of the historical Jesus.

The History of Jesus told by P. W. Schmidt may be read with some pleasure even by those who refuse to think of Jesus as merely human. It lays stress on the human side of that great personality, and in so doing he enables us to see more clearly the humanity of Jesus. It is well that stress should be laid on the fact that Jesus was a true man, and lived a real human life, and never transgressed the bounds of humanity during the years of His earthly life. We may accept what Schmidt says on this theme, and we may find that it is not inconsistent with what the Christian heart has found in Him.

The same thing may be said about the two works of Professor Hess in the two books before us. They are complementary to each other, and taking the two together we have a treatise which ought to be studied with care. In fact, such a study is forced on us by all these books, and by other books, now accessible to the English reader. It is no longer possible to ignore a tendency so widely spread, and sustained by the work of so many able and learned writers. Theologians in our own country must gird themselves to this mighty task, and leave it no longer to the theologians of Germany, who seem to live in an unreal world, and hardly to know the motives, the aims, and the methods of real men in this workaday world. They breathe an academic atmosphere, and they seem to dwell remote from the world in which real men live.

JAMES IVERACH.

Aberdeen.

Problems of the Fourth Gospel.

By Rev. Robert Small, M.A., North Berwick.

I.

CHRIST'S TEMPTATION RETAINED IN THE SUBCONSCIOUSNESS OF THE FOURTH GOSPEL.

2. The Human Agency at work in the Temptation.

WHO was 'Satan,' the Tempter that had assumed bodily shape and breathed his sinister questionings into Christ's ear? He was no personification of thoughts and feelings which arose within Christ Himself. Neither was he some unique and appalling incarnation of the Evil One. He was a Man, an equal to this Son of Man, and to that veteran apostle whose reminiscences we are now deciphering. He was present when Christ unrolled that drama of spiritual temptation in the hearing of the Twelve; present, when Christ ignored the purse-bearer and asked Philip about the purchase of viands; present when the threefold Temptation had its threefold commentary expounded before his eyes; present in the little boat when Death was staring Him in the face; and present next day when Christ could refrain Himself no longer,—'Have not I chosen you the Twelve, and one of you is Diabolos?'

Gradually had that truth dawned on the disciple whom Jesus loved. Judas had gone out into the dark night, and had become a hissing and byword among the Churches, before this one man among his fellow-disciples realized the greatness of Iscariot's crime against their common Master. John could see it now. Reviewing the experiences through which that apostolic group moved with their Lord, he could appreciate the futile efforts made by Christ to reclaim Judas from his downward career. When the storm of opposition was rising, when the blood of John Baptist's martyrdom was still warm on the headsman's axe, Christ had beckoned Judas aside, as it were, with the others into the wilderness. 'Listen,' He had cried to this traitor in embryo, 'behold how your worldliness and insincerity have been paining me. Pause and reflect whither you are tending.' Judas interpreted that weird parable told by Christ on the hilltop. He knew that Christ was looking sidelong at him and leaving him to work out his own salvation. He all but yielded when the water-wraith was shrieking and his fellow-voyagers were giving themselves up for lost. It was not Peter, it was Iscariot, whose cry *de profundis* was eagerly awaited by Christ that night. Therefore our fourth Evangelist, with his more penetrating knowledge, blots Peter from the canvas. It is for Judas' sake that this episode of the walking on the sea has been reintroduced by John. It stands here, not as a symbolism through which we may contemplate Christ and His immanence in the Eucharist, but as Christ's final effort to rescue Judas from the gulf of Perdition. The attempt was baffled; and it is to the soreness which this failure left in Christ's heart that we are to attribute the undertone of expostulation which characterizes his subsequent discourse on the bread of life (6^{26-59}).

In reading this discourse one seems to come repeatedly upon the shadow of Iscariot. Christ displays a certain sensitiveness and insistence in regard to His Sonship, as though He were still chafed by that question, 'If thou be the Son of God.' He reiterates His own name for Himself 'the Son of Man,' and adds 'him the Father, even God, hath sealed' (v.^{27}). The voice at the Jordan, silenced or at least contradicted by the Tempter, was surely in Christ's mind when He spoke of this 'sealing' process. And in v.^{42} the doubt embodied in the hypothetical 'if' becomes concrete and stringent—'Is not this Jesus, the son of Joseph, whose father and mother we know?" Again, the reference to the manna in v.^{31} is evidently an echo of Dt 8^{3}, a passage to which Christ had already betaken Himself in His controversy with Judas the Tempter—'man doth not live by bread only.' The traitor himself appears and reappears in this sixth chapter of John's Gospel, a transient but ominous silhouette: for instance, does not v.^{39} contain an anticipation of 17^{12}? 'This is the will of him that sent me, that of all that which he hath given me I should lose nothing'—'Holy Father, . . . I kept them . . . which thou hast given me . . . and not one of them perished but the son of Perdition' *ἀπώλεία* (loss). Finally, observe how the Evangelist, in his compilation of this chapter, is obsessed by the thought of Iscariot's treachery—v.^{64}, 'Jesus knew *from the beginning* . . . who it was that should betray him'; and v.^{71}, 'now he spake of Judas the son of Simon Iscariot, for he it was that should betray him, being one of the twelve.'

An examination of chap. 5 shows how prominent the idea of Christ's Divine Sonship has become in the mind of the narrator at this stage. Christ's claim to be the Son of God is now the chief count in the indictment laid against Him by the Jews (5^{18}). The expression 'my Father,' or 'the Father,' occurs no less than fourteen times in Christ's reported speech within the compass of this one chapter, and nine times does He designate Himself 'the Son.' Even more significant is His appeal (v.^{33}) to John Baptist's testimony, and His allusions to the incidents which had transpired at the Jordan. 'Ye have neither heard his (the Father's) voice at any time, nor seen his form' (v.^{37}); cf. Lk 3^{22}, *σωματικῷ εἴδει . . . καὶ φωνὴν ἐξ οὐρανοῦ.* This denial of His Divine Sonship was in Christ's memory when He sat down with Judas and the other disciples, to talk about the murdered Baptist. It was then that He exposed the character of Judas in veiled language which none but Judas himself, at the time, could comprehend. For Judas, prior to his enrolment among the disciples, had followed Christ from Jordan and plied Him with worldly promptings. The scepticism, the malignant selfishness of Judas were gathering force, instead of dying away, in Christ's society. They were a Satanic burden to Christ. Would the man take warning? Would he not relent when he saw what had befallen the Baptist and what a storm of opposition was rising against Christ? Christ appealed to him as they sat there on the hilltop; but Judas, after some little hesitation, made his choice, and now his fellow-disciple who was in the secret of Christ's love writes out the traitor's name—its first appearance on the page of John's Gospel—Judas Diabolos.[1]

[1] Cf. Christ's rebuke to Peter, *ὕπαγε ὀπίσω μου, Σατανᾶ,* Mt 16^{23}, Mk 8^{33}, with Mt 4^{10}.

Recent Biblical Archaeology.

A BABYLONIAN TOURIST OF THE ABRAHAMIC AGE AND HIS MAP OF THE WORLD.

By A. H. Sayce, D.D., LL.D., Professor of Assyriology, Oxford.

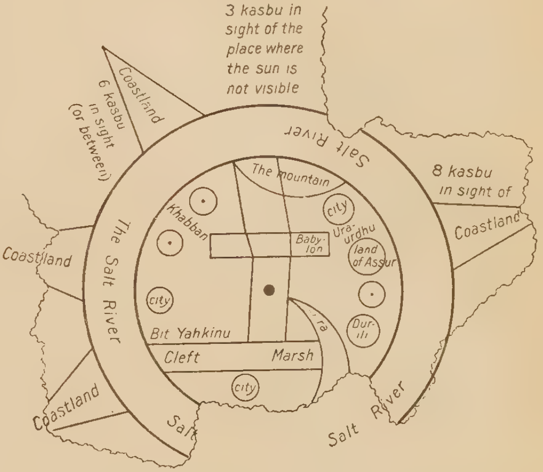
The twenty-second volume of *Cuneiform Texts from Babylonian Tablets in the British Museum*, recently published by the Trustees of the Museum, contains in Plate 48 a document of the most curious and interesting character, which had already been published in a less correct form by Dr. Peiser in the *Z.A.* iv. pp. 361–70. This is an early Babylonian tourist's description of the world, with an accompanying map, as it was known (or supposed to be known) to him. In the Descriptive Index of the Plates the work is said to belong to 'the late Babylonian period'; this, however, is a mistake, as the colophon states that it was copied in the Neo-Babylonian age from an 'ancient' document. It is at least as old as the Khammurabi period; possibly a good deal older, since no mention is made in it of Amurrû, the land of the Amorites in Syria and Palestine, which was known to the Babylonians as far back as the time of Sargon of Akkad (3800 B.C.). Nor is Susa named, though this city also formed part of the empire of Sargon and his son Naram-Sin. On the other hand, Babylon—under its primitive name of Din-Tir, or rather Tir-Din—occupies a position near the centre or omphalos of the world, and is already the capital of Babylonia, while its patron-god Merodach is the creator of the monsters of the sea. Sargon, too, has become a hero of the past.

Perhaps an apology is needed for introducing what may seem to be a purely archæological subject into the pages of a theological periodical, but it will be seen from the translation that the document has a bearing upon the geography of the Garden of Eden, and is therefore of interest to students of the Old Testament. Unfortunately, the tablet is much broken, which adds considerably to the difficulty of translating it. Some of the lost words and sentences, however, can be restored.

Only the concluding paragraph of the Obverse is preserved, along with the map of the world. What is left of the paragraph reads as follows:—

. . . . cities *aptu*[*tu*] . . . . .
[the creatures ?] which they catch (?)[1] [which] Merodach in the se[a created]
. . . . . and the gods *aptutu* who [dwell] in the midst of the sea;
[on] its [shore ?] they are set, and in the water the great serpent in the midst of the deep makes [war];
[wild] beasts, (namely) the gazelle, the *ab-šašû*, the leopard, the *ki-ša*[*šû*],
the lion, the hyæna, the ram and cattle (?),
. . ., the hippopotamus (?), the *tasmu*, the *suranu*, the breed of Babylon, . . .
. . . . the creatures which Merodach created upon the tossing sea,
[where dwell] the deified Utu-napistim, Sargon and Nur-Dagan the kings, at the mouth [of the rivers]
[which like] the beak of a bird are situated, and no one has penetrated within them.

MAP OF THE WORLD.



The commencement of the Reverse is lost. Then we read:

[To the second Coastland] is a journey of 7 *kas*[*bu*] . . .
. . . . . it ends (?) below . . .

[To the thi]rd Coastland is a journey of 7 *kas*[*bu*] . . .
Winged [bi]rds cannot fly over [it].

[To the] fourth Coastland is a journey of 7 *kas*[*bu*] . . .
[The men there are] strong and mighty, and there is no old age, and the skin is . .[2]

[To the] fifth Coastland is a journey of 7 *kasbu* . . .
[Here] the flood of the river rises to 60 fingers . . .
the length of its channel amounts to . . *asli* . . .
[the place where] its water stop[s] is not seen . . .
[This river] we ascended in it.
[Afterwards there is] a journey of 7 [*kasbu*] . . .
[to a place from which there is n]o exit and no [return] . . .
[there the boatmen] crossed its [waters until they came]

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[1] *Ibarrû*, which could come either from *bâ'ru*, 'to catch fish,' *bârû*, 'to be numerous,' or *bârû*, 'to see.' The last root, however, would not seem to give any sense here. Perhaps 'which are numerous' is best.

[2] The word is perhaps *ru*[*tessu*], 'silky.'

[to a Coa]stland [distant] a journey of . . [*kasbu*],
[where away ?] from me they [departed ?].

[To the sixth] Coastland is a journey of [7 *kasbu*] . . .
[where] the horned bulls are placed; [here] they gallop and cross the mountains.

To the seventh Coastland is a journey of 7 *kasbu*; [here]
. . . . . at the appearance of dawn (?) in its *khanduri* they . . .

[This is a description] of the four quarters of the world which . . .
[and what is beyond the ocean-stream ?], but within them no one has penetrated.

[The work entitled . . .], like its ancient original, written and published
[by] . . . the son of Itstsuru in honour of Bel the lord of the god[s].

The copy has been carelessly made, however: *nat* has been omitted after *sak* in Obv. 11, and *ru* after *i-bi* in Rev. 22, while in Rev. 6 *na-du-u* is written instead of *na-gu-u*.

In Obv. 2 and 4, the meaning of *aptutu* is unknown to me. It is a plural adj. from *aptu*, which obviously has no connexion with *abâtu*, 'to destroy.'

5. *Muskhus-gal*, 'the great serpent,' was the ancestor of the modern sea-serpent; cp. Is xxvii. 1. The line seems to end with *yu-gir*-[*ri*], 'he is hostile.'

6. *Ab-šašû* and *ki-šašû* are compounds of the Sumerian *ab* and *ki*, 'sea' and 'land.'

7. *Lulim*[*mu*] is usually identified with the 'ram,' whether correctly, I am not sure. The last word in the line is probably *bu-u*-[*kha-lu*].

8. Since a *pagutu*, or *pagitu*, was sent to Assyria by the Egyptian king along with a crocodile, the word may mean a hippopotamus.

10. The ancient king, Nur-Dagan, is otherwise unknown. As his name follows that of Sargon of Akkad, we may assume that he lived at a later date than the latter. The fact that Sargon has already become a hero translated to the Island of the Blest shows that the narrative could not have been composed in his reign, nor, indeed, in his age. Only Utu-napistim, the hero of the Deluge, is called 'deified.' In the Epic of Gilgames, Utu-napistim and his wife are similarly said to have been carried away by Bel to 'dwell afar off at the mouth of the rivers.'

11. The *appi itstsuri*, or 'beak of a bird,' is explained by the map, where a branch of the 'Salt River' or ocean-deep beyond the mouths of the Tigris and Euphrates has the shape of a bird's beak. The last word in the line (and in Rev. 26) is *it*-[*ba*].

Rev. 4. The word *nagû*, which is borrowed from the Sumerian *nanga*, signifies 'a coastland,' and corresponds with the Heb. אִי. The map shows that the 7 *nagê* were supposed to rise up like cones on the further side of encircling ocean. This explains the passage in the Story of the Deluge, which has been hitherto misunderstood: 'At a distance of 12 (*kasbu*) rose a Coastland (*ana* xii. TA *ân itelâ nagû*); at the mountain of Nizir stopped the ship.' This mountain of Nizir is called 'the mountain' in the map, and was the hither side of the ocean-stream; on the further side of the ocean, at a distance of 12 *kasbu*, according to the Deluge story, rose the northern *nagû* or Coastland, behind which the sun became invisible.

The literal translation of the lines introducing each of the 7 *nagê* is 'to the (2nd) Coastland (is) where there is a journey of (7) *kasbu*.'

7. The first word of the line is [*its-tsu*-]*ru*; the last is *yu-sal-la*-[*lu*], from *salâlu*, 'to float.'

9. The first word is probably [*iq*-]*du*. *Parsigtum*, 'old age'—a word of Sumerian origin—is more usually written *parsumtum*.

12. The word preceding *zinu*, 'channel' or 'drain,' is *tul*, probably for *ṭul*. According to Oppert, the *aslu* (Aramaic אשׁלא) contained 60 cubits.

13. The first word is [*e*-]*mi-du*.

16. Read [*la*-]*a a-tsi-ma la*-[*a ta-a-ri*].

19. Here we should probably read [*istu*] *eli*, 'away from.'

22. The first word is *i-la-aś-šu-mu*, 'they gallop.'

24. The signification of *khanduri* is unknown. *Sehru* may be a variant spelling of *se'ru*, 'dawn.'

That the description of the world purports to be derived from the personal explorations of the writer is clear from the account of the fifth Coastland, the only one which is described in detail.

The lost portion of the Obverse would have contained his account of the *terra cognita*, that part of the world which was surrounded by the ocean-river. Where the tablet becomes legible we are on the shores of the great deep, that is to say, of the Persian Gulf, near the 'mouths of the rivers' Tigris and Euphrates, beyond which lay the Island of the Blest. Here the rivers run into the land in the shape of a bird's beak, and no living man has penetrated beyond them and returned to tell the tale. Even Gilgames, though of divine origin, only saw Utu-napistim 'afar off.'

With his arrival on the shores of the ocean, or 'deep,' the first part of the writer's narrative is finished, and a map of the world is accordingly introduced in order to illustrate the course of the ocean-stream and the position of the seven mythical *nagê* on its further shores. This circumambient ocean, which encircles the earth 'like a snake,' and was the origin of the Greek conception of the circumambient Oceanos, and of the mediæval maps which were based upon it, is called the Nâru Marratum, 'the Bitter' or 'Salt River,' a name properly applied to the Persian Gulf. Owing to its refluent action, the Persian Gulf was regarded as a river which flowed from south to north in two different directions,—hence the Merathaim or 'Twin Marratu' of Jer 50^{21},—and as being the ocean-deep, was the source from which all the rivers of the earth were derived.

The origin of the belief in the circumambient ocean is not difficult to understand. At an early date the Babylonians had become acquainted with the Mediterranean, or 'Sea of the Setting Sun,' in the west, as well as with the 'Upper Sea,' or Lake Van, beyond the mountains of Ararat, in the north, and it is possible that stories of the existence of the Black Sea had made their way to the Assyro-Babylonian colonies near Kaisariyeh in Cappadocia. Lake Urumiya was also known, east of Armenia. As has been shown by M. de Morgan, the Persian Gulf at the time curved inland, far to the north on the eastern side of the Babylonian plain. Hence the Babylonian map-maker would have found what seemed portions of the same 'salt' sea surrounding the known world on all its four sides, and in the absence of geographical explorations which would have made it clear that the various 'salt' seas were really cut off from one another by intervening land, it was natural to conclude that they all formed parts of one continuous 'salt river' which surrounded the whole earth.[1] The *nagê*, or 'Coastlands,' admit of an equally easy explanation. Beyond the Mediterranean the Babylonian traveller had seen Cyprus rising up on the horizon like a cone; and Sargon of Akkad, according to his annals, had even 'caused the spoil of Syria to cross [the sea] in the lands of the (western) sea.'[2] Beyond the Amanus mountains, from which the priest-kings of Lagas brought beams of cedar for their temples and palaces, rose the Cilician coast, on the other side of the gulf of Antioch; beyond the lakes of Van and Urumiya other shores were visible; and such was also the case beyond the Gulf of Suez, and the north-eastern extension of the Persian Gulf. The words 'in sight of,' in the map, signify the distance 'between' one *nagû* and another.

Only one of these 'Coastlands' had been visited by the traveller himself, or indeed by mortal man. This was the fifth. Since the enumeration of the *nagê* starts from the Island of the Blest 'at the mouth of the rivers,' and since this part of the ocean is represented on the map by a figure like a bird's beak, the list of Coastlands must begin at the south of the map. Hence the fourth *nagû* will be that to the N.-E., opposite 'the mountain' of Nizir; and the fifth will be the Cilician coast, opposite Khabban, an unknown geographical name, which may be an old mode of spelling Khaman or Amanus. Assur-bani-pal speaks of conquering Amanus 'and its Coastland' (*adi nagi-su*). 'The place from which there is no exit' would be the head of the Gulf of Antioch. According to the usual computation, 7 *kasbu* would be about 28 miles, which agrees with the average breadth of the gulf.[3] As this was the only part of 'the Salt River' the breadth of which was tested by the writer through personal exploration, he assumes that the ocean-stream had the same width everywhere else, and the distance from the hither bank to each *nagû* is accordingly always the same. The third *nagû*, so lofty that no birds can fly over it, will be the mountains of Sahend, on the east side of Lake Urumiya, since it is in the latitude of Ararat and Assyria. The third *nagû*, in the latitude of Dur-ili, would be the mountain range behind Susa. Cyprus corresponds with the sixth *nagû*, with its great bulls, whose horned heads are such a favourite device on early Cypriote seal-cylinders; the seventh *nagû* will be the Egyptian coast, or, less probably, the Sinaitic Peninsula. It is interesting to find the land where there is no old age already located in the fourth *nagû* in the far north; we have here the starting-point of the story of the 'ageless' Hyperboreans.[1]

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[1] The map-makers of the last century discovered a continuous line of continent in the Antarctic regions in a similar way.

[2] [*Tamta*] *qat-śu sallat-šunu ina mâti tamti yusebira.*

[3] The rise of 'the flood' in the lowlands at the mouth of the Pyramus, it would seem, was 5 metres (60 *tsubbân*, or 'fingers'). If Jensen is right in identifying the Urśu of Gudea with Arsus on the Gulf of Antioch, one of the two unnamed cities on either side of Khabban might be Urśu.

To turn now to the map. The geography of Southern Babylonia agrees with that of the map of early Babylonia compiled by M. de Morgan from soundings at the head of the Persian Gulf and a critical examination of the growth of the silt. The Tigris and Euphrates fall into a channel which is called the Marsh (*apparu*) at its eastern end, and 'the Cleft' (*bitqu*) at its western end. It was on the edge of this Cleft that Eridu stood, as well as the Aramæan settlement of Bit-Yaḥkin, *i.e.* בית־יעכן, corrupted into Bit-Yakin in later days. South of this came a long, low tract of land, intersected by channels communicating between the inner channel and the gulf, and called (like the adjoining Arabian coast) Nituk and Dilmun by the Babylonians. The 'city' marked upon it was doubtless Dilmun. The 'bird's beak' was an inlet of the sea, along which the southern course of the Tigris now runs, and opening out into the Island of the Blest, to which Utu-napistim had been translated. East of it was the frontier fortress of Dur-ili; north of this is an unnamed city, which may be Opis, but is perhaps intended for Susa, though, if so, Susa has been moved a long way out of its proper position. Northward again is Assur, that is to say, the city of Assur, where, however, the copyist has erroneously inserted the ideograph of 'country' inside the circle which denotes a city. Above this is Ura-Urdhu, *i.e.* Urardhu, or Ararat. The name is so written as to give the author's idea of the etymology of Urardhu. The ideographs BUR-BUR[-KI] signified 'the Upper Country'; and we are told, therefore, that when they denoted northern Babylonia, or Akkad, they were pronounced Uri or Ura; when they denoted Armenia they were pronounced Urdhu (rendered Tilla in Semitic Babylonia); and when the land of the Amorites (Palestine) was meant, the pronunciation was Ar, that is, the Heb. הר. The Sumerian *ura, uri* (also *wur*, written *bur*), was a dialectal form of *ar*, *arra*, *arri*, 'highlands,' of which the Semitic equivalent is given as *nâdu*, the Nod of Gn 4^{16}; and from *ar* the Amorite-Hebrew הר was borrowed, with initial ה, as in היכל, from Sum. *ê-gal*, *êkal.* Urdhu is found in the Vannic inscriptions as a native name of the Armenian plateau, and the author of the map has accordingly resolved the twofold BUR-BUR into Ura-urdhu, and so obtained his etymology of Ararat. The unnamed city north of Ura-urdhu will be the chief proto-Armenian city of his age, which was built near the foot of Mount Nizir. Two more unnamed cities are marked north and south of Khabban in the Amanus region; and, finally, another 'city' is recorded in the land of the Amorites, the name of which is unfortunately not stated. Its position would agree with that of Uru-Śalim, or Jerusalem, 'the city of Śalim.'

Babylon lies north of the omphalos or centre of the earth, indicating that the Babylonian system of geography originated before it became the leading city of the country; but it is placed on the west bank of the Tigris instead of the Euphrates. This error may be due to the copyist, who has shown himself otherwise careless. The Tigris and Euphrates are intersected by two canals, the southern of which may be represented by the Shatt el-Ḥai, and the northern by the Nahr em-Melik. It will be observed that both the Tigris and Euphrates are not only made to flow from the foot of the mountain of Nizir, but are also derived from the ocean-stream, that is to say, from the lake of Van. Hence the two rivers were regarded as like the *amphisbæna*, 'with two heads,' and the 'Salt River' could be described as 'parted into heads.' The 'Cleft' corresponds with the Pison of Genesis; there is nothing, however, to answer to the Gihon, unless it be the 'Bird's Beak.' The geography of Gn 2^{10-14}, in fact, belongs to a later and more accurate system than that of the map, though the general ideas on which they are based are in each case the same.

The most interesting point about the old Babylonian work I have been describing is that it is an attempt to give the personal exploring experiences of the writer, who may therefore be called the first of tourists. In a sense he is also the forerunner of Sinbad the Sailor; but whereas Sinbad would have visited and described all the semi-mythical 'Coastlands,' the Babylonian tourist was contented to describe only that one which he had actually seen himself, simply repeating about the others the stories that were already current concerning them.

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[1] First heard of in Hesiod. The mountain of Nizir, on which the ark rested, will thus be Jebel Judi, in accordance with native tradition (see *J.R.A.S.* xiv. p. 393), and the modern Mount Ararat will be the 'Coastland' in which the Hyperboreans lived.

At the Literary Table.

THE CONTROVERSY WITH ROME.

HANDBOOK TO THE CONTROVERSY WITH ROME. By Karl von Hase. Edited with Notes by A. W. Streane, D.D. (*Religious Tract Society.* 2 vols. 21s.)

In the year 1862 Karl August von Hase published his *Handbuch der Protestantischen Polemik gegen die Römisch-Katholische Kirche.* He was then in his sixty-second year, having been born at Steinbach, in Saxony, in 1800. He had already published a System of Doctrine in 1825, a Compendium of Evangelical Dogmatics in 1826, a Life of Jesus in 1829, a Church History in 1834, and a Life of St. Francis in 1856. He died in 1890. The centenary of his birth was celebrated at Jena in 1900.

His Handbook of Controversial Theology has gone through seven editions, the fifth appearing the year of his death. At last it is translated into English. If it had been translated sooner it would have played a part in the controversy about Ritual. That controversy is not over, but it has gone beyond the influence of von Hase and of handbooks.

The controversy with Rome, however, is with us always. It is with the High Churchman as it is with the Low. For although the former has long repudiated the name of Protestant, his controversy with Rome remains. The High Churchman will strongly resent von Hase's use of the word 'Catholic,' as though it were equivalent to 'Roman Catholic,' and will scorn the arguments by which he seeks to justify that application. He will also find himself out of touch with the great Protestant theologian on many points of doctrine and of ritual. But his controversy with Rome remains. As the issues narrow it becomes all the more incisive. And he too will accept this book as a great ally in the conflict.

The evangelical Low Churchman, the man who is not yet ashamed of the name of Protestant, will find von Hase altogether after his own heart. Von Hase was a great man, and he lifts controversy, even ecclesiastical controversy, to a very high level. As we read and rise with him, we feel as though we were leaving behind us all controversy with man, and had simply become spokesmen for God.

THE APOCALYPSE OF ST. JOHN.

THE APOCALYPSE OF ST. JOHN. The Greek text, with Introduction, Notes, and Indices. By Henry Barclay Swete, D.D. (*Macmillan.* 15s.)

A Commentary on the Apocalypse is nothing. We receive Commentaries on the Apocalypse every publishers' season, and we have no room where to bestow such goods. But a Commentary on the Apocalypse by Professor Swete is an event of a lifetime. We have waited for this Commentary with expectation since the day upon which we first heard that Professor Swete had undertaken it. And now that it has come our utmost expectation has been realized. The scholarship, the breadth of outlook and command of principle, the courage and sanity pervading the whole book, make up such a commentary as we had scarcely hoped to see even from Professor Swete.

In the Introduction the three matters of most importance are the Unity, the Authorship, and the Method of Interpretation. These are three out of eighteen essays which the Introduction contains, but they are enough for our present purpose.

First, then, about the Unity. The Apocalypse creates a *primâ facie* impression that it proceeds from one author or editor. Lists of phrases and ideas are given, first as between the earliest chapters and the latest, and next as between these and the rest of the book. Then other indications of unity are mentioned. Between the eleventh and twelfth chapters there is a line of cleavage, but the Lamb and the Beast appear on both sides of it. The figure of Hades as a companion of Death occurs in chapters 1, 6, 20. And there are many unusual words, like 'abyss,' 'to hurt,' 'diadem,' 'dragon,' scattered throughout the book. Still, many modern scholars regard the Apocalypse as a composite work. Their names and their theories are given. The more recent writers see the hand of one individual in every part of the book, though not as the writer of all the book. Weizsäcker is content with the interpolation of fragments into the work of a single author. With this Bousset agrees, but, after Gunkel, traces the fragments back to a far older time. Joh. Weiss is content with an original Apocalypse of John, written before 70, reissued at the end of the reign of Domitian under the hand of a new editor. All these theories are set forth candidly. The conclusion is that the author of the Apocalypse probably made free use of any materials to which he had access, but that in the ordinary sense of the word the book is a literary unity.

Into the question of the Authorship we need not enter minutely. The claim really lies between John the Apostle and John the Elder. Professor Swete, though preferring the Apostle, is unable to decide between them. 'A fair case may be made for either view. On the one hand, the general character of the book accords with what the Synoptists relate with regard to the Apostle John, and the main current of Christian tradition favours this conclusion. On the other hand, there is some uncertainty as to the length of the Apostle's life, and some reason to suspect that the Apostle and the disciple are confused in our earliest authorities.'

In the days of our fathers the great problem concerning the Apocalypse was how it should be interpreted. Our fathers did not question its unity or doubt its authorship. Now there is but one method of interpretation, and all other theories have no more than an historical or a pathological interest. It is an Apocalypse, and Apocalyptic literature must be interpreted according to its own character, and not in any other way. 'It is possible,' says Professor Swete, 'to exaggerate the influence which the Jewish apocalypses exerted over the mind of the Christian Apocalyptist, and it may be questioned whether he has made direct use of any of them; but they establish the existence of a common stock of apocalyptic imagery on which St. John evidently drew.' Again, he says: 'So far as the Apocalyptist reveals the future, he reveals it not with the view of exercising the ingenuity of remote generations, but for the practical purpose of inculcating those great lessons of trust in God, loyalty to the Christ-King, confidence in the ultimate triumph of righteousness, patience under adversity, and hope in the prospect of death, which were urgently needed by the Asian Churches, and will never be without meaning and importance so long as the world lasts.'

There are many tempting passages in the exegesis. But we must leave them alone for the present. The book ends with the usual full and accurate indexes.

THE HISTORY OF THE PAPACY.

The History of the Papacy in the Nineteenth Century. By Fredrik Nielsen. Translated under the direction of A. J. Mason, D.D. (*Murray.* 2 vols. 24s. net.)

Fredrik Nielsen was born at Aalborg in the year 1846. He was ordained in 1873, and in 1877 he was appointed Professor of Ecclesiastical History in the University of Copenhagen. In 1900 he became Bishop of Aalborg. In 1904 he was offered the more lucrative see of Odense; but he felt that his work at Aalborg was not yet done, and refused the offer. Last year there came an offer from the Government which he accepted. And now Nielsen is Bishop of Aarhus, the chief town of Continental Denmark.

In his early days Nielsen felt the influence of the Grundtvigian revival in the Danish Church, a revival which combined evangelical fervour with a strong insistence upon the doctrine contained in the Apostles' Creed and the Lutheran Formularies. This combination, making both for breadth and strength, has remained with him. 'His position,' says Dr. Mason, 'may be said to be that of a large-minded and statesman-like High Churchman among ourselves.'

In 1876, the year before his appointment to the Chair in Copenhagen, Nielsen issued the first edition of his *History of the Papacy in the Nineteenth Century.* In 1895 he published the first volume of the second edition, and the second volume in 1898. A third volume has still to be published; it is expected before the end of this year. These three volumes give the external history of the Papacy. Nielsen is also engaged upon a history of its inner life, of which he published the first volume in 1881, and to which he hopes to return next year. Then these two works together will form a complete history of the Church of Rome in the Nineteenth Century.

The work before us is a translation into English of the first and second volumes of the external history. Ten years ago Dr. Mason himself began the translation, but other duties made its progress slow, and the work was taken over by Miss Ingeborg Muller. She, too, was hindered in the work, and at last was obliged to give it up. Then the Rev. A. V. Storm completed the translation. Besides other revisers Dr. Mason has himself gone over the whole work again with the original, and rewritten a good deal of it.

'The nineteenth century rose dark and threatening for the Roman Church. In February 1798, under the protection of French arms, the inhabitants of Rome had proclaimed the Republic; and when, in August 1799, Pius VI. died at Valence, in French captivity, eight months passed away before a successor was found, so that at the change of century the Roman Church was without a head.' That is Dr. Nielsen's first paragraph. From the mention of France he moves back to Louis XIV. and the struggle between Jesuitism and Jansenism. He moves back to Cornelius Jansen himself, and the first chapter is entitled 'Jansenism and Gallicanism.' He threads his way through that tangled time as one who is at home in it, never hiding his hatred of Jesuitism, never missing an opportunity of saying that the Jesuits have separated the Church of Rome from the true Catholic Church, and will yet be its undoing.

In the first volume the chief interest is ethical. The revolt of Rome against the Catholic Church is a revolt against morality. The fourth chapter is occupied with the history of Alfonso Maria de' Liguori and of his book on morals. Two things are noticeable—Alfonso's theory of ethics and his own ethical personality. At Ciorani, Alfonso 'lived for years at the back of a staircase in a wretched narrow room, which received light and air only through an opening covered with paper dipped in oil and wax, instead of glass. In order to make every step painful he often carried pebbles in his shoes; and when he was going to eat he generally hung a big stone round his neck. Three days a week he ate nothing but a thin soup and bread; when he had fish, he contented himself with the scanty pickings about the head. Every time he took his frugal meal, he had a box of bitter herbs by him, which he sprinkled over his food, so that both taste and smell were repulsive. He never slept more than five hours, and he often spread his sheet over sharp stones, which went so deep into him that the blood spurted out upon the wall.' His only indulgence was snuff. And at the time of the Beatification this indulgence was by the *Advocatus diaboli* urged against him. But it was dismissed with the remark that he took snuff by the doctor's orders.

Now this ascetic and saint wrote the famous *Theologia Moralis*. He wrote the book, or at any rate rewrote it, as a protest against the Probabilism of the Jesuits. He wrote it in defence of Equiprobabilism. But Nielsen does not think that Equiprobabilism is much better than Probabilism. For instance, Alfonso says: 'A wife who breaks her marriage vows may deny her breach of marriage to her husband, while meaning "I have not done it in such a manner that I need confess it." She may also say that she has not broken marriage inasmuch as the marriage still exists, and when she has confessed the sin she can say, "I am not guilty."'

The interest of the second volume is ecclesiastical; its centre is the Vatican Council.

NORTHERN BUDDHISM.

SI-YU-KI. BUDDHIST RECORDS OF THE WESTERN WORLD. Translated from the Chinese of Hiuen Tsiang by Samuel Beal. (*Kegan Paul.* 2 vols. 24s.)

During the last few years there have been great discoveries of literature both in the Near East and in the Far. In the Far East the greatest discoveries have been made in China. And the discoveries that have been made there are an earnest of greater discoveries that may yet be made.

Professor Beal believes that there is incalculable store of MS. hidden away in the great monasteries of China. For in the early centuries of our era many Buddhists left China for the purpose of visiting the cradle of their religion in India, and some of them brought back with them immense literary treasure. One of these pilgrims was Hiuen Tsiang, of whom we are told that he brought back to China one hundred and twenty-four works (Sutras) of the Great Vehicle, and other works, amounting in all to 520 fasciculi, carried by twenty-two horses. And not only did they bring home such great store of books, but some of them wrote many books after their return. Recent discovery has thrown much light on what Northern Buddhism was. Further discovery will throw more.

The work before us contains a translation from the Chinese of the Si-Yu-Ki of Hiuen Tsiang.

Hiuen Tsiang was born in the province of Ho-nan in the year 603 A.D. His brother was a monk belonging to the Tsing-tu Temple, and in this temple Hiuen Tsiang was ordained at the age of thirteen years. At the age of twenty he became a bhikshu or priest. From this time he was vexed with theological problems, and resolved upon a pilgrimage to India to solve them. Surely no traveller in these or any other lands ever suffered greater hardships by the way. He returned to China in 645.

The Si-Yu-Ki is a record of Hiuen Tsiang's travels. Its geographical and historical value is very considerable. But it is essentially a religious work. And its account of the manners and religion of the people of India, incidentally also of the Buddhists of China, of that day, is of the utmost importance to the student of religion generally, and of Buddhism in particular. Professor Beal has annotated the work profusely, and in his annotations he has often noticed parallel customs in other lands, customs that are found even among tribes so far away as the North American Indians.

But the book contains more than this work of Hiuen Tsiang. In a long and valuable Introduction it contains a translation of the travel narratives of earlier travellers: first, the Buddhist-Country-Records of Fa-hian of 400 A.D.; and next, the 'Mission' of Sung-Yun and Hwei Sang.

One thing more. The book has a very full and very valuable Index which, however, needs revision. We have found very little wrong with it, and we believe that it is on the whole very accurate. But the little that we have found bids us ask the author to go over it again in view of a second edition, which we hope he will soon have the pleasure of preparing; for an index that is not accurate is nothing.

GRIFFITH JOHN.

Griffith John. The Story of Fifty Years in China. By R. Wardlaw Thompson. (*Religious Tract Society.* 7s. 6d. net.)

Is there any objection to a man's biography appearing in his lifetime? It depends upon the man. Dr. Griffith John of China will neither gain nor lose by a biography. But the world will be the richer for it, and there is no reason why it should be delayed till his death. There is, on the contrary, every reason why it should not be delayed. For Dr. Griffith John is a lover of the truth; and he has courage. He will see to it that the biography is not issued with anything false or misleading in it.

It is not a glorification of Dr. Griffith John. 'Not unto us, O Lord, not unto us, but unto Thy name be the glory'—that is the tone of the book throughout. It is a glorifying of the Kingdom and of the King. But it is a revelation of what may be accomplished in the work of the Kingdom by a man of force and devotedness. Towards the middle of the book, some notes are given of the great missionary sermon which Dr. Griffith John preached at the meeting of the London Missionary Society in 1872. It is a missionary's manifesto. It is the manifesto of the man who with his whole soul believes in Christ and in the world for Christ. Dr. Griffith John has been called an optimist. He is called so even in this biography. We like not the word. No one has any business to be either a pessimist or an optimist. For what is that but belief or disbelief in oneself? Dr. Griffith John does not believe in his own strength; he does not believe in his own weakness; he believes that his own weakness is made perfect in the strength of Christ.

It is a history of China as well as of Dr. Griffith John of China during the last fifty momentous years. And one realizes how great China is, and the work of God in China, when one sees that the Boxer Rising and all the martyrdoms occupy but a small portion of one of the chapters of the story.

A LITERARY HISTORY OF PERSIA.

A Literary History of Persia, from Firdawsi to Sa'di. By Edward G. Browne, M.A., M.B., F.B.A. (*Fisher Unwin.* 12s. 6d. net.)

This volume belongs to Mr. Fisher Unwin's Series of Literary Histories. It is not the first volume that Professor Browne has contributed to that series. It is not to be the last. For the literary history of Persia cannot be given intelligibly in English in less than three handsome volumes, and this is the middle volume of the three.

The first volume was introductory. Professor Browne speaks of it here as *Prolegomena*. But it carried the history of Persian literature down to Firdawsi, that is to say, to about the year 1000 A.D. It carried the history down to the time when 'the genius of Firdawsi definitely assured the success of that Renaissance of Persian literature which began rather more than a century before his time.' The second volume begins there. It deals with the literature of the Persians properly so called. It covers that momentous time from the Arab conquest, with the consequent adoption of Muhammadanism, to the thirteenth century. The third volume is to bring the history down to the present day.

Are three such volumes too much? Scraps of literary information, scratchings on the surface of literary history, have never yet been of any service to mankind. There is no waste of words in this volume. Its style is delightfully crisp and clear. Every serious student will be thankful that Professor Browne and his publishers had the courage and the common sense, if they were to describe the literature of Persia at all, to describe it fully.

The volume is a training in literary criticism. It proves the importance of recognizing that in all literature there is a hereditary strain, a family likeness. It is this family likeness that makes our author acceptable. He speaks to his clan through it. He takes advantage of their blood-relationship. He touches a chord which responds sympathetically. But, on the other hand, Professor Browne shows that the literary genius must be himself. He must possess individuality. If the family likeness makes him acceptable, the individuality makes him enjoyable.

It is extremely difficult to make the literature of Persia intelligible to modern Englishmen. It is extremely difficult for even the most learned of Persian scholars to understand it. The style is often epigrammatic and more often metaphorical. Current sayings are made use of without explanation. Even sentences and stanzas are quoted or calmly appropriated, and occasionally offer the literary critic a very hard nut to crack. We may give an example.

There is a well-known quatrain in *Umar Khayyám*. Here it is in FitzGerald's translation—

Up from Earth's Centre through the Seventh Gate
  I rose, and on the Throne of Saturn sate,
And many a Knot unravelled by the Road;
  But not the Master-Knot of Human Fate.

That quatrain is found also in the poems of Avicenna. Professor Browne believes that to Avicenna it belongs.

But it would not be fair to leave the book without an example of Professor Browne's own translating. Here is his slightly expanded version of four verses of the 'Song of Ramin.' The song occurs in a romantic poem entitled *Wis and Ramin*, which has reminded critics of Tristan and Iseult. Its authorship has been disputed. Professor Browne attributes it to Fakhrud-Din Asad, of Jurjan.

O happy, happy Wisa, who dost lie
At Ramin's feet, and with bewitched eye
Gazest on him, as partridge doomed to die
  Its gaze upon the hawk doth concentrate!

O happy, happy Wisa, who dost hold
Clasped in thy hand the jewelled cup of gold,
Filled to the brim with nectar rare and old
  Which like thy beauty doth intoxicate!

O happy Wisa, whose red lips confess
With smiles their love, ere Ramin's lips they press,
Whom with desire's fulfilment Heaven doth bless,
  And Mubad's fruitless passion doth frustrate!

Notes on Books.

We expect a new book from Dr. Edwin A. Abbott every year. And we get it. Every year we get a large new book, and almost every year we know what the next year's book will be. This year's book is *Silanus the Christian* (A. & C. Black; 7s. 6d. net). Next year it will be Notes on Silanus.

Silanus the Christian is a romance. The hero is supposed to be born in the year 90 A.D. About 118 A.D. he goes from Rome to attend the lectures of Epictetus in Nicopolis. He is deeply impressed with Epictetus at first, and vigorously defends him against Scaurus, an old friend of Silanus, who suggests that he is infected with 'the Christian superstition.' But what *is* the Christian superstition? Silanus procures the Christian Gospels. Gradually the lectures of Epictetus lose their interest. He secures the Gospel according to St. John. That marks the turning-point. He returns to Italy to see his old friend Scaurus, who is now dying. 'At the moment when he is losing sight of the hills above Nicopolis, where Clemens is praying for him, Silanus receives an apprehension of Christ's constraining love and becomes a Christian.'

If Silanus had lived in the twentieth century instead of the second, his name would have been Edwin Abbott. For his Christianity is an unmiraculous Christianity. He is able to distinguish between 'the Kernel and the Husk.' And his delight is in the Gospel according to St. John. He would also have been the author of one of the most charming Christian romances ever written.

In spite of the present eclipse of Scholasticism, keenly felt in the Catholic Church, an English translation has been published of Bonjoanne's *Compendium of the Summa Theologica of St. Thomas Aquinas*, Part I. (Baker; 6s. 6d. net). The translation appears to have been done in Italy, but it has been revised by Fr. Wilfrid Lescher, O.P. It has an Introduction, and an Appendix explanatory of some scholastic terms, by Rr. Carlo Falcini, Vicar-General of the Diocese of Fiesole. The book needs no review, of course, but the attention of teachers should be drawn to it. It will serve the purpose of an introduction to the study of the scholastic philosophy in our colleges.

The Rev. T. H. Darlow, M.A., the literary superintendent of the Bible Society, has published a popular account of the Society's world-wide work, and given his book the title of *There is a River* (The Bible House).

Bibles are interesting because the Bible is. The Rev. Sidney N. Sedgwick, M.A., has told *The Romance of Precious Bibles* (Bagster; 5s.). He has told it in a very romantic fashion, bringing the precious Bibles into touch with the private life of men and women and little children, and giving us an interest in them as well as in the Bibles. It is a good book for Sunday school or family reading. Mr. Sedgwick begins with the Story of the Samaritan Pentateuch, and ends with the Story of Anne Boleyn's Testament.

The fifth series of the Angus Lectures was delivered this year at Regent's Park College, London, by Dr. John Clifford, and the volume containing the eight lectures of the series is now published under the title of *The Ultimate Problems of Christianity* (Kingsgate Press; 6s.). The volume will come as a surprise to very many. For Dr. Clifford is best known for the work he does in public. But this is a student's work, the work of one who has the scholar's instincts, and who, in spite of all his public occupations, evidently finds time to keep in touch with what scholars are doing in theology. It is true the book is 'popular.' That is to say, the problems of Christianity are the people's problems, not the problems of the recluse; and the whole treatment of them is popular and practical. But the surprise is that with all this there is no loose thinking or inaccurate statement. Dr. Clifford is evidently a reader and a thinker as well as a popular speaker. What are the Ultimate Problems of Christianity? They are these: (1) What the Christianity of Christ is in its essence, permanent contents, and forces, and what it is not; (2) How we can make ourselves sure of what Christianity is, and what it is not.

Soon after the issue of the Revised Version an enterprising firm of publishers in America published an edition in which the Authorized and Revised Versions were combined in such a way that the difference between them could be seen at a glance. That edition could not be sold in this country, and it is only now, after one-and-twenty years, that such a parallel edition can be had here. It is published by the Cambridge Press (12s. 6d. net), and called *The Interlinear Bible.*

Where the Versions do not differ the printing is as usual. But where they do, the line is split into two like a vulgar fraction, the Revised Version being the numerator and the Authorized the denominator. For the student and for the intelligent reader this is the edition of the Bible, and there is no other to be placed beside it. The type is large and beautiful, and we do not think that we have ever seen paper at once so thin and so perfectly opaque.

'J. B.,' that is, Mr. James Brierley, is the 'Claudius Clear' of the *Christian World*. He has a larger parish than Wesley, for he writes his essays upon things in heaven, and things on earth, and things under the earth. Then when he has written a bookful of essays, he publishes a book. The latest book is *Religion and Experience* (Clarke & Co.; 6s.). It contains thirty-four essays. Their titles sometimes betray their topics and sometimes not. What do you make of 'Under Direction,' 'A Study of Backgrounds,' 'Our Topmost Note,' 'The Unpurchasables,' 'The Farther Side'? But there is no misunderstanding 'The Psychology of Prayer,' 'The Religion of Calamity,' 'Public Meeting Religion,' 'The Mind's Hospitality.' How fertile the universe is in themes for occasional essays; how fertile Mr. Brierley's brain in finding the themes and in writing instructive ideas about them.

Messrs. Clarke have also published *Women and their Work*, by Marianne Farningham,—short studies of some wives and daughters of the Old Testament.

Messrs. Constable have published an English Translation, by Mr. W. G. Hutchison, of Professor Gaston Boissier's recent volume entitled *Tacitus and other Roman Studies* (6s. net). The volume contains four essays—one on Tacitus, one on the Schools of Declamation at Rome, one on the Roman Journal, and one on the poet Martial. The essay on Tacitus is divided into four parts—how Tacitus became a Historian, the Conception of History in Tacitus, the Judgment of Tacitus on the Cæsars, and the Political Opinions of Tacitus. The essay is, on the whole, a splendid vindication of Tacitus, as a historian possessing a very high conception of history and a very deep regard for truth. Professor Boissier closes the essay with an account of the influence which the writings of Tacitus had upon the French Revolution, and with these words: 'On that day, sixteen centuries after his death, Tacitus found realized the idea which he gives us of history, when he associates it with morality, and will make it, to use his own expression, the conscience of humanity.'

The other essays are added to elucidate Tacitus. The third, on the Roman Journal, will be read with interest and perhaps surprise. The surprise is that the Romans had discovered the newspaper but never gave it any place in their daily life. Yet, according to Tacitus, Rome was both inquisitive and garrulous. There were newsmongers in abundance who announced the death of persons still in robust health, and the defeat of armies which had never fought.

There are few better saints than *Saint Bernardine of Siena*, and there are no better saints' lives, at least in moderate compass, than his life by Dr. Paul Thureau-Dangin. It is therefore a very acceptable service which the Baroness von Hügel has rendered to the English reader of Hagiology, and for that matter, to the English reader of any kind of good biography, in translating Thureau-Dangin's Life into English (Dent; 5s.). The chapter of widest interest is the fourth, on St. Bernardine as a preacher and the sermons which he preached. Wherein lay the mighty influence which the popular preacher of the fifteenth century exercised? Partly, no doubt, in the awful curses which he could hurl at the heads of evil-doers, and which hit them; but mainly, perhaps, in his own unfaltering earnestness. He seems, moreover, to have been singularly free from the pulpit manner and the pulpit tongue. St. Bernardine's sermons have, of course, come down to us in Latin, but we know now that they were preached in Italian, and were turned into Latin for the Press. They dealt with manners too. A preacher, it is true, must already be great before he can touch upon manners. But how fearless and how far-reaching the man who could regulate the height for heels, and denounce the ladies of his congregation for pretending that he said heels might be two finger-lengths in height, when he said two finger-breadths!

There has been some controversy about *The English Hymnal* (Frowde; 3s. net) since it was published. This is a compliment to the editors, and the more controversy the greater compliment. For, of course, they never expected to please everybody when they set themselves to prepare a companion to the Book of Common Prayer. The only risk they ran was to be neglected. It was a great undertaking they entered upon. To get *The English Hymnal* to displace *Hymns Ancient and Modern* is almost as momentous as to get the Revised Version to displace the Authorized. Is it not even more momentous? If the making of a country's songs is more than the making of its laws, may it not be said that the character of the hymns we sing is more than the translation of the Bible which we read?

But the committee which framed the English Hymnal was not a national committee like that which made the Revised Version. It was, on the contrary, a somewhat circumscribed committee. The names of the six men who formed it and who sign the preface are W. J. Birkbeck, Percy Dearmer, A. Hanbury-Tracy, T. A. Lacey, D. C. Lathbury, and Athelstan Riley. Is the thing not possible, or is it only that the time is not come for a national book of hymns? It would further the cause of Church unity more than much speaking.

The most striking feature of the English Hymnal is the series of Processional Hymns. It contains thirty-four hymns suitable for use in processions.

The new numbers of 'Essays for the Times' are (19) *Christ and Woman*, by the Rev. F. W. Orde Ward, B.A.; (20) *The Future of the Bible*, by the Rev. H. Hensley Henson, B.D.; (21) *The Critical Study of the Old Testament*, by the Rev. S. R. Driver, D.D., Litt.D. (Griffiths; 6d. net each).

There is no subject of study in which the interest is spreading more rapidly than the study of religion. Even the conservative theologian is taking to it. Various libraries and series of books are coming out together, and every month sees the issue of several monographs. Mr. Francis Griffiths has published *The Elements of Greek Worship*, by S. C. Kaines Smith, M.A. (2s. 6d. net). It is such a book as the beginner may compass in an afternoon; and it is written for the beginner. All the same, it is thoroughly reliable. And Mr. Kaines Smith is careful to leave the impression that there is a pleasant land of earth-gods and mysteries beyond, of which he has touched only the threshold.

There has been published this month a new edition of *The History of the Life of Thomas Ellwood* (Headley; 7s. 6d.). Thomas Ellwood was born in 1639. He was five years old when the Civil War began, and a little over ten when it ended with the execution of the king. Early in life he passed through a spiritual awakening, and became a Quaker. As a Quaker he suffered and fought. And when the great controversy arose within the Society of Friends itself, he stood firmly by the side of George Fox, and assisted him to establish that system of Church Government which still forms the basis of discipline. He is best known from his association with John Milton. His Autobiography is such a book as the present generation will delight in. For Thomas Ellwood stood apart from both the political parties of his day, and criticized them both, while he represented in himself the ideal of unworldly manliness. The editor of this edition of the Autobiography has retained the very spelling of the original text, believing, and believing properly, that any difficulties of style occasioned thereby will be amply compensated for by the full flavour which the narrative carries of its own times and manners. It is altogether a handsome edition, and the life of Thomas Ellwood deserved a handsome edition like this.

'To those who know them, the mere mention of their names is a means of grace: to walk with them through the pages even of a brief biography is something like a liberal education in the art of pleasing God.' The Rev. T. Alexander Seed has added *John and Mary Fletcher* to the Library of Methodist Biography (Kelly; 1s. net), and these words occur at the end of his Introduction. We have verified the statement.

Messrs. Macmillan have published *Socialism*, by John Spargo (5s. net), and it was worth publishing in this country. For in *Socialism* John Spargo does his best to make the common people understand what Socialism means, and it *is* Socialism he describes, not the dilution of it by any adjective whatever. What are we to do with it? It is the problem of our day. There is no other that so imperatively demands a solution, or that is so hard to solve. But the first thing is to understand what it is, and Mr. Spargo will enable us to do that. His book is clear and uncompromising, and yet the sweeping changes which it advocates, it advocates not in hatred of the rich, but in pity for the poor. 'I have tried,' says Mr. Spargo, 'to be as frank with the reader as I am with my own soul, realizing that—

> Men in earnest have no time to waste
> Patching fig leaves for the naked truth.'

And why is he in such deadly earnest? Because he has heard bitter words

> Chanted from an ill-used race of men that cleave
> the soil,
> Sow the seed, and reap the harvest with enduring
> toil;

because, like the Master Himself, he has seen the multitude, and has had compassion on them.

Messrs. Marlborough have published a Companion to *Thomas à Kempis* and the *Imitatio Christi*, by the Rev. F. G. French (1s. net).

Mr. Andrew Melrose has become the publisher of the *Poetical Works of Walter C. Smith.* He has reissued the complete edition, with Sir George Reid's portrait as frontispiece, at the price of 4s. 6d. net. May we recommend to Mr. Melrose to see if he cannot let us have editions of other poets as handsome as this edition is, and at the same price? The thing can be done, for the sale would be very large.

To Mr. Burn's 'Churchman's Bible' has been added an edition of *St. Mark's Gospel*, by the Rev. J. C. du Buisson, M.A. (Methuen; 2s. 6d. net). The Churchman's Bible is outwardly like the Century Bible; its idea within is wholly different. Instead of the usual word-by-word annotation, the text is taken in paragraphs, and the meaning of each paragraph is given in a connected narrative. This is the highest kind of commentary, and requires the greatest gifts—such gifts as Bishop Lightfoot had in perfection. Mr. du Buisson has them also; perhaps his tendency is to pack too much into his space, but that is better than 'spinning.' He has one supreme virtue in excellence. He leaves a case open (remarriage, for example), where to close it would be ignorance or prejudice.

Now add to the 'Wisdom of the East' series *Sadi's Scroll of Wisdom*, with Introduction, by Arthur N. Wollaston, C.I.E. (Murray; 1s. net).

Why is it that the Universe is so much neglected in our Sunday Schools? Why is it so much neglected in the pulpit? When we read the words 'In my Father's house are many mansions,' it never seems to occur to us that the 'Father's house' can be the universe. We go direct to heaven, and imagine large houses there, with little rooms and big. Mr. Murray has published an anonymous book called *The Many-Sided Universe* (3s. 6d. net). It is most necessary for the young people, to whom it is specially addressed. It is most necessary for the preacher.

Who was *James Wright of Bristol?* He was the son-in-law and successor of George Müller. Dr. A. T. Pierson has just written his Biography (Nisbet; 3s. 6d. net). It will not be found to be a thrilling biography by those who have the world in their heart. But the things which James Wright did in Bristol will be remembered when the siege of Port Arthur is forgotten. Dr. Pierson is not an ideal biographer, but he seems to have given heart and conscience to this book.

Messrs. Nisbet have also published a concise exposition, by R. A. Torrey, of the International Sunday School Lessons for 1907. It is called *The Gist of the Lessons* (1s. net).

'When ye pray, use not vain repetitions;' and, that ye may not, read the Rev. John Horne's *Promptings to Devotion* (Oliphant, Anderson, & Ferrier; 2s. 6d. net). The book contains sentences whose very purpose is to keep fresh our public and private prayers. They cannot be quoted as they stand, but must be made our own. Here is one sentence: 'Make us heroes of holiness.' And here is another: 'Disentangle our grappling passions.'

The Rev. John A. Hutton, M.A., who lately wrote a book on Browning which proved to be a most useful book for the very beginner, has now written four short studies of four men,—Amiel, Pater, Tolstoy, Newman,—and called the volume in which he has published them *Pilgrims in the Region of Faith* (Oliphant, Anderson, & Ferrier; 3s. 6d. net). They are studies in insight. Is there criticism? Is there appreciation? There is both. But it is not the attitude of the author to these men that catches our attention; it is the character and conduct of the men themselves. It is all quite simple, a beginner's book again, but it is real entrance. And those who are induced to enter upon the acquaintance of men like these have a land of pure delight before them.

Messrs. Kegan Paul of London, in co-operation with the Open Court Publishing Company of

Chicago, have issued a new edition, revised and enlarged, of Fechner's *On Life after Death* (3s. 6d.). The editor is Dr. Hugo Wernekke of Weimar.

There are books for the young in abundance. Why are there no books for the old? At last Hesba Stretton has written one, or rather she has gathered it. She has gathered *Thoughts on Old Age* from many writers, and she has added *Some Thoughts on Death* (R.T.S.; 2s.). Here is one of the Thoughts on Death. Where did she find it?

Is Death as sad as Life?
  Soon we shall know;
It does not seem to me,
  They find it so,
Who die, and going from us,
  Smile as they go.

The Religious Tract Society is issuing a series of devotional commentaries (2s. each). We have already mentioned Dr. Elder Cumming's first volume of *The Psalms*. The second and third volumes are now out. The *First Epistle to the Thessalonians* has been done by the Rev. A. R. Buckland, M.A. Mr. Buckland is also the general editor of the series. His own work in this volume shows that he had a clear conception of what was wanted in a devotional commentary when he projected the series, and that he can work up to his own conception.

Messrs. Revell are the publishers of Dr. S. D. Gordon's books, and Dr. S. D. Gordon's books are winning their way in this country very rapidly. They have not less devotion in them than other popular books of devotion, and they have more mind. The new book is *Quiet Talks on Service* (2s. 6d. net).

For books of romance inquire at Messrs. Seeley's, 38 Great Russell Street. Messrs. Seeley have made the literature of romance their own. And romance with them is not fiction, but sober, glorious fact. They have the *Romance of the Animal World* and the *Romance of Insect Life*, both by Edmund Selous; they have the *Romance of Modern Exploration* and the *Romance of Modern Mechanism*, both by Archibald Williams; they have the *Romance of Modern Electricity*, by Charles R. Gibson; and now they have *The Romance of Missionary Heroism*, by John C. Lambert (5s.). We congratulate Dr. Lambert. His publishers have made his book as attractive a volume as we are likely to see this season. We congratulate his publishers. Dr. Lambert has proved that the missionary is the hero of our day, and has written the most entrancing volume of the whole romantic series.

If sermons will do it, the Church of England is going to show that it is not the Church of the classes. The latest volume is *Churchmanship and Labour* (Skeffington; 5s.). The sermons are compiled by the Rev. W. Henry Hunt, the first secretary and organizer of the Church Army social work. They were preached at St. Stephen's Church, Walbrook. Among the preachers are Canon Scott Holland, Mr. George W. E. Russell, and the Rev. Percy Dearmer.

Messrs. Smith, Elder, & Co. have begun the issue of a new edition of *The Works of Mrs. Gaskell*. It is called the Knutsford Edition (4s. 6d. net each). Each volume runs to over 500 pages of clear printing on thin paper, and it is handsomely bound and enriched by full-page illustrations. We are altogether greatly taken by the edition. It is not too handsome to handle comfortably, and yet it looks well on the book-shelf. Three volumes are already out, *Mary Barton*, *Cranford*, and *Ruth*.

'Two supreme miracles attest the Divine origin and authority of the Christian religion: the Incarnation of God in Jesus Christ by birth of a virgin mother, and the Resurrection of Jesus in a glorified and Divine body immediately after the death on the cross.' And the Rev. Frank Sewall, M.A., D.D., has undertaken, in a book entitled *Reason in Belief* (Stock), to commend these two supreme miracles to the natural reason of man. For he believes that the reason of man may sufficiently understand things which it cannot completely comprehend; may see so much of the building in front of it as to be satisfied that there is a foundation beneath upon which it stands and a spire above by which it is complete, although both for the moment are out of sight. Nor does he commend these two supreme miracles only, but also all the things which are the objects of faith to the average Christian man. It is a book of much apologetic value. And not once does Dr. Sewall use special pleading in his apology or pass beyond the bounds of legitimate scientific investigation. The book is not written for that interesting individual, the young-man doubter; its topics are too high for him. But the serious reader of all ages will have no difficulty in understanding it.

The Sunday School Union has sent out its two annual volumes, *Young England* (5s.) for the young folk, and *The Child's Own Magazine* (1s.) for the younger folk. They come first, and they are likely to remain first. The best of both is the thoroughly healthy tone that runs through them.

The *Lectures on the Holy Eucharist*, by the Rev. Charles Coupe, S.J., M.A., which have been edited by Hatherley More (Washbourne; 3s. 6d.), are very dogmatical and not very exegetical. For example, 'In the promise of the Holy Eucharist in the synagogue of Capharnaum, Christ said: "The Bread that I *will* give is My Flesh"; and in the institution of the Holy Eucharist in the Supper Chamber of Jerusalem, a year afterwards, He took bread and changing it into His Body, said: "This *is* My Body." If there is not here a literal promise and a literal performance, then human language is devoid of meaning.'

The artist or the traveller in search of the picturesque may do worse than betake himself to the Sahara. He may return from the trip duly impressed with the waste, howling wilderness, but he will at least carry away with him haunting memories of enchanting sunrise and sunset. On windy days the dust is very trying, but every day is not windy and dusty, and the freshness of the morning in the desert has a quality unfelt elsewhere—a purity, a crispness, a delicious sense of invigoration, that recall the Engadine in a fine August.

So much we learn from the latest addition to Messrs. A. & C. Black's series of Beautiful Books. This is a description of *Algeria and Tunis*, by Frances E. Nesbitt, elaborately illustrated by seventy of the writer's sketches in colour. It is an admirable companion volume to the earlier work dealing with Morocco. The authoress of this later work can write as vividly as she can paint. She has travelled through these North African possessions of France with wide-open, observant eyes, and has depicted many scenes from that everyday life of the native peoples which the march of European civilization threatens with destruction. As we turn over these pages and gaze upon some of the ruins of Carthage, the French occupation of Algiers and Tunis becomes, indeed, an affair of yesterday. But already Algiers is almost a European city; the modern locomotive and railway train journey across the desert, and even at Biskra in the Sahara, 'night after night wealthy Arabs may be seen in the Casino playing "petits chevaux" with stolid, immovable faces, taking their gains and losses with equal indifference.' Those who long for 'a lodge in some vast wilderness' will not find what they want in Biskra, which is described as 'far enough from the age of innocence.' It is the purpose of this volume, however, not only to depict for us the life of Algeria and Tunis as it is lived to-day, but also, as if by way of contrast, to recall the ancient civilization of this region as it may be seen in the ruins of Carthage, and in that impressive pile the Roman amphitheatre of El Djem.

Recent Theological Literature.

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The Pilgrim's Progress.

By the Rev. John Kelman, Jun., M.A., Edinburgh.

The Combat.

In its second stage, temptation changes from a discussion to an onslaught of blind passion. The activity and energy of Apollyon are here as great as his cunning was seen to be in the earlier part. Altogether, Mr. Froude is right in calling him 'a more effective devil than Diabolus of *The Holy War*.' As for Christian, he has not rushed out to meet this battle before it naturally comes. All the initiative is left to Apollyon. In the argument we have observed in him a certain great and settled quality of character, which reassures us. For, to a worthy and intelligent man, the chief danger lies in the stage of thinking things out. We are less afraid of Christian yielding to blind passion than to thought.

Apollyon is presented as giving himself away by getting into this rage. It is a hopeful moment for the enemy when either combatant in any fight loses self-control and gives way to violence. The prize-fighter who begins to strike out wildly has come near to the end of his game. In Mansoul, afterwards, Apollyon advocates cunning, but Beelzebub decides for open rage, and loses by it.

Christian claims the protection of 'the King's Highway'—a claim which, in the condition of early English roads, was very intelligible, and even suggested the romantic. The worst of temptation is, that the position in which it finds a man often makes it seem legitimate. So long as we are in the King's Highway of honest duty-doing, temptation has no such rights. Yet there are paroxysms now and then when Apollyon straddles 'quite over the whole breadth of the road.' With rights or without them, the fact remains that for the moment the temptation is the only thing that the man can see, and the very Highway is blotted out by its menacing form. It is very close to experience, yet at this point Bunyan ventures to the edge of the ludicrous, with his Apollyon assuring his victim that 'I am void of fear.' Obviously, when the fiend says that, the man is in good case, and the probability is that the fiend is lying. The closing thrust, 'Here will I spill thy soul,' is worthy of the villain in melodrama, and reminds one of the bombastic Pistol, with his

> The grave doth gape, and doting death is near.
> Therefore exhale.

The actual onset of Apollyon reminds us of Tasso (iv. 1):

> The grand foe of man
> Against the Christians turned his livid eyes,
> Bit both his lips for fury, and in sighs
> And bellowings, like a wounded bull enraged,
> Roared forth his inward grief and envy unassuaged.

The flaming dart, another figure of the sharpest moments of temptation, is caught on the shield of faith. He remembers what Christ has done for him, and how He trusts him; or he recalls the eternal things and sets them against the momentary perilous thoughts and seductions. Thus it is in God's name that he fights the devil. Long afterwards, his friends, passing that way, shall see the ground strewn with fragments of these shivered darts. There is nothing more inspiring to see, or more likely to bring victory to new generations, than just the fact that the faith of a good man has in the past been effective against very keen temptation. He who assures posterity of the practical effectiveness of faith is a true benefactor.

As the battle grows closer, Christian is wounded in the head, the hand, and the foot. Temptation has got at his thoughts, his deeds, and his walk. In all of these he is aware of evil. He no longer fights as a pure man, a white warrior. The whiteness of his innocence is gone. When this has happened, some men reckon that all is lost, their fight terminating with the first wounds. In this there is more of self-conceit and pride than of necessity. Why should any of us make the condition with life that we shall have either a victory complete in every detail, or none at all? R. L. Stevenson sent on a true and wise thought in the ringing words: 'Honour can survive a wound: it can live and thrive without a member. The man rebounds from his disgrace; he begins fresh foundations on the ruins of the old; and when his sword is broken, he will do valiantly with his dagger. To cling to what is left of any damaged quality is virtue in the man.'

The final phase of the combat is that sore wrestling body to body with Apollyon in which is portrayed the utmost intensity and nearness of tempting evil, which now seems to be close to his own very breast. At last he receives a dreadful fall, and his sword flies out of his hand. The incident is common in the Romances, and an interesting and relevant passage may be found in Weyman's *Gentleman of France* (p. 359). Not even for 'a dreadful fall' will this dogged fighter and tempted man give up the conflict. To the end of life he will be not only a wounded soldier, but a fallen Christian, who has no record of unbroken purity any longer to live up to. To fall thus in battle is to lose one of the main incentives to success—that of maintaining honour untarnished. Yet, once again, honour can survive a fall as well as a wound, and it is just as noble a thing to fight in order to retrieve it, as it is to fight for its preservation. Sometimes it is even nobler, inasmuch as it is more difficult, and has to be done under a cloud of shame.

So, just then, a strange thing happened. When all seemed lost, the man caught his sword again and succeeded in wounding his enemy (cf. *Gentleman of France*, pp. 213, 359). The devil then, it seems, is vulnerable; and it is a great thing to realize that fact. Milton's invulnerable fiends, who are put out of action without injury, are a clumsy part of his creation. Bunyan's are truer to experience as well as to art. It is an actual fact that not only the tempted but the temptation is steadily losing strength. However difficult it may be to realize, it is nevertheless true that every hour a man can hold on is lessening the temptation he resists, even when that temptation seems to be steadily increasing. Temptation fattens upon compliances, and dies out at last by refusals.

So at last it comes to pass that the tempter flies away. After long resistance, when it seemed as if he were stationed for ever behind our shoulder, he one day suddenly is not there, and life without temptation is almost incredible in its peacefulness. 'A Greek poet,' says Lytton, 'implies that the height of bliss is the sudden relief from pain: there is a nobler bliss still, the rapture of the conscience at the sudden release from a guilty thought.' Yet though the devil leaveth him, it is only 'for a season,' as it was even in the Prince's tempting. And the tempter seldom flees far away. In Part II. we find that he had gone from Christian only into the next valley.

Retrospect.

There is a shudder in the words with which Bunyan dismisses the scene and its events. He still hears the appalling sound of the tempter's crying, and the 'sighs and groans' which burst from Christian's heart. The phrase is one redolent of the religion of the seventeenth century, and George Herbert's famous verses under that title may have been known to Bunyan. The battle had lasted half a day—but in that half-day John Bunyan had seen compressed the experience of years of conflict. He must have envied his own Pilgrim!

> They said the war was brief and easy:
>   A word, a look, would crush the throng.
> To some it may have been a moment's conflict:
>   To me it has been fierce and long.

A man's temptations are often a good measure of his moral and spiritual manhood. Many men escape temptation such as this because there is not enough of them to be so tempted. So regarded, temptation is seen to be an honour and a high mark of God's confidence.

> Why comes temptation but for man to meet
> And master and make crouch beneath his foot,
> And so be pedestaled in triumph? Pray
> 'Lead us into no such temptations, Lord!'
> Yea, but, oh Thou whose servants are the bold,
> Lead such temptations by the head and hair,
> Reluctant dragons, up to who dares fight,
> That so he may do battle and have praise!

Then follows a verse, in which Jesus is referred to as 'blessed Michael,' appropriately introduced as dragon-slayer in this place. Then the passage closes with the beautiful figure of the hand that brings healing leaves from the Tree of Life. The hand is ever the tenderest or the terriblest of symbols, and the tenderest of all its works is healing. Wounds gained in the battle with temptation are not usually difficult to heal. From them comes no permanent pain, nor even any scar, except in desperate cases. The wounds that ache and throb through a lifetime, the chronic open sores of the soul, are those that are got in the service of the devil, whose servants are all sooner or later 'wounded in the house of their friend.'

The results of the battle appear in the later career of Christian. That is his last fight as an armed man, and after we have watched him go forward with drawn sword in his hand, watchful for new assaults, we shall not again hear anything of the armour or the weapons. Yet how precious that sword of his had now become to him, only those can realize who have seen the reverence with which an old campaigner handles a sword on which the blood drawn in mortal combat has rusted. Perhaps that watchfulness, with the drawn sword in hand, was the very reason why we hear no more of his answer. In this sense Bismarck's words are true indeed, 'Nothing but the sword can keep the sword in its scabbard.' For this part of the hero's adventures the writer always sees Christian with the bodily appearance of a young farm servant who had suffered much tormenting for his religion from his fellow-servants, and who (without any suspicion of priggishness) said that he had found he 'needed persecution.' Another result of the combat was that it had made a man of Christian, fixing a gulf between his old life and his new as no other experience could. Many a man has *found himself* through temptation overcome. Again, this had turned Humiliation into Triumph, and shown him for all time to come how sins and dangers may become means of grace. Yet there was no vainglory in his exultation. Bunyan did not find the conflict with Apollyon dangerous in that particular way. On one occasion he tells us how he was filled with a desire to preach; yet 'not for desire of vainglory,' he adds, 'for at that time I was most sorely afflicted with the fiery darts of the devil.' Lastly, it made him able to understand and sympathize and help others in their times of temptation. At one time Bunyan was himself oppressed with the fear lest he had committed the sin against the Holy Ghost. He opened his mind to 'an ancient Christian,' who told him he thought so too. 'Here, therefore, I had but cold comfort; but talking a little more with him I found him, though a good man, a stranger to much combat with the devil.'

The Valley of the Shadow of Death.

This part of the Allegory is one of the most famous, because the condition which it describes is but too familiar. One of the most graphic of Borrow's casual touches in *The Bible in Spain* is his description of the imprisoned murderer who dwelt in this valley (quoted there in p. 227). The name, used in Ps 23, and again in Jer 2^6, seems to be a reminiscence of one of those narrow and malarial gorges which run like fissures across the eastern side of the Judean tableland. It is not Death itself that is meant, but the Shadow of Death, falling dark and deadly across some part of life. It is, in another form and a subtler, the continuation of the fight with Apollyon, who has, indeed, retreated no further than this valley from the place of his defeat. Christian need not seek repose as yet. He is kept from self-congratulation by new peril. One is reminded of the story of that young officer who in a long-continued battle came radiant to his superior, saying, 'Sire, I have taken a standard!' Receiving no reply he repeated his boast, only to hear the unexpected words, 'Then take another!'

The chief notes of this valley are *darkness*, *indefiniteness*, and *solitariness*. It is a time when the inner vitality seems dried up and dead; the poisonous morbid mood of *Accidia*, which mediæval Christians found so tormenting. In modern language it would be called Reaction. It is the nerves that have to pay the price of victory. After all excitement of conflict there comes upon the overstrung victor a natural depression and melancholy. 'With me all is blackness,' says Carlyle on one occasion, 'lit by flashes of lightning.' In such a time of desertion of soul, will, and heart, hope and faith seem dead. Only imagination appears to remain alive, and that feverish and morbid.

In this anatomy of melancholy Bunyan was a past master, as every reader of *Grace Abounding* knows. Especially true is that reference to 'discouraging clouds of confusion.' At such a time, overstrung and then relaxed, it is not so much any definite horrors that assail the soul. The condition is one of nervousness about things in general, indefinite difficulties and impossibilities, moving states of mind whose uncertain moods cannot be expressed in words. The invisible has a 'power of darkness,' a fascination of horror, for all imaginative minds. All writers of the gruesome and uncanny know well and act upon the maxim that it is the unknown which holds the end of our chain. Not only is such a mood possible to a Christian. There is a depth of darkness which, as Bunyan here changes cleverly his text from Jeremiah to tell us, 'no man (*but a Christian*) passes through.' Only those who have lived in the glory of God's face can imagine the full bitterness of the times when that face is hidden.

The question has often been asked, whether such an experience as this is necessary or inevitable? The disciples of the Gospel of Healthy-mindedness—that greatest Word of God spoken in these latter days—will be apt to answer promptly that it is so in no case. Except in a few cases, where the mind is positively and chronically diseased, their answer is true. There are, indeed, some who are more naturally prone to such a state than others, but that only means that a greater or less effort is required according to the individual constitution. It is certain that by far the greater part of the suffering endured in this valley is avoidable, and that the majority of such sufferers accept as a doom those mental idiosyncrasies which ought to be taken only as a challenge. It may be further added that such experiences are not now nearly so excusable as they were in John Bunyan's time. Every reader of the *Pilgrim's Progress* must be touched by the constant recurrence of melancholy in one form or another. The Slough of Despond, the Castle of Giant Despair, and between them this valley, give a doleful itinerary of the Christian life. The times were evil then, and the thoughts of men had felt their gloom. Superstitious views of nature, unscientific theories of psychological phenomena, and a positive obsession of theological beliefs by conceptions both of God and of devils which are no longer held by educated men, contributed to this state of affairs. It is true that the *Weltschmerz*, in other forms, is with us still. But it may be confidently asserted that it is now neither so hopeless nor so universal as it was in former days. All the more earnestly should we regard as criminal those who would bring back as a fashionable modern disease that *Accidia* which attacked so many of the earlier generations. There are surely enough new diseases of mind and heart without reintroducing this old infection.

The Two Men.

This exceedingly clever passage is one more variant upon Bunyan's favourite theme of the evils of retreat. These men have been interpreted by some as a mere literary trick, a revival of Timorous and Mistrust, introduced for the sake of heightening the sense of fearfulness and horror. Yet these two are real men, and the dialogue is a consummate piece of portraiture of quite a distinct type of human nature. In *A Gentleman of France*, Weyman describes with great power the demoralization of troops courageous enough for fighting, by the slow creeping up the valley of the blue mists which brought the plague. There are many who could face the lions from which the former pair of cowards fled, and who yet dare not enter such a valley as this. Lions, or human enemies, or the cannon's mouth, are definite dangers: this state of haunted depression, of melancholy suggestion and sinister hints of evil, unmans a different kind of mind by its indefiniteness. This is indicated by the vague answers which they give to Christian's questioning. They are in mortal terror, but they cannot tell what they are afraid of.

Christian, accordingly, meets them with a demand for particulars. Most of our troubles and all our fears owe much to the indefinite sense of ominousness. To analyse them is to end them. Set down in black and white, they will lose much of their terror and all of their impossibility. There never yet was a situation in which, when it was faced frankly and without flinching or reserve, there was not something immediately to be done.

When at last Christian has forced the new cowards to state as well as they could the causes of their terror, his reply is, 'I perceive not yet, by what you have said, but that this is my way to the desired haven.' It is a very great answer, and he would have said it whatever they had reported. The dangers ahead are not the point of the situation. They are irrelevant side issues, and have nothing to do with a pilgrim's course of action. The point —the only point—is, Which is the way of God? To go in that way is indeed the only safe course, but even if it were not, it is the only right course, and therefore the only course. When fear says to our soul, 'A man must live,' Conscience had better repeat the old rejoinder, 'I fail to see the necessity.' There is only one necessity in the world, and that is to be faithful to God.

The Ditch and the Quag.

From this point onwards, Bunyan puts forth the whole strength of his imagination, yet he never for a moment allows himself to be carried out of sight of the actual facts of experience. The path is narrow, requiring great carefulness. There is no need for the officiousness of Part III., which diminishes this narrow path to a plank slushing up and down in the mire. The narrowness, with its danger of stepping aside to right or left, is all that is intended. The fact which this represents is the extreme danger which abnormal conditions such as this present, of sudden extravagances both intellectual and moral. The ditch, into which the blind have led the blind, appears to refer to theoretical error, of belief and principle; while the quag (cf. *quake*, and *quick*, in the old sense of *living*, moving) would stand for error in practice, of the nature of outward sin and scandal. These are the perils of such darkness as this. Anything, even what one would shrink from in normal times, may become a temptation and a danger if it only offer some definite and strongly marked sensation, in exchange for the vague and intangible gloom of the valley. Readers of *Jane Eyre* will recall some striking instances of such temptation.

Hawthorne, in *The Celestial Railroad*, cleverly lights up this valley with gas drawn from the coals of the infernal pit. Such gaslight is only too common as a remedy for such gloomy times as this. For the darkness which quenches the sight of actual facts as they are, actually quickens the imagination and so increases the terror. At every step the man is afraid, like Childe Roland, of what he is to put his foot on next:

> Which, while I forded,—good saints, how I feared
> To set my foot upon a dead man's cheek
> Each step, or feel the spear I thrust to seek
> For hollows, tangled in his hair or beard!

Through all this, the man steps on steadily. He who does this will find the darkness quicken his sight and so allay the very fear it induced. Meanwhile, he is like Whittier in 'My Soul and I':

> Nothing before, nothing behind:
>   The steps of Faith
> Fall on the seeming void, and find
>   The rock beneath.

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

Luke ii. 49.

'And he said unto them, How is it that ye sought me? wist ye not that I must be in my Father's house?'—R.V.

Exposition.

'How is it that ye sought me?'—He does not mean, 'You could very well leave me at Jerusalem.' The literal translation is: 'What is it, that you sought me?' And the implied answer is: 'To seek for me thus was an inadvertence on your part. It should have occurred to you at once that you would find me here.'—Godet.

'Wist ye not that I must be in my Father's house?'—'Engaged in My Father's business' is a possible translation, comp. τὰ τοῦ Θεοῦ (Mt 16^{23}, Mk 8^{33}); τὰ τοῦ Κυρίου (1 Co $7^{32.34}$). But 'in My Father's house' is probably right, as Gn 41^{51}. The words indicate His surprise that His parents did not know *where* to find Him. His Father's business could have been done elsewhere.—Plummer.

These words are very memorable as being the *first recorded words of Jesus.* They bear with them the stamp of authenticity in their half-vexed astonishment and perfect mixture of dignity and humility. It is remarkable, too, that He does not accept the phrase 'Thy father' which Mary had employed. 'Did ye not know?' recalls their fading memory of who He was; and the 'I must' lays down the law of devotion to His Father, by which He was to walk even to the Cross, Ps $40^{7.9}$. 'My meat is to do the will of him that sent me, and to finish his work' (Gn 4^{34}). For His *last* recorded words, see Ac 1^{78}.—FARRAR.

'**My Father's.**—It is remarkable that Christ always says *ὁ πατήρ μου* (with the article), but teaches us to say *πατὴρ ἡμῶν* (without the article); *e.g.* in Jn 20^{17} it is, 'I ascend unto the Father of me and Father of you.' God is His Father in a different way from that in which He is ours. He is our Father only because He is *His* Father.—FARRAR.

THE SERMON.

The Boy in the Temple.

By the Rev. Alexander Maclaren, D.D.

Many stories about Christ's boyhood have come down to us in the spurious Gospels. Their puerilities bring out all the more clearly the simplicity and nobleness of this the one solitary incident that has been preserved? How has it been preserved? When we notice the prominence that is given to the thoughts and feelings of the parents, we conclude that it was from Mary that Luke received his information. Notice, for instance, 'Joseph and His mother knew not of it'; 'They supposed Him to have been in the company'; 'And when they saw Him, they were astonished.'

In Jesus' words there seem to be three points full of interest. There is—

I. *The Consciousness of Sonship.*—We cannot dogmatize about the interconnexion of the human and the Divine elements in the person of Christ, but the context leads us to the thought, not that His consciousness of Divine Sonship began in Jerusalem, but that that visit made an epoch in the development of that consciousness, just because it furthered the growth of His manhood, when Mary said, 'Thy father and I have sought thee sorrowing,' Jesus by His reply, 'wist ye not that I must be about my Father's business,' gently relegated her back within limits beyond which she tended to advance. We do not know that the child meant all that the man afterwards meant by the claim to be the Son of God, for it is clear that as He grew, the consciousness of His Sonship to His Father in Heaven grew also.

If we are Christians after Christ's pattern, this same sense of Sonship and Fatherhood must be a very real thing to us. God is Father of all men; for He gives life to all men. But there is an inner sanctuary, and the Fatherhood into which Christ introduces us means that through faith in Him we receive a life derived from the life of the Giver, and are not only bound to Him by the cords of love, but must obey the parental authority. It was an entirely new thought when Jesus spoke to His disciples of their Father in Heaven. It was a novelty when Paul told the Romans that they were no longer slaves, but sons of God. It was a new rapture that swelled in John's exclamation: 'Beloved, now are we the sons of God.'

II. The second thought that these words suggest is *the sweet 'must' of filial duty.* 'How is it that ye sought me?' means 'did you not know where I should be sure to be?' 'Wist ye not that I *must* be in my Father's house?' Do people know where to find us? All through Christ's life a Divine necessity was laid upon Him. Are our lives constrained by the love of Christ?

III. After this blessed compulsion to be about the Father's business, there follows *the meek acceptance of the lowliest duties.* 'He went down to Nazareth and was subject to them' is all that is told us about the longest part of Christ's earthly life—eighteen years. We, too, in our commonest duties may do the Father's business, if only in the doing of them we remember Him. 'I must be about my Father's business.' Let us make that the motto for earth and He will say to us in His own good time, 'Come home from the field, and sit down beside me in my house,' and so we 'shall dwell in the house of the Lord for ever.'

Business.

By the Rev. David James Burrell, D.D.

Whatever a Christian's trade or profession may be, he must still be ready to say, 'My business is to co-operate with God in His great enterprise of salvation.' This was the purport of William Carey's reply to Sydney Smith, who spoke of him derisively as a 'consecrated cobbler.' 'I cobble shoes for a living,' said he, 'but my business is to serve Christ as a fisher of men.'

We must give ourselves to this work in a businesslike way. The service of the kingdom is beyond and above all bread-and-butter work. Christ's command is 'Seek ye *first* the Kingdom of God.' We must remember also that we have a personal relation to the Kingdom. We must do the work ourselves, and not delegate it to the Church.

The Lord's business is no less business than any other, and we must observe the maxims which apply in common industry.

I. *Be Prompt.*—Why should the mood of the secular world be so Imperative, and that of the Religious world so Subjunctive? When the factory bell rings the workers crowd into the building, but what of the response to the call to church or mission meeting?

II. *Be Enthusiastic.*—The men who win in the market-place are in dead interest, and the Christian must be as eager in the affairs of the Kingdom. Was it not written of Christ, 'The zeal of thy house hath eaten me up'?

III. *Be in Haste.*—The king's business requireth haste. Moody tells a story of two brothers who, when they were converted in London, sent the following message to their brother in Queenstown: 'Come at once; business of great importance.' He came, and he, too, found peace.

IV. *Be Deliberate.*—Deliberation is quite consistent with haste. John Wesley says, 'Let me be ever in haste, but never in a hurry.' Take time to study and pray.

V. *Be Practical.*—A castle in the air is a poor dwelling, and a still poorer shop. Let us imitate Jesus Christ who more than any other preacher used plain common sense in His discourses.

VI. *Be Progressive.*—The business man is never satisfied. Why should the follower of Christ not be moving on and up, adding grace to grace?

VII. *Be Persistent.*—Hold on, hold fast, hold out! This is to live; to set one's face steadfastly toward the consummation of high purpose, until one may say, like Christ, 'It is finished!' We are indentured to serve our Master loyally and industriously here and now, and our future promotion depends on His commendation.

ILLUSTRATIONS.

In my Father's house.—Dean Hole relates in *Then and Now* that a clergyman in the north of England told the following story in a sermon to a large congregation chiefly composed of ladies, with the request that they should repeat it to their husbands at home. 'There are,' he said, 'in this parish, many gentlemen who seem to be under the impression that if their wives go to church on Sunday they are thereby released from any obligation as to their own attendance. I had a sort of vision the other day about these nominal Christians. I thought one of them was summoned to another world, and not being able on this occasion to procure a delegate, he was constrained to go. He came to the Gates of Paradise, and St. Peter, who stood by with the keys, inquired rather roughly, "And who are you?" "Oh, St. Peter, I'm Mr. Smith, from Newcastle-on-Tyne." "I don't know you." "Oh, if you please, St. Peter, I was in business all the week, and very tired on Sunday, and I thought if Mrs. Smith went to church regularly it would do for both of us." "Your wife," said Peter, "was a faithful Christian; she came to these Gates three years ago, and she has gone in for both of you."'—J. PITCHFORD.

I PUT it to you, and I put it especially to young men, whether it is not after all a fine thing that is said about Joshua: 'A young man who departed not from the tabernacle'? I put it to you whether that is a cause for ridicule or praise? I put it to you whether it is not a more admirable trait in a young man's character that he should nurture his mind in serious thoughts of the sanctuary than that he should care for nothing in life above the banalities of the music hall, or the odds upon a race, or the passion for sport, or the sordid pursuit of wealth? For my part, I think we have no reason to be ashamed of the sons of the tabernacle. I never see a little grey conventicle upon the hillside in my own country without a vivid sense of all that it has done for the people; for it is from these humble doors of the conventicle, the meeting-house, the chapel, in little places, that many a hero has come out to fight the good fight of liberty and righteousness for the people. And when some great crisis arises and some great demand is made upon manhood, it will still be upon the tabernacle that the nation will have to depend for help. The sons of the tabernacle! Why, they include such glorious names as Gladstone and Gordon, Wilberforce and Buxton, Sir John Lawrence and Havelock.—W. J. DAWSON.

My Father.—Jesus said of God, 'He is my Father!' In Homer's *Iliad* there is a story about Hector. He was ready for battle, covered with his terrible armour; his helmet covered his face, and great plumes waved on it. Hector wanted to kiss his little boy; but the child did not know who it was, and when he saw the armed figure, and heard the terrible clang of the bronze armour, he cried and ran away. So Hector took off his helmet, and then looked at the child. In a moment the little boy said, 'It's my father!' and ran to his arms.

There is a little memorial-stone in a quiet place, with just these words on it:

'Freddy!'
'Yes—Father?'

There are times when all we want to be sure of is that God is our Father, and to be able, like Freddy, when God calls, to say 'Yes!'—S. GREGORY.

I must be.—The Holy Child declares that He was under a necessity to be where He was. 'I must be.' He could not help Himself. Other things did not interest the Holy Child, but this thing absorbed Him. You know the story of Alexander: that when the Persian ambassadors came to his father's court, little Alexander asked them many questions, but they were not at all such as boys generally think of. He did not ask them to describe the throne of ivory, nor the hanging gardens of Babylon, nor anything as to the gorgeous apparel of the king; but he asked what weapons the Persians used in battle, in what form they marched, and how far it was to their country; for the boy Alexander felt the man Alexander within him, and he had presentiments that he was the man who would conquer Persia, and show them a way of fighting that would make them turn their backs before him. It is a singular parallel to the case of the Child Jesus, who is taken up with nothing but what is His Father's, because it was for Him to do His Father's work, and to live for His Father's glory, and to execute His Father's purpose even to the last.—C. H. SPURGEON.

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Contributions and Comments.

A New Reading of Lk. xxiii. 39.

I DESIRE to call attention to a very interesting variant which I have lately found in the Syriac Gospels of Mount Sinai. It is in Lk 23[39], in the taunt addressed to our Lord, when He was hanging on the cross, by one of the malefactors. Professor Burkitt transcribed it from the Palimpsest in 1903, in words for which he has given the English equivalent: 'Art thou not the Messiah? save thyself alive, and us also.' When I was at Sinai, a few months ago, I saw that this is only partially correct. The word 'Messiah' (משׁיחא) is not 'Messiah' at all, but 'Saviour' (מחינא). Professor Burkitt had not really seen the word, for in the Syndics' Edition of 1894 he has placed it in brackets. I saw also that the next line does not end with 'thyself,' and that a word of four letters follows it. The second of these, being partly covered by the upper writing, I could not clearly see, but the others are *yod*, *mim*, and a final *nun*. I was puzzled as to what this could be; but after my return to Cambridge, Dr. Rendel Harris suggested יומן, 'to-day.' The clause would therefore read: 'Art thou not the Saviour? save thyself alive to-day, and also us.'

I have been much disappointed to find that no corroboration of this exists in any manuscript to whose text I have access. The words 'Saviour' and 'save' carry their own commendation to any one who has an ear for Semitic idioms. But where, in this connexion, shall we find *σήμερον*?

The answer has only just come to me. It is in the same chapter, in our Lord's reply to the other malefactor, v.[43]: 'To-day (*σήμερον*, יומנא) thou shalt be with Me in Paradise.'

If this record be the correct one—and there are indications that it is so—there is something exceedingly beautiful in our Lord taking up one of the very words which had just been hurled at Him in reproach, and using it in the gracious reply which He made to the penitent's prayer.

But why, it may be asked, should the record of this have been lost? I answer, in the first place, it is not lost, for it is still enshrined in what was once the Bible of the Syriac-speaking Church. We cannot afford to neglect any variant in a very ancient manuscript, for it may possibly represent the recollection of some early disciple. And this is the more obvious if we accept the theory that the Synoptic tradition of the Gospels was in the beginning an oral one; that parts of the story became crystallized into something like their present shape by frequent repetition in the 'upper rooms,' where the disciples first met, and perhaps by the necessity of having them in a form which the catechumens could commit to memory. If this be true, we possess in each of the first three

Gospels the testimony of the entire body of the disciples, and not that of a single Evangelist, to the leading facts of our Lord's life and ministry.

Naturally, when catechumens had to repeat these stories, anything which seemed to them like an unimportant detail would have a tendency to disappear. Thus, until the Sinai Palimpsest was deciphered, we did not know that the disciples found our Lord *standing* when He finished His conversation with the woman of Samaria (Jn 4^{27}); and we did not know until this year that He took up the word 'to-day' from the lips of the impenitent thief.

I do not know how this will appear to others, but to me it gives intense satisfaction, for it enables me better to apprehend the reality of the incident.

Agnes Smith Lewis.

Cambridge.

The Babylonian Sabbath.

Let me assure the Rev. C. H. W. Johns that I was possessed with no anxiety to make points against Delitzsch. My purpose in the article to which Mr. Johns refers was to ascertain how far our knowledge of primitive astronomy throws light upon the Old Testament, and incidentally I wished to correct a few misapprehensions that are somewhat widely held. I made three quotations, and only three, from Delitzsch's famous 'Babel und Bibel' Lectures, because these—largely through Mr. Johns' excellent translation—are so well known to English readers. With Delitzsch, personally, I have no concern; I am concerned only with what he has written.

And what he has written on the Babylonian Sabbath is uncompromising enough:

> 'It is scarcely possible for us to doubt that we owe the blessings decreed in the Sabbath or Sunday day of rest in the last resort to that ancient and civilized race on the Euphrates and Tigris' (*Babel and Bible*, pp. 40, 41).

I hardly think that these words can be fitly described as 'a cautious statement of opinion.' A man of science will not say that 'it is scarcely possible for us to doubt' a given conclusion, unless he has evidence for it but little short of mathematical demonstration.

Professor Delitzsch has produced no such evidence. He may have 'strong reasons for his opinions,' but these, if not published, have no validity for other scientific men. There is therefore no cause for surprise that eminent Assyriologists have dissented strongly from some of his conclusions.

Thus, on the point before us, one of the leading Assyriologists in this country wrote to me on the appearance of my article:

> 'I suppose every Assyriologist has realized that the Babylonians did not cease from business on their so-called Sabbaths, and it is very probable that they did not cease from work. Their Sabbaths, such as they were, seem not to have been instituted for the people, but for the prince, the seer, the physician, and a few others. It was more an unlucky day than a day of rest.'

There is no finality in science, and the facts which may come into our possession to-morrow may possibly alter the deductions which we legitimately draw from the facts before us to-day. It is therefore always right to call for further evidence. None the less, we must draw our inferences as we go, and they must rest solely upon the evidence actually in our hands; not upon anything which we fancy might perhaps be brought to light at some future time. To announce a conclusion first, and then to indicate how evidence, which might perchance be in its favour, might be got afterwards, is not the way of science.

And the evidence actually before us is this: Dr. Strassmaier has deciphered and translated 2764 dated Babylonian deeds, and these give an average of 92 deeds for a common day, and of 102 deeds for a 'Sabbath'; whilst the 'Sabbath of Sabbaths,' the 19th day of the month, has 89 deeds. These figures are so nearly alike that we may fairly conclude that business went on much the same on all the days of the month. The case of the 19th day is especially significant, since only 12 deeds bear the date XIX. as such; no fewer than 77 being dated XX. I. *lal*, *i.e.* 20–1. The day was unlucky, or at least its number was; but business could be done if the date were expressed in a mode which avoided the use of the ill-omened figure.

Mr. Johns trusts that his 'remarks may lead some competent person to investigate the whole question from dates afresh.' But where can be found men more competent, each in his own sphere, than Strassmaier and Schiaparelli, or men more thorough and impartial? In the meantime

I cannot summarize the present state of the question better than by Dr. Strassmaier's own words to me:

> 'Professor Schiaparelli has certainly taken the right step in classifying all my dates, and his conclusions cannot be but right. I don't believe that the Babylonians kept the Sabbath by cessation from servile work, and the dates of commercial deeds on the 7th, 14th, 21st, and 28th days of the month seem to me to prove it very conclusively, even if such deeds should principally refer to transactions in the temples. My impression is that many refer to civil actions in court and before civil judges. . . . My general impression is that there is nothing in Babylonia like the Jewish Sabbath.'

It is necessary to add that, even if it were proved to the hilt that the Babylonians did observe either the 19th, or the 7th, 14th, 21st, or 28th days of the month as days of rest, it would by no means justify Delitzsch's statement. All civilized nations, from the very necessity of the case, have had, in their year, days of rest, invested either with a religious or political sanction, or regarded as ill-omened, or suggested by the natural course of agricultural labours. But to keep every seventh day as a day of complete rest and of divine worship is quite a different matter, and this it is which Delitzsch, without a tittle of evidence, has claimed to be of Babylonian origin.

E. WALTER MAUNDER.

London, S.E.

Madness in Animals.

IN the narrative of the Gadarene miracle, it is stated that *the unclean spirits entered into the swine* (Mk 5^{13}), who rushed down a steep place into the sea and perished. There is a parallel to this view in ancient mythology. The delirious madness occasioned by Pan (cf. Eurip. *Hippolytus*, 141 f.) affected animals also, according to the primitive conception (cf. Roscher in *Ephialtes*, 1900, pp. 80 f.); they, too, were subject to a madness (*μανία*) whose paroxysms and delusions were often fatal. The story of the exorcising of the Gadarene and the panic-stricken rush of the swine down the *κρημνός* is, in fact, illustrated by a passage like that of Theocr. v. 14 f: *ἢ κατὰ τήνας τᾶς πέτρας, ὤνθρωπε, μανεὶς εἰς Κρᾶθιν ἁλοίμαν*, on which the scholiast observes—*εἰ ἐπιορκοίην, ἄνωθεν ἀπὸ τῆς πέτρας . . . εἰς μανίαν ἐμπεσὼν εἰς Κρᾶθιν πηδήσαιμι . . . εἰώθασι γὰρ ἐκ πτοίας τινες ἢ μανίας κατακρημνίζειν ἑαυτούς.*

JAMES MOFFATT.

Dundonald.

Entre Nous.

PROFESSOR ORR's article, being somewhat longer than was reckoned on, has had to be kept over till next month.

The next issue will also contain a short article by Professor Schmiedel, of Zurich, in which he hopes to make clearer his purpose in writing the article 'Gospels' in the *Encyclopædia Biblica.*

The Great Text Commentary.—The best illustration this month has been sent by the Rev. J. Pitchford, 90 Andover Street, Sheffield, to whom a copy of Moulton's *Grammar of New Testament Greek* has been sent.

Illustrations of the Great Text for December must be received by the 4th of November. The Text is Lk 5^{8}.

The Great Text for January is Lk 6^{12}—'And it came to pass in those days, that he went out into the mountain to pray; and he continued all night in prayer to God.' A copy of any volume of 'The International Critical Commentary' or 'The International Theological Library' will be given for the best illustration. Illustrations must be received by the 4th of December.

The Great Text for February is Lk 7^{47}—'Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.' A copy of Patrick's *James, the Lord's Brother*, or of Dawson Walker's *Gift of Tongues*, or of Moulton's *Grammar*, will be given for the best illustration. Illustrations must be received by the 4th of January.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

There is an article in *The Expositor* for October on the lying Cretans. It is written by Dr. Rendel Harris.

We have misjudged the Cretans. They were not liars all round. It is doubtful if they were liars at all, or at least exceptionally, for perhaps all men are liars. They seem to have obtained their evil repute from persisting in a single lie. And it depended upon a man's religious belief whether he called it a lie or not.

It is in his Epistle to Titus (1^{12}) that St. Paul speaks of the lying Cretans. He does not give them the name himself. He quotes it from Epimenides. And Epimenides was a poet of Crete. So the title was likely to be true, and the Apostle was inclined to believe in it. But Dr. Rendel Harris traces it to its source. And he finds that the reason why the Cretans were called liars was that they asserted, and persisted in asserting, that the great God Zeus had died in Crete, and was buried there.

They persisted in this. That is why they are said to be *always* liars. And they were not likely to desist. For they had the tomb of Zeus in their midst.

It was a single lie that gave them their reputation. Was it a lie? That depended, we say, upon the religious belief of those who spoke of it. To the early Christian apologists it was no lie. They readily accepted the statement of the Cretans that Zeus was dead and buried in their island. They turned it to good apologetic account. When Achatius was ordered to sacrifice to Jupiter, he asked, 'To the one whose tomb they show in Crete? Has he risen from the dead?' And even Lucian makes one of his characters laugh at Zeus and tell him it is time for him to bestir himself, 'unless the Cretan myth should turn out to be really true, which they tell of thee and thy tomb.' But, of course, the worshippers of Zeus would hear of no such thing. To them the Cretans were always liars.

Now if the Cretans were not liars, neither were they 'evil beasts' and 'slow bellies.' For it is evident that these are a poet's epithets. They are thrown off rhetorically in the heat of poetic passion. And if they are particularly vigorous, that is due to the circumstance that the passion is the passion of religious fervour as well as of poetry. Epimenides, it is evident, did not accept the tradition of his countrymen that the great god Zeus was dead and buried.

But the Cretans had circumstantial evidence for it. They had the tomb in their midst. And they had the particulars of the death of Zeus. Dr. Rendel Harris has in his possession a copy of a rare Nestorian commentary upon the Scriptures, known as the 'Garden of Delights.' This commentary is full of valuable extracts from Syrian fathers, of the Eastern school especially, and it has incorporated a very large number of passages from Theodore of Mopsuestia. Among the rest it contains a passage, which has no author's name attached to it, but which Dr. Rendel Harris believes to belong to Theodore, in which there is an account of the circumstances under which Zeus met his death.

This is the passage: '"In Him we live, and move, and have our being." The Cretans used to say of Zeus, that he was a prince, and was ripped up by a wild boar, and he was buried: and lo! his grave is with us. Accordingly Minos, the son of Zeus, made over him a panegyric, and in it he said: "A grave have fashioned for thee, O holy and high One, the lying Cretans, who are all the time liars, evil beasts, idle bellies; but thou diest not, for to eternity thou livest and standest; for in thee we live, and move, and have our being."'

This passage has very considerable religious interest, and Dr. Rendel Harris makes good use of it in that interest. For he is none of those who defend their ignorance of Comparative Religion by doubting its utility. But its most immediate interest for us lies in the quotation of the words, 'in thee we live, and move, and have our being.'

St. Paul used these words in his speech at Athens. Are they his own? We have always understood they were. But Dr. Rendel Harris throws doubt upon it. In the first place, Theodore seems to be writing for the very purpose of tracing them to their source in some Greek poet; and in the second place, they are evidently an essential part of the panegyric which that poet puts into the mouth of Minos. For if they were not, and if Theodore himself had added them at the end of it, we should not find the word to be 'thee' but 'him.' 'In *thee* we live, and move, and have our being,'—that is manifestly meant to be part of the address of Minos to his father, Zeus.

Who, then, is the Greek poet from whom Theodore of Mopsuestia makes the quotation? It is Epimenides of Crete. Dr. Rendel Harris has little doubt that it is Epimenides. But what would put it into the mind of St. Paul to quote Epimenides to the Athenians? It would be the connexion of Epimenides with the city of Athens and the altar 'to the Unknown God' which the Apostle saw there.

For there was a day when a great pestilence raged in Athens, and the Athenians sent for Epimenides to quench it. Epimenides came. When he came he let loose over the Areopagus some white and black sheep, and he ordered that wherever one of them lay down an altar should be erected to the appropriate god (τῷ προσήκοντι θεῷ). And that is the reason, says Diogenes Laertius, why you find at Athens βωμοὺς ἀνωνύμους, altars without names.

Dr. Rendel Harris believes that the sight of the altar to an unknown god brought Epimenides into the Apostle's mind, and when he proceeded with his speech he perceived the value of making a quotation from Epimenides which would be at once familiar and grateful to his audience.

'And Jesus looking upon him loved him' (Mk 10[21]). A great and welcome change has come over the study of the Bible. We are still in the midst of much controversy, and it is difficult to mark accurately the progress we have made. But when occasion calls us to examine the interpretation of so simple a passage as this, we see at once that we have been moving, and that we have left some things behind us for ever.

'And Jesus looking upon him loved him.' The words are intelligible enough. The expositor passes them by now without remark, or his remark is a mere reference to the natural beauty of the statement. Why should Jesus not love this young ruler? Why should St. Mark not say so?

But this attitude is all new. To the older expositors the words were a great difficulty. There were few passages in the Gospels, indeed, which gave them more trouble to expound.

Their difficulty was a theological one. For they had a way of forming their theology first, and attempting the interpretation of the Bible afterwards. And when the Bible and the theology disagreed, they did not always alter the theology. We are no better students of the Bible than our fathers were. But we have a better method. We are interpreters of the Bible first, and systematic theologians after.

It is not necessary to go far back in the history of interpretation for our illustration. We find it in Dr. Addison Alexander, of Princeton: *And Jesus looking upon him loved him*—'Most probably,' says Dr. Alexander, 'love, as in many other places, here denotes, not moral approbation nor affection founded upon anything belonging to the object, but a sovereign and gratuitous compassion, such as leads to every act of mercy upon God's part. The sense will then be, not that Jesus loved him on account of what he said, or what he was, or what he did, but that, having purposes of mercy toward him, He proceeded to unmask him to himself, and to show him how entirely groundless, although probably sincere, was his claim to have habitually kept the law. The Saviour's love is then mentioned, not as the effect of what precedes, but as the ground or motive of what follows.'

Now, Dr. Addison Alexander was a great and influential expositor in his day. And in his day that was the best thing that could be said. It cannot be said now. It is to us perfectly natural that Jesus should look upon the young ruler and love him. Perhaps we have a different conception of Jesus. We have certainly a different way with the Bible.

But our modern way with the Bible does not deprive it of all its mystery and wonder. We are as much astonished at this incident as our fathers were. Only our wonder is transferred from Jesus to the ruler. We do not wonder that Jesus loved this young ruler, we wonder that he did not love Jesus.

This is for ever the mystery of all mysteries. Not why Jesus loves. Jesus is love, and whether His love costs Him pain, as it did when He wept and said, 'O Jerusalem, Jerusalem, how often would I have gathered thy children together,' or as perhaps it did when He looked upon this young man and loved him; or gives Him pleasure, as when He loved His own who were in the world and loved them to the uttermost, still He loves and cannot help loving. But we can. And that is the mystery. We can see Him loving us, and refuse to return His love. Dr. Frederick Field was a great expositor, one of the greatest of the last generation of great expositors, and he was not sure that we should not translate the word here 'caressed him.' And Dr. Edwin Abbott (*Johannine Vocabulary*, p. 257 ff.) is inclined to agree with him. In any case, the word is that word for loving which means manifesting love in action, and the ruler could be in no doubt of the fact of it. Jesus loved him, and he knew it, and yet he went away. That is the wonder.

If we were to discover in the Gospels a quotation from a Buddhist writing, what should we think of it? Mr. Albert J. Edmunds, the author of a book on *Buddhist and Christian Gospels*, believes that he has made the discovery.

And he is not disconcerted by it. He believes that he has discovered in St. John's Gospel two quotations from Buddhism, and it seems to him the most natural thing in the world. For if the Buddhist story of Barlaam and Joasaph could be worked up into a Christian romance in the sixth century, he sees nothing to hinder Buddhist texts from penetrating to Palestine in the first century, and finding their way into one of the Gospels. He sees, indeed, a great appropriateness in their discovery in the Gospel according to St. John, 'that most mystic and recondite of the four, charged as it is with the philosophy of Ephesus and Alexandria, where the thought of all nations found a home.'

The first quotation is in Jn 7^{38}, 'He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.'

Now on this passage Alford says: 'We look in vain for such a text in the Old Testament, and an apocryphal or lost canonical book is out of the question.' Most of the expositors find the *sense* of the words in various passages of the Old Testament, and are compelled to be content. But Dr. Plummer remarks with wonder that 'none of them contain the very remarkable expression *out of his belly*.'

Mr. Edmunds turns to the Buddhist *Way to Supernal Knowledge* (Patisambhida-maggo), i. 53. This is his translation: 'What is the Tathagato's knowledge of the twin miracle? In this case the Tathagato works a twin miracle unrivalled by disciples; from his upper body proceeds a flame of fire, *and from his lower body proceeds a torrent of water.* Again, from his lower body proceeds a flame of fire, and from his upper body a torrent of water.'

Is the parallel not very striking? But it is possible. And it has the phrase which astonishes Dr. Plummer. What now if we were to admit it? Should we have to give up St. John's Gospel? All the Gospels? The Bible itself? If the worst came to the worst there would still remain one word with us, and that one word makes the difference between earth and heaven. It is the word 'living.' The Buddhist says 'a torrent of water'; the evangelist says 'rivers of living water.' We know where that word 'living' came from. It came from the prophets of Israel, or it came from the Lord Himself. The prophets have it, Isaiah, Ezekiel, and Zechariah; and our Lord has it again in the conversation with the woman of Samaria. There is no hint of the water in the Buddhist writing being living water. And that word 'living,' as Mr. Edmunds sees, transfigures the passage and makes it Scripture.

The other passage is Jn 12^{34}, 'The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever' (*εἰς τὸν αἰῶνα*, 'for the æon').

The law has no such statement. Again, the commentators are driven to gather the general sense of various passages in the Old Testament. Mr. Edmunds' Buddhist parallel is taken from the 'Book of the Great Decease' (*Books of the East*, xi. 40): 'Anando, any one who has practised the four principles of psychical power,—developed them, made them active and practical, pursued them, accumulated and striven to the height thereof,—can, if he so should wish, remain [on earth] for the æon, or the rest of the æon. Now, Anando, the Tathagato, has practised and perfected these; and if he so should wish, *the Tathagato could remain* [on earth] *for the æon*, or the rest of the æon.'

The parallel is closer than before. For there is no word of spiritual meaning to lift the saying out of the earthly; and the tense, in which the greatest difference lies, might be future in St. John. Moreover, the saying has no place in the doctrine of the New Testament. And the fact that it is ascribed to 'the multitude' gives it the appearance of some popular extra-Biblical source. But who is Tathagato, and do the dates make quotation possible?

It is 'The Tathagato.' And the Tathagato is a title, not a personal name. It is a title as 'The Christ' is a title. What its meaning is men are still debating, but Mr. Edmunds thinks that Professor Rhys Davids' translation, 'the Truth-winner,' is probably as near the mark as we shall ever get.

And he thinks that the dates make it quite possible that the idea comes from Buddhism. For it is found not only in the 'Book of the Great Decease,' but also in the 'Enunciations,' and these are two of the oldest of the Pali writings, the Enunciations being also one of the Nine Divisions of a lost arrangement of the Canon. And more than that, it is found in Sanskrit in the Book of Avadanas, which has been transmitted independently of the other books.

'The righteous shall live by faith' (Gal 3[11]). This is the most momentous text in the Bible. There are other texts which are more endeared to us. Some men's thoughts return at once to St. Paul's 'faithful saying' about the chief of sinners; others will let their minds rest upon the gracious invitation of Christ to the weary and heavy-laden. But this is the most momentous text. It has had more to do than any other with the great religious movements which have taken place in the world.

There have been four great religious movements in the world with which this text has had to do. Each of the movements is associated with a great name.

The first is associated with the name of Abraham. 'By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed' (He 11[8]). For Abraham had made two discoveries. He had discovered that God is, and he had discovered that He is a rewarder.

These two discoveries are the start of faith. As the author of the Epistle to the Hebrews tells us, 'without faith it is impossible to please God, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.' Abraham started with that. He left his country and went out, not knowing whither he went, because he had discovered that God is, and that He is a rewarder.

He had discovered that God is. We cannot suppose that the contemporaries of Abraham had lost all knowledge of God. We know that they had not. But their knowledge was not of a living and true God. There were gods many in Ur of the Chaldees. And these many gods were unworthy of the name, and had none of the proper influence of God. They were not incorruptibly righteous. They were not free from passion and from prejudice. They could be played off the one against the other. And by playing them off (and paying a little for it), the sinner could always escape. Abraham had discovered that God is.

And he had discovered that God is a rewarder.

Men cry out in our day against the doctrine of reward. They call it enlightened selfishness. And we who know that it is not selfishness, are still a little troubled by George Eliot's taunt of 'other-worldliness.' We are almost afraid to promise a reward to those who seek God diligently. But the Bible is packed with promises of reward. And the seeking of God diligently is impossible without it. And we cannot come to God at all if we do not come in the faith that He is a rewarder. Abraham believed that God is a rewarder; and in that belief, when he was called to go out into a place which he should after receive for an inheritance, he obeyed and went out.

He went out, not knowing whither he went. It cost him something to go. It costs every emigrant something. We never see them leave our shores without seeing that it costs them something, although they know quite well where they are going. Did Abraham feel nothing of the pain of uprooting? Did he care not that he had to cut his

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family in twain and leave half of it behind? The after events are eloquent. It is to the home country that he sends his servant to fetch a wife for his son Isaac. And the love of the homeland remained as a tradition in the family, so that it was towards Paddan-aram that Jacob turned his steps when he had to leave his father's house. It cost Abraham something.

But we say he had his reward. Well, what was the reward that he looked for? We see that clearly enough. It was a new country. It was a land of prosperity where he could build up a new home, found a family, and leave himself a name. Did he get it? The author of the Epistle to the Hebrews says he did not. 'By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles, with Isaac and Jacob, the heirs with him of the same promise.' And we see for ourselves that he did not. When Sarah died (and they had spent many days together), he had to approach the inhabitants of the land and buy a few feet of earth to lay her body in.

It is one of the most pathetic tales in history. Surely we cannot miss the fact that the hope of Abraham's heart was to found a family? 'After these things the word of the Lord came to Abram in a vision, saying, Fear not, Abram, I am thy shield and thy exceeding great reward.' And what was Abraham's response? 'And Abram said, Lord, God, what wilt thou give me, seeing I go childless?' 'Abram, *I* am thy reward.' But Abraham was a long way from that yet. 'What wilt thou give me,' he said, 'seeing I go childless?' For this was the reward he longed for, a child and a family and a great family name—and he never got it.

It is deeply touching. There is no parallel to it in history till we come to Sir Walter Scott. This was his ambition also. He did not care for fame except for his family's sake. He built Abbotsford for the sake of founding a family and sending his name down through the generations that should follow. Sir Walter Scott never reached his ambition, and Abraham never obtained his reward.

It was well for Abraham that he did not, and it was well for us. For if he had obtained the reward for which he left his country, he would never have been the father of the faithful. By faith Abraham went out, for he had discovered that God is a rewarder. But if his faith had failed him when the first disappointment came, and he discovered that the reward was not to be that which he came out for, his faith would never have been counted to him for righteousness.

By faith he sojourned in the land of promise as in a strange country. When God came to him at the time of the first deep disappointment, and said, 'Abram, I am thy reward,' Abraham was not ready for that. 'Lord God, I go childless.' There is a tone of reproach in it, a tone of surprise and gentle reproach. So the child came.

Is God to lose Abraham, then? Is he to be the father of a prosperous family in the land of promise? Is he to become rich in cattle and in land, and pass away as a great Eastern sheikh? Are we to lose him also? Isaac is born,—but Isaac must die. So it came to pass after these things that God did test Abraham, and said unto him, . . . 'Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.'

'Whom thou lovest.' The words are not accidental. And it is more than the love of the father for the son. Ishmael was his son also, and Abraham loved him. It is more than the father's love for the son of his old age. 'In Isaac shall thy seed be called.' It is the surrender of the dearest hope of his life, the hope of the family and the name. But Abraham is ready now. When God first came to him saying, 'I am thy reward,' he was not ready. 'I go childless,' he said pleadingly then. But he knows God better now. He has had rewards he never dreamed of. He has had a vision of a God who breaks the letter of His promise in order that He may keep it with overwhelming excellence in the spirit. He has seen that nothing is impossible with God, and that He is able to give him Isaac back again. Or if not—and this is now the secret of the father of the faithful—he has discovered that when God says He is a rewarder, the reward, the final and the full reward, is Himself. So Abraham went to the land of Moriah, and he who had received the promise went to offer up the son through whom alone the promise could be fulfilled, not because faith is blind and unreasonable, but because, dearly as he loved Isaac, and fondly as he still hoped that through him should arise the family by whom all the nations of the earth should be blest, God Himself had at last become his shield and his exceeding great reward.

The New Testament

IN THE LIGHT OF RECENTLY DISCOVERED TEXTS OF THE GRÆCO-ROMAN WORLD.

By Professor Dr. theol. Adolf Deissmann, of the University of Heidelberg.

III. The Importance of the Texts for the Literary Interpretation of the New Testament.

The foregoing estimate of the New Testament may be reached also from the point of view of the historian of literature, and again it is the texts of the imperial age that furnish the proper standard for criticizing the New Testament as literature.

The principle thus enunciated seems, however, to place us in an awkward situation. We have repeatedly insisted on the fact that the texts in question are largely of a *non*-literary character, and shall we now expect light on the state of literature from non-literary texts? That seems to involve a contradiction; and we admit that it may sound surprising at first when it is claimed that from such poor texts as papyrus and potsherd often afford, we can learn to estimate rightly the Epistles to the Romans and the Corinthians, and at length to comprehend the literary development of Primitive Christianity.

In speaking of the literary development of Primitive Christianity we approach a subject which has not yet been recognized by many persons in its full importance. Huge as is the library of books that have been written on the origin of the New Testament and of its separate parts, the New Testament has not often been studied by historians of literature; that is to say, as a branch of the history of ancient literature. Indeed, the whole problem of the literary study of Primitive Christianity has been understood by very few scholars. An honourable exception must be mentioned, Franz Overbeck, with his important treatise on the beginnings of patristic literature.[1] As a rule, the very existence of the problem is not realized, because people approach the New Testament with the idea that the early Christian writings collected and preserved in this book are each and all of them literary works.

But the problem calls for consideration. Whoever looks on the New Testament simply as a collection of small literary works, and studies it as such, commits the mistake of which a writer on art would be guilty who should deal with a collection of curios in which natural petrifactions lay side by side with ancient sculptures, as if it were simply and solely a collection of works of art. It is wrong to *assume* that the New Testament is literary in all its parts; it is our duty to inquire whether it is so. This question coincides with another, somewhat differently formulated: Was Primitive Christianity literary from the beginning? or, When did Primitive Christianity become literary, and what are the separate stages in its literary development?

[1] *Historische Zeitschrift*, 48; Neue Folge, 12 (1882), pp. 429 ff.

In order to answer these questions—questions not of academic interest merely, but conducive to an intimate knowledge of the essence of Christianity—we must have a clear idea as to the meaning of the term 'literature,' and the various forms in which literature may express itself. And here the inscriptions, papyri, and ostraca render us an inestimable service—first as non-literary texts, by teaching us that not everything which is written, or which has come down to us in written form, is to be regarded straightway as literature; and secondly, as popular texts, by teaching us that within the department of literature we must distinguish between what is literary and popular and what is literary and professional.

What is literature? We define it thus: Literature is that which is written for the public, or for a public, and which is cast in a definite artistic form. The man who writes a lease or a receipt, or an application to official quarters, or a letter, does not in so doing contribute to literature. All the texts just named, lease, receipt, petition, letter, and scores of such, are non-literary texts, created not by art but by the necessities of life, destined not for the public and future generations but for the trivial round, the household purposes, so to say, of a man's life, or dedicated to the memory—alas, so brief—of one fallen asleep. This is precisely the charm which the thousands of such non-literary texts on stone, papyrus, and clay possess for us, that they are to a large extent documents of human life, not creations of art, that they are records of work and joy and sorrow, not intended for us, but placed in our hands by a kindly fate that wished to bring us of a later generation into human touch with the olden time. One class in particular of these documents of human life and work has been made accessible to us by the new discoveries in surprising abundance and delightful freshness—that is the ancient *letters*, the private, familiar correspondence of individuals, not in later copies, but the actual originals on stone, lead, papyrus, clay, and wax. What was impossible, say, in the decade before 1885 has now become a possibility: we can really write the history of ancient letter-writing, in its full extent of several thousand years, if we take it in the most comprehensive sense, and of more than one thousand years even if we limit it to ancient letter-writing in Greek and Latin. The oldest Greek letter known, which was rescued by Professor Wünsch of Giessen, and has lately been the subject of a description[1] by Dr. Wilhelm of Athens, is written on a leaden tablet of the fourth century B.C. that was found near Athens, and is now in the Berlin Museum. After that date we have many hundreds of Greek autograph letters on papyrus and clay, written chiefly by unknown Egyptians from the third century B.C. down to the seventh and eighth centuries A.D.—a truly splendid collection of materials for the student of ancient letter-writing. Among them there are perfect gems of the most naïve humanity. These letters, accompanied by translations, ought to be made accessible to all educated people;[2] the continuity of the inner life of man throughout the centuries would be made plain to every discerning reader of these simple lines. Even supposing the letters were before us in a neat little volume, as clear as print could make them, yet no person of intelligence, despite the literary garb in which they had been arrayed after fifteen hundred years, would regard them as literature. Every one would know at once that these letters from soldiers, peasants, and women were non-literary, that they were meant for the person to whom they are addressed, and that *we* possess them by the merest chance. The letter is a confidential conversation in writing. Individual and personal in its nature it is just as non-literary as an exercise-book, a lease, or a receipt. The public has nothing to do with it; it is and wishes to be private.

All this is very obvious, but it often happens that the obvious escapes people. One reason why the non-literary nature of the letter has not always been clearly understood is that even in antiquity there were authors who wrote literary matter in letter form. Long before the beginning of our era such literary letters were published, and down to the present day this unhampered, easy literary form has remained popular, especially in political literature, where, in the guise of the 'open letter,' it is fond of taking sides on questions of the hour. Theodor Mommsen repeatedly chose this form for his political manifestoes, and the letter of the Emperor William II. to Admiral Hollmann on the 'Babel-Bible' controversy was destined for publication from the beginning, and was not a familiar private letter, but a literary letter, an epistle. We will reserve this name 'epistle' for the literary as distinguished from the real letter. The epistle is a form of literary art, just like the drama, the epigram, the dialogue, the oration. It has nothing in common with the letter but its form; in all else it is the opposite of a real letter. Its contents are intended to interest some sort of public. General in substance and in purpose, it makes use of what is individual only to keep up the appearance of a letter. The letter is private, but the epistle is cried in the market; every one may read it, many copies of it are published: the more readers it finds, the better its purpose is fulfilled.

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[1] *Jahreshefte des österreichischen archäologischen Instituts*, 1904, vii. pp. 94 ff.

[2] See the specimens given in the *Bible Studies*.

The epistle is as different from the letter, as the historical drama is from history, as the epigram from an inscription on a vase, as a Platonic dialogue from the confidential talk of friends, as a funeral oration from the words of consolation spoken by a father to his motherless child—in short, as art differs from nature. The letter is a fragment of life, the epistle is a form and a creation of art.

What is the purpose of this distinction between the letter and the epistle to which we have been led by the ancient letters on stone, papyrus, clay, etc.? It is a matter of great importance for our subject. In the New Testament there are quite a number of longer or shorter texts which claim to be letters—'letters' of St. Paul, St. James, St. Peter, etc. The question should surely at once suggest itself. Are these texts non-literary letters, or are they literary epistles? Yet the fact that all these texts with the outward marks of letters have been collected in a book, the New Testament, has long blinded men to the existence of the problem. Most scholars, almost without troubling to examine them, concluded that all these texts were literary works. But now that the newly discovered letters have raised the whole problem and provided us with the standard by which an ancient text must be judged with regard to its epistolary character, the question can no longer be suppressed. In the judgment of the present writer there is but one answer possible as we rise from the study of those newly discovered letters, namely, a decided affirmation that the letters of St. Paul are not literary, that they are genuine familiar letters, not epistles, not written by St. Paul for publication and for after-ages, but simply for those to whom they were sent. Of course, even before the discovery of the ancient autograph letters there were scholars who recognized the letter-like character of the Pauline Epistles by internal evidence. But, on the whole, the study of St. Paul was dominated by the misconception that his writings were of the literary order. Now, however, in face of the wealth of materials for the history of ancient letter-writing, the conviction that St. Paul's writings are of the true letter-type will gain ground as time goes on. We must only beware of discussing the question in its bearing on St. Paul to the Romans until we have first dealt with his smaller writings. They must be compared with the soldiers' letters and peasants' letters from Egypt, and with all the other ancient letters; the relationship of the two groups as regards phraseology and general style will then become apparent immediately. Even the oldest letter of all, written on the leaden tablet from Athens, is instructive. It contains an expression that, clearly current in the colloquial language, causes no surprise in a letter, and occurs again four hundred years later in St. Paul's First Epistle to the Corinthians.[1] When once the letter-like nature of the shorter Pauline Epistles has been recognized, that of the longer Epistles will be admitted without difficulty.[2] It is true, these letters were collected at an early date by the piety of the Churches, and after the death of St. Paul they rose to the dignity of literature, literature in the exalted sense of canonical literature. But that is purely an incident in the subsequent history of the letters which has analogies in many episodes of literary history, ancient and modern. This subsequent treatment can no more alter the original character of the letters than publication in a collected volume would affect the character of the papyrus letters from Egypt. St. Paul had no intention of increasing the existing number of Jewish Epistles by a few new writings, and still less did he think to enrich the sacred literature of his people: when he wrote he always had some perfectly concrete incentive in the often stormy life of the young Christian communities. He never dreamed of the destiny in store for his words in the history of the world, and had no idea that they would be in existence in the next generation, still less that they would one day become Holy Scripture to the nations. They have been handed down to us by the centuries with the patina of literature and the halo of canonicity upon them; we must imagine both of these removed if we wish to comprehend their real historical character. St. Paul had something far better to do than write books; he wrote only letters, genuine letters. His letters differ from the simple papyrus letters from Egypt not by being letters, but by being the letters of St. Paul.[1]

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[1] The stereotyped use of τυχόν, as in 1 Co 16[6].

[2] For what follows, cf. *Bible Studies*.

The letter-like nature of the short Epistle to Philemon will be the most readily admitted. It would be a very dense and very uninspired criticism that should see in this jewel that a kindly chance has preserved for us a literary essay on 'The Attitude of Christianity to Slavery.' It is, in fact, a brief letter full of delightful, unconscious naïveté, full of kindly humanity.

Equally clear is the letter-like nature of the recommendation contained in the sixteenth chapter of the Epistle to the Romans. The fact that it is addressed to a plurality of persons, probably to the Church of Ephesus, will surely not be brought forward as an objection; a plurality of addressees cannot affect the classification of the letter.

The Epistle to the Philippians is, however, as letter-like a letter as ever was written; the apostle was compelled by a definite state of affairs to take up his pen, and what he wrote reflects, or at least suggests, a definite state of mind.

The same is true of the Epistles to the Colossians and Thessalonians, and also of the longer Pauline Epistles. They are indeed didactic in part, they even contain theological discussions, but here, again, the apostle had no intention of writing literature.

The Epistle to the Galatians is not a pamphlet on 'The Relation of Christianity to Judaism,' but a letter sent to correct the want of intelligence on the part of the Galatians. It is not intelligible except in reference to the actual facts which occasioned the letter.

The Epistles to the Corinthians bear much more clearly the stamp of real letters. The Second Epistle, indeed, betrays its purpose in every line; it is, in our opinion, to be considered one of the most letter-like of all the Pauline Epistles, although it is not so obvious as in the case of the Epistle to Philemon. It is difficult for us to understand, because it it so thoroughly like a letter, so full of allusions and familiar references, so steeped in irony and in dejection, fighting against itself—things which the writer and his readers would understand as they were meant, but which we for the most part can only approximately explain. The didactic element is not an end in itself, but is purely subsidiary to the purpose of the letter as such. The Corinthians themselves quite understood the nature of the letters which were brought them by St. Paul's fellow-labourers, or they would scarcely have allowed one or two of them to get lost. They agreed with St. Paul in thinking the end of the letters was attained when once they had been read. We may regret most deeply that they took no pains to preserve the letters, but it would be absurd to reproach them for the omission. The letter is, and desires to be, something ephemeral; it is as little anxious for immortality as the confidential conversation is anxious to be made the subject of a minute. Moreover the spirit in which Paul and his converts spent their days was most unlikely to arouse in them an interest in the coming ages. The Lord was at hand; their outlook extended to His coming, and such hope as this knows nothing of the contemplative book-lover's joy of collecting.

The guileless religious temperament has never inclined to the things that interest the learned. Considered from the literary point of view, the fact that two Epistles to the Corinthians are actually preserved is the result of a later accident, owing, perhaps, to the comparatively great length of the letters, which saved them from immediate destruction.

The Epistle to the Romans is also really a letter. There are, indeed, parts in it which might equally well be in an Epistle; as regards its whole tone it is distinguished from the rest of the Pauline writings. But, nevertheless, it is not a book, and the favourite dictum, that it is a compendium of Pauline Christianity, and that the apostle here laid down his dogmatics and ethics, is, to say the least, liable to misconception. Of course, St. Paul wished to instruct, and he did so partly with the resources of contemporary theology, but he did not write for the literary public of his day, nor for Christendom at large; his appeal is to a handful of men at Rome, of whose existence the public knew practically nothing. That the Epistle to the Romans is not so instinct with personal touches as St. Paul's other letters is explainable by the circumstances under which it was written. The apostle was writing to a congregation that was not yet known to him personally. Thus understood, the absence of the personal element does not speak for the epistolary and literary character of the Epistle to the Romans; it is rather the natural consequence of the non-literary circumstances that occasioned the letter. The didactic portions, moreover, were written by St. Paul with his heart's blood.

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[1] Cf. the suggestive appreciation of the Pauline Epistles by U. von Wilamowitz-Moellendorff in the work already quoted at page 13, *Die Kultur der Gegenwart*, i. 8. pp. 157 ff.

But why these long excursions on letter and epistle? Is not the distinction merely a dispute about words, one of those trifles over which a cloistered learning waxes warm? We think not. If St. Paul wrote epistles, then he was a literary man, and Christianity in him had already become literary; if St. Paul wrote letters, then he was not a literary man, and Christianity, therefore, had not yet become literary.

At the beginning of Christianity there certainly stands neither book nor letter, but spirit and personality. Jesus of Nazareth was altogether non-literary, and left not a line behind Him. He relied entirely on the living word, splendidly confident that the scattered seed would one day spring up.

And beside Him there stands, equally non-literary, His great apostle. St. Paul, like his Master, did not make of Christianity what many people consider it to be—the religion of a Book. Like his Master, St. Paul, the non-literary Paul, embodies, in conscious opposition to the letter that killeth, the Spirit that maketh alive.

Thus, on the basis of inquiry into the history of literature, as it concerns the classical origins of Christianity, we can say: In its classical period, represented by Jesus and Paul, Christianity was not the religion of a book, not the religion of a law, but the religion of the Spirit.

Having realized this important fact, we can now take a hasty view of the subsequent course of development.

The time came when Christianity was to become literary, owing, doubtless, to a necessary historical evolution.

The first stage of Christian literature is inter-Christian, literature for Christians, and corresponding to the social structure of Primitive Christianity; it is, on the whole, popular literature. Here belong the Gospels (including the Gospel of St. John, which is far more popular than is generally allowed), the Acts of the Apostles, and that most genuine people's book, the Revelation of St. John.[1] Even on stylistic grounds all these books are to be regarded as popular productions. The pagan texts do us the service of making clearer than before the nature of the popular language and of all that is denoted by the word 'popular.' But also as regards subject-matter, these Biblical writings are popular to the core. To this first popular stage belong also the Epistles of St. James, St. Peter, and St. Jude, and the didactic work that goes under the name of the First Epistle of St. John. We have here before us not genuine letters, but literary epistles, popular pamphlets addressed to the Christian public in the form of letters. Only the Second and Third Epistles of St. John are in the true sense short letters.

The second stage in the literary development of Christianity is the beginning of an artistic literature, with which the new religion rises out of its original stratum and aspires to culture, learning, and perhaps also power. One of the first evidences of this phase, and as such of unusual importance, is the Epistle to the Hebrews, a highly artistic theological book, polished in form and of carefully considered contents.

The third stage, falling within the second century A.D., is the beginning of a Christian world-literature: no longer literature solely for Christians, but books for the widest possible public, with a polemical and apologetic purpose. The so-called Apologists are representative of this phase.

The last stage, so far as essentials are concerned, about the middle of the second century, is the canonical literature: the formation of a new Christian canon beside the Old Testament, the consolidation of a 'new' Sacred Book, namely, the New Testament, into which the literary and non-literary inheritance from the great preceding epoch was gathered as a standard generally binding. And this is the point at which the evolution of Christianity to the religion of a Book sets in, its evolution to a Church with a legal status, the evolution of dogma and theology on the great scale.

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[1] We place here a few words on the Apocalypse in a letter received from Carl Neumann, of Kiel, the biographer of Rembrandt: 'If you disregard the questions as to source, etc., and observe, as the commentator is no longer ingenuous enough to do, the effect of the whole, then I know no work of such powerful colouring in the contrasts, or you may say, of such wonderful instrumentation. There is something of barbaric freedom in it all.'

If now, at the end of this third chapter, we were to be told that all this might have been known without any knowledge of the inscriptions, papyri, and ostraca, we should enter no indignant protest. But we could certainly reply, that to us, at least, the outlines which we have sketched of the literary history of Christianity were first perceptible after a study of the said inscriptions, etc., had made clear to us the great difference between the literary and the non-literary, more particularly after the papyrus letters had taught us the nature of the ancient letter.

After that the full greatness of the literary history of early Christianity first dawned upon us. In the beginning there was not the written Book but the living Word, not the law but the Spirit, not the Gospels but the Gospel: in the beginning there was Jesus. And to this beginning, based as it is pre-eminently on the power of the Spirit, belongs also Paul, the Christian and apostle.

Then we see how simple, popular books arise for the unlearned humble members of the Christian brotherhoods, how the foundations of Christian literature are laid by the Evangelists and apostolic writers. In the Epistle to the Hebrews we see Christianity stretching its wings for the conquest of culture—the presage of a world-wide future for the new religion. We see the beginnings of the New Testament canon.

Throughout this literary development there is mirrored the great historic process which we are accustomed to call the history of Christianity. We see clearly the growth of our religion from the Gospel up to the organized, constitutional Church. This growth is nothing but a huge process of cooling and congelation. The Reformation, brushing the centuries aside, appealed to the New Testament, and, in so doing, to an authority which, although in the form of a book edited by the Church, was yet, as regards the greater part of its contents, pre-literary—prior even to the Church itself. Thus the Reformation fused the cold, hard metal, and set it flowing once more, a glowing stream. By its use of the Book the Reformation saved Christianity from remaining permanently a religion of the book and the letter.

Literature.

Documents from Nippur.[1]

Professor A. T. Clay of the University of Pennsylvania, Philadelphia, U.S.A., by the munificence of the 'Eckley Brinton Coxe, Junior, Fund,' has been enabled to produce two more magnificent volumes of that University's publication of the Cuneiform Tablets acquired by its Babylonian Expedition to Babylonia, rendered famous by Hilprecht's *Explorations in Bible Lands in the XIXth Century*. Another volume by Dr. H. Ranke, containing *Babylonian Legal and Business Documents from the Time of the First Dynasty of Babylon*, has already appeared, and will prove no less important. These two volumes deal with *Documents from the Temple Archives at Nippur*, vol. xiv. those bearing complete dates, vol. xv. those less fully dated. They are superbly produced, the texts probably faultlessly copied and autographed, with many half-tone reproductions, enabling the reader to check results for himself, indexes of proper names, an invaluable facsimile list of the signs used during the Cassite era, and excellent introductions. They are packed with important information, all the more welcome that with the exception of Dr. Peiser's *Urkunden aus der Zeit der dritten babylonischen Dynastie*, Berlin, 1905, and a few boundary stones, we had little bearing on the private life of Babylonia for this long period. In my *Laws, Letters, and Contracts* (T. & T. Clark, 1905) it had to be treated as a blank.

We may content ourselves with noting the contents for profit. It is interesting to know that Burnaburiash reigned at least 25 years; Kurigalzu, 23; Nazimaruttash, 24; Kadashman-Turgu, 16; Kadashman-Bēl II., 6; Kudur-Bēl, 9; Shagarakti-Shuriash, 22; and Bitiliash, 6. Also that the conjectural Kadashmanburiash never existed. These are welcome notes to enter in our history books. The Cassites dated by the regnal year, and did not give each year a name commemorative of some great event, as in the Hammurabi period, and before that. The days of the months are to be examined for the Sabbath question. The Cassites also appear to have introduced a change in metrology, abandoning the old *gur* of 300 *qa*, in force from early times down to the end of the First Dynasty, and retained in Assyria to the last, in favour of the *gur* of 180 *qa*, in use in Babylonia to the end. They also seem to have returned to a gold standard, prices being reckoned in gold, as in early times, not in silver as in the First Dynasty, in Assyria and the New Empire of Babylonia. The temple accounts, and the exhaustive discussions of them, bring out more clearly than ever the wonderful parallels between the old Babylonian temples and the great monasteries of the Middle Ages, and the use of the phrase 'our house' will recall the historical novels of Sir Walter Scott. These ancient priests not only kept inventories of their possessions and terriers of their lands, but drew up maps of the country round them. The Cassite sovereigns about this time, just before the extinction of their dynasty and captivity of Bitiliash by the rising Assyrian power, seem to have been especially partial to the worship of Bēl of Nippur, a fact which may well have raised the jealousy of Babylon and contributed to their downfall.

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[1] *The Babylonian Expedition of the University of Pennsylvania.* Series A: Cuneiform Texts. Vols. xiv.–xv. *Documents from the Temple Archives of Nippur.* By Dr. A. T. Clay. Philadelphia. 1906.

Dr. Clay details some interesting experiments and observations as to the methods of making the tablets and their envelopes. The use of the seals, nailmarks, and incisions is carefully worked out, and a very important investigation of the shape and manner of using the stylus. The transliteration and translation of eighteen selected texts in vol. xiv., and thirty in vol. xv., will enable any one to discern the nature of the documents, and the tables of contents and descriptions of tablets give statements of what the business dated really was. The many new proper names add largely to our knowledge of that difficult branch of study and to our views of Cassite racial relations.

C. H. W. Johns.

Queens' College, Cambridge.

THE TODAS.

THE TODAS. By W. H. R. Rivers, Fellow of St. John's College, Cambridge. (*Macmillan.* 8vo. 21s. net.)

This is one of the greatest books of the month, or indeed of any month. For the subject is one of surpassing interest, and Dr. Rivers is master of it.

The Todas. It is time we knew something about them, not because they belong to the British Empire, but because they ought to belong to the Kingdom of Christ. This is the great and absorbing reason; for it will never do for us to go on sending out missionaries, and telling them to discover where the heathen are and bring them to Christ. In that way we shall never get over the reproach of Christ, and the labourers will remain scandalously few for the harvest. We must discover the heathen for ourselves, and when we have come to know them, our interest in them will become so strong that we shall have no rest till the harvest field is full. There are books now which tell us of almost every nation and tribe on the earth. This book tells us of the Todas.

But it has more than a missionary interest. It has the human interest also. The Todas are human beings such as we are. And they have their customs by which they bind themselves, as we do, to the most outrageous practices of life. If we study the customs of the Todas, we shall find that the Nilgiri Hills are not far away. For down beneath the dissimilarities, which are the first to strike us, lie similarities of thought and of practice which draw us strangely together. And the dissimilarities themselves carry incalculable benefit to us, since, beneath them all, we feel ourselves kin; and we consider whether we also have our ways that are vain and peculiar.

The Todas live among the Nilgiri Hills of Southern India. When Dr. Rivers resolved to visit them, so much had already been written about their religion and manner of life that he was told there was nothing left to be known. But he went. He went and dwelt among them. And he found that with all that the previous writers had written a very great mass of knowledge yet remained to be gathered, especially about the social regulations, which their thoroughgoing practice of polyandry rendered necessary. Farther removed from our habits and our morality no tribe could well seem to be than these Todas are. In this distance lay the first charm of study. But as Dr. Rivers came to know them and be trusted, he found that custom was more and immorality far less than at first sight appeared. And so the Todas take their place in his book as a link in the chain of human progress, worthy of the most intimate acquaintance, because they are not only men, and men for whom Christ died, but also because they stand where once our fathers most assuredly stood, and restore to us a lost chapter of our own history.

The volume is crowded with matter of interest. Nothing was too trivial for Dr. Rivers' attention. And his publishers have spared no expense in the reproduction of his numerous photographs, maps, and plans.

LORD ACTON AND HIS CIRCLE.

Lord Acton and His Circle. Edited by Abbot Gasquet, O.S.B. (*Burns & Oates.* 15s. net.)

The Abbot Gasquet, O.S.B., has edited a series of letters which were written by the late Lord Acton mainly to Mr. Richard Simpson, and Messrs. Burns & Oates have published the volume under the title of *Lord Acton and His Circle.*

The long introduction is occupied with matters that scarcely belong to history, even though some of them do touch the person of Lord Acton. Nor even can it be said that the letters are of much historical or literary, or indeed any other, interest, unless it be interesting to see how these Christians hate one another, and live in an atmosphere of perpetual suspicion and intrigue. One is driven to ask the question,—not, is this the Christianity of Christ? that goes without saying,—but, is the Church or cause worth upholding that has to be upheld with such unclean hands and impure hearts?

There is, of course, an occasional grim stroke of humour, and yet oftener there is a flash of literary insight. But it needs much travelling through a dry and thirsty land to find them. The piquant personality of Lord Acton might be expected to impress every letter. But the greatest minds have to attend to small matters of business, and it is the small matters that are mostly here.

Here, however, is a letter (to quote and end with it) which has a small matter in it that is interesting, and a literary judgment that is worthy of Lord Acton.

'I forwarded by to-day's post some of the Capes' notices, which seem to me very much the thing. Pray, don't let them print *naïve*, which is feminine; *naïf* is the word. Also a passage about natural theology I leave to your severer judgment. I do not think Dickens' general character ought ever to be touched upon without noticing the great merit that in all his books there is no indecency. Pickwick, moreover, is not so decidedly his best book as to deserve to be always referred to as such. Nancy's refusal to be delivered from Sikes after her love for the child had brought her chance of redemption, and Charley Bates turning against the murderer, are surely in higher style than anything in Pickwick.'

A MANUAL OF THEOLOGY.

A Manual of Theology. By Joseph Agar Beet, D.D. (*Hodder & Stoughton.* 10s. 6d.)

There are those to whom Dr. Agar Beet is the representative of the most rigid form of orthodox dogma. There are others to whom he stands for the wildest speculation in Christian doctrine. Both are wrong. Dr. Beet is neither rigidly orthodox nor wildly speculative.

He is not rigidly orthodox, for he is an expositor before he is a theologian. A theologian may be immovably orthodox, and his orthodoxy may be barren as the ribbed sea sand, if he forms his system before he interprets Scripture; but not if he is an honest interpreter of Scripture. Dr. Beet is, first of all, an interpreter of Scripture, and he does not greatly care to be anything else. He knows that his pages bristle with Scripture references. He makes no apology for them. They are his salvation.

Nor is he wildly speculative. That is a commoner characteristic of the theologian of our day than narrow orthodoxy. But again Dr. Beet is saved by his exegesis. It is true that on one doctrine, the doctrine of immortality, he has come to conclusions which are out of touch with the majority of his fellow-worshippers. But that is a doctrine upon which a man must be himself or be nothing, since the revelation that has been given of it is dim and partial out of all proportion to our curiosity in it. And it is just the expositor that is likely to land in originality. For the passages that bear upon it are most difficult to reconcile with other doctrines of Scripture, and even with themselves.

The strength and the originality of this *Manual of Theology* lie, then, in the closeness of its touch at every moment with the language and thought of the Bible. 'Speculative' is the last word to use of it, unless 'narrow' be a later. No avenue is shut against light, and Dr. Beet commends in his preface Dr. W. N. Clarke's *Outline of Theology* as the most able and outspoken and stimulating book on the subject known to him. But no new light casts into the shade the great evangelical verities. For a brief, lucid, masterly exposition of a difficult topic, let us commend his section on Adoption.

Some Volumes of Sermons.

We had better make the first our preface, for it is not a volume of sermons. Its title is *Sermons in Accents* (T. & T. Clark; 4s. 6d. net), but the author leaves us to make the sermons. Its subtitle is 'Studies in the Hebrew Text.' That leads us a little nearer to the meaning of it. And then we are told in the preface, and find it to be true in fact, that the book is an account of Hebrew accentuation.

It is the most readable and the most profitable (at least for the preacher) account of Hebrew accentuation ever published. Most preachers have enough to do to read a little Hebrew; accentuation is left to professors. But there is no preacher who may not learn from this book what Hebrew accentuation is, and how good a thing it is for the preacher. The marvel is that the Rev. John Adams, B.D., has been able to combine scientific exactitude with homiletical hint without sacrificing the one to the other. His book will do more than many grammars to keep alive within us some knowledge and love of the Hebrew tongue.

Now to the sermons proper. Let the first be *Edinburgh Sermons* (Hodder & Stoughton; 6s.), by the Rev. Hugh Black, M.A., lately minister in Edinburgh, now Professor of Practical Theology in Union Theological Seminary, New York. The volume is dedicated to the congregation of St. George's United Free Church, Edinburgh, 'in happy memory of ten years' ministry,' and the sermons were preached there during those ten years. Twenty-seven out of the sermons of ten years' sermon-making,—they ought to be good. And they are good. First of all, they are short; not because Mr. Black had not time to make them long, but because he took time to make them short. They are short, not because their topic is skimmed, but because the heart of it is reached. So that is the second thing. Each sermon has one topic, and Mr. Black hastens to make known the secret things of the heart of it, and is done. Then the third thing is that the topics are all central, all things of the will, all ethical, therefore; but, of course, always related to Christ. They are almost equally divided between Old Testament topics and New, but the Old Testament has it. That is the last thing, and there is something in that also.

The next volume is called *Truth in Religion* (Macmillan; 3s. 6d. net). Its author is a Jew. The twenty sermons it contains were delivered at the services of the Jewish Religious Union in London during the last two or three years. For Mr. Claude G. Montefiore, the president of the Union, is also usually its preacher. It is a volume from which we may learn more than from Mr. Black's; not merely curious information, as that the Jews, who have no Gospel to preach, nevertheless preach sermons, but also actual knowledge of God and the things of God. For this Jewish preacher, not having a Gospel to preach, preaches a God of righteousness, and so compels us to see, as we scarcely do see now in a Christian preacher, how absolutely and unswervingly righteous God is, and how overwhelming is the necessity for a Gospel. There is, for example, the sermon on Atonement. It is preached in relation to the Day of Atonement. And what is that? An external ritualistic observance? No; Mr. Montefiore has probably less interest in ritual than you have. 'The Day of Atonement,' these are his words, 'is of no value at all, and of no meaning, unless it cover and enshrine something inward and spiritual.' But what is that inward and spiritual thing? It is the soul's own struggle to rid itself of its own sin. The Mediæval Church also left the soul to struggle with its own sin, and for the most part the soul gave up the struggle, and made light of the sin. Mr. Montefiore does not make light of the sin, but resolves to wrestle with it. And the pathos of it is that he will wrestle with it heroically till the end come.

The last, and without doubt the greatest, is Dr. Robertson Nicoll's *The Lamp of Sacrifice* (Hodder & Stoughton; 6s.).

The first charm lies in the language. It is language with an aroma, as if the sentences had lain in lavender; such language as would have touched the soul of Keats, the unheard melodies in it being more and sweeter than those that are heard.

The next is the audacity of the demand which the preacher makes upon us. He does not claim to be himself a prophet, posing in front of us as bent beneath the burden of his message; he demands that *we* should be prophets; he lays the burden of God's message upon us; he dares us to refuse to carry it. 'It will be seen,' he says very sweetly, in the prefatory note to the volume, 'that the thought of the place and power of sacrifice runs through the sermons.' In the sermons themselves he speaks of Blood; and it is not the 'blood of Jesus Christ that cleanseth from all sin.' That is not in these sermons. They all presuppose and are past that. It is your blood and mine. 'Without shedding of blood there is no remission.' That is one of his texts. He says that it means without the shedding of your blood. He makes you see that it means that.

And so the last thing is the use that is made of Scripture. Dr. Robertson Nicoll is not a professional exegete. He is not an expositor. He takes the word of Scripture into his hand as if it were a sword. It *is* a sword in his hand, sharp and powerful. It often gains the victory over us by unexpectedness.

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Some Valuable New Editions.

One of the most important books of the month is a new edition. It is a new edition of Dr. James Moulton's *Grammar of New Testament Greek* (T. & T. Clark; 8s. net). Surely it is a wonder and an encouragement that a grammar of New Testament Greek should reach a second edition in a month or two. And the publishers have made it known that the demand is still proceeding briskly. It is partly Dr. Moulton's literary gift.

The new edition *is* a new edition, and over that the buyers of the first edition may make moan. For there are new notes and fuller indexes. But they may have had time by hard reading to wear the first edition done.

Messrs. Constable have published a cheap edition of the life of *Quintin Hogg* (3s. 6d. net). They have also published new and most attractive editions of their Monographs on Immortality (1s. net each), which have been reviewed as they came. Their titles may be given anew—*The Conception of Immortality*, by Professor Royce; *Science and Immortality*, by Professor Osler; *The Eternal Life*, by Professor Munsterberg; *Human Immortality*, by Professor James; and *The Godless Life*, by Professor Crothers.

There is no test of the children's book but one—try the children with it. Read one of Mr. Critchley's allegories in *The Legend of the Silver Cup* (Allenson; 2s. 6d. net). Some children have enjoyed them. The book is in its second edition.

Mr. Allenson is also the publisher of the 'Heart and Life Booklets,' of which the latest issue is *The Practice of the Presence of God*, by Brother Lawrence (6d. net). And further, of a new edition of Dr. John Caird's famous Sermons. Hitherto issued by Messrs. Blackwood, the book has circulated to the extent of 19,000. Is that the record? What do Messrs. Kegan Paul say of Robertson of Brighton's? The new title is *Aspects of Life* (3s. 6d.).

The Letters of St. Paul to Seven Churches and Three Friends—that is how Mr. Arthur S. Way describes his book. It is the best introduction to the Pauline Epistles in English. We have no longer any hesitation in saying that. For the second edition is a better book than the first was, and the first edition could have been spoken of so. The new edition contains also an introduction to Hebrews (Macmillan; 5s. net).

Is there still a sale for Stanley? For the *Life of Arnold* of course there is, and will be, for it is our best biography. But for the scientific works, the *Christian Institutions* and the *Jewish Church*? There must be. For Mr. Murray has just issued new cheap editions of both, the *Jewish Church* in three volumes (2s. 6d. net each), and the *Christian Institutions* in one volume (2s. 6d. net).

Mr. Murray has also issued a shilling unbound edition of Smiles' *Self-Help*.

North and South, and *My Lady Ludlow* (Smith, Elder, & Co., 4s. 6d. net each), have now been added to the Knutsford edition of Mrs. Gaskell's works. The etching in *North and South* is a portrait of the Rev. William Gaskell, and in My *Lady Ludlow* it is a beautiful picture of the drawing-room at 84 Plymouth Grove, Manchester. The page seems to grow more attractive as we get familiar with it, so soft and white is the paper, so large and clean the type.

We welcome new editions of *Eternal Life*, by Mr. R. Somervell, M.A.; *Aids to Belief in the Miracles and Divinity of Christ*, by W. L. Paige Cox, M.A.; and of Dr. Taylor's edition of Comber's *Morning and Evening Prayer*, all published by Mr. Elliot Stock.

It is one of the mysteries of bookselling that *Book by Book* had so limited a sale. For in it were articles on all the books of the Bible, and they were written by the scholars whose reputation was highest. There was work in it by Professor James Robertson, by Professor A. B. Davidson, and by Professor W. G. Elmslie, which neither they nor any other man could surpass.

But the book is not out of date yet. And the publishers (Messrs. Virtue) have reissued it (5s. net).

Messrs. Watts, catching the market while it lasts, are issuing their cheap unbound editions of rationalistic books in rapid succession. The most important of the recent issues is Haeckel's *Evolution of Man* (2 vols.; 1s. net); but there are other well-known works, like Haeckel's *Riddle of the Universe*, Paine's *Rights of Man*, and Hume's *Essays*. Then there are newer books, and perhaps better, like Passmore Edwards' *A Few Footprints*, and Chilperic Edwards' *The Oldest Laws in the World*.

Notes on the Books of the Month.

It always takes a master to unite popularity of style with exact statement of fact. The Rev. James Baikie, a gifted minister of the United Free Church of Scotland, has accomplished it in *Through the Telescope* (A. & C. Black; 5s. net). He has written so that the least literary of our sons may read, so pleasant is the style and so attractive the whole book with its multitude of illustrations. And yet he has been most particular to state his facts accurately. The latest knowledge has been gathered in. Altogether this is the best possible book for boys, utterly beyond anything that can be named among the stories of impossible adventure or intolerable blood-thirstiness.

Let us keep Ethics and Morality distinct. They *are* kept distinct by most nations and most men, and that is the pity of it. But that being so, they ought to be kept distinct in our studies. Now the study of Ethics is far in advance of the study of Morality. And Mr. W. H. S. Jones, M.A., has done wisely to leave Greek Ethics alone, and write a book about *Greek Morality* (Blackie; 5s. net).

He has written a book of very considerable scientific value. The whole of the ground, and it is very extensive, has apparently been worked over by him. One may gather this from the careful references which he makes to the authorities for every statement, and from the independent use which he has made of these authorities. He does not deliberately pursue the comparison between the ethical ideals of the Greeks and their actual morality; but he gives us the means of doing that, and makes it possible for another book of great interest to be written.

What is his opinion of Greek morality generally? Not a high opinion. Of sexual morality, he says: 'That the Greeks knew little or nothing of moral purity, may be readily admitted.' And yet his book is not spoilt by any apologetic motive; on the contrary, it is scientific and sympathetic.

A volume has been published by Messrs. Burns & Oates, containing a 'planned series of papers' on aspects of the Church. It is called *Ecclesia* (3s. 6d. net). Its first paper deals with 'The Church in the Parables'; it is written by Dom Gilbert Dolan, O.S.B. The next is on 'The Visible Unity of the Catholic Church'; it is written by Fr. Benedict Zimmerman, O.D.C. Then comes 'The Sanctity of the Church,' by Fr. Robert Hugh Benson, M.A. All the papers are written with care as well as conviction, perhaps with the ear of the Protestant not far off. The most difficult task was set Dom John Chapman, O.S.B., for to him was set the task of proving that the Church of Rome is the one and only Catholic Church. He deals with Harnack, Sohm, and Weizsäcker; he handles Father Puller.

From Messrs. Deighton, Bell, & Co., in Cambridge, comes *The Cambridge Calendar for the year*

1906–1907 (7s. 6d. net). It needs neither review nor recommendation. It needs only to be brought to the notice of those who ought to purchase it.

The flood of literature which the month has poured out will tell against the chances of some books. Who will let his eye light, for example, upon *The Historic Church*? Yet that book, an 'Essay on the Conception of the Christian Church and its Ministry in the Sub-Apostolic Age,' written by the Rev. J. C. Y. Durell, B.D., late Fellow of Clare College, is a book not only of perfect scholarship, which is rare, but also of perfect temper, which is rarer. It begins the story where Hort in his *Christian Ecclesia* left it off, and carries it down to the end of the second century. The volume is published at the Cambridge Press (5s. net).

After the Old Testament itself, the most indispensable book for the student of Hebrew is the lexicon? But which lexicon? The lexicon edited by Brown, Driver, and Briggs, undoubtedly. It is commonly called the *Oxford Hebrew Lexicon*, from the fact that it is printed at the Clarendon Press and published (in this country) in Oxford. But its official abbreviation is *Heb. Lex. B.D.B.* Its chief editor is Professor Francis Brown, of the Union Theological Seminary in New York; Professor Driver has done the pronouns, prepositions, adverbs, conjunctions, interjections, and other particles, with some more words; while Professor Briggs has given himself to words in Religion, Theology, and Psychology. It is an expensive book, but it is the cheapest book of the month for all that. It consists of 14 parts at 2s. 6d. each, and may be had in cloth. It contains over 1100 pages of double column and close type, while the mass of accurate information packed into the pages is almost incredibly great. There is no Hebrew Lexicon to be for a moment considered in competition with it.

The Wideness of God's Mercy is a pretty title (James Clarke & Co.; 1s. 6d. net). And the effect of it is the greater when we notice that the writer of the little book is an evangelical of unmistakable orthodoxy, the Rev. F. B. Meyer, B.A.

The first two volumes of Professor George Santayana's work on *The Life of Reason* (Constable; 5s. net each) have already been noticed. The remaining three are before us. They are (1) 'Reason in Religion,' (2) 'Reason in Art,' (3) 'Reason in Science.'

Without staying to take exception to some of the author's positions (which would be easy), or even to some of his axioms; without seeking to set him right on the relation between Ethics and Religion, Magic and Religion, or Mythology and Religion, we may look at the volume on 'Reason in Religion' and rejoice in the very change of atmosphere and in the variety of stimulus which it offers us. There is one thing which Professor Santayana has brought out clearly, and it was time to bring it out. It is the place that Mythology occupies in the progress of civilization. There are two things: first, its value as an instrument of development, and next, its position in the line of progress. For Professor Santayana shows that Mythology is not the product of stupidity, nor is it a sign of primitiveness. The Myths of Plato, as Professor Stewart has reminded us, are the highest efforts of that writer's genius, and they serve the highest purposes in his philosophy of life. There is much curious mythology in the folklore of the nations. Let us not laugh at it. Let us not call it primitive savagery. Above all, let us not remain superciliously ignorant of it. Is it not possible that the degenerate races who repeat their myths by memory may once have had a science as well as a mythology, but lost the one because it is private and perishable, and kept the other because it is universal and eternal?

From Drummond's Tract Depôt in Stirling there has come a packet of devotional literature, the most important being a book by the Rev. David M. M'Intyre, of Glasgow, called *The Hidden Life of Prayer* (1s. net). Send for the small things (they are partly for the old and partly for the young) and use them for their purposes, but read Mr. M'Intyre's book and give it to your friends. It is a true assistance to devotion, an encouragement and an assistance which so many of us are sadly in need of.

Messrs. Gardner, Darton, & Co. are the publishers of *Authority in the Church of England*, by Gordon Crosse, M.A. (6s.). The purpose of the book is to show that in spite of the apparent absence of Authority, and in spite of the chaos which that absence has involved, there is in the

Church of England a constitution, which has grown up by regular statute and law which is sufficient, if it were known and acted on, to settle all controversy and render appeal to Parliament unnecessary. It is thus a historical study, and evidently a capable and painstaking one. Case after case throughout the history of litigation is cited, for Mr. Crosse is a barrister-at-law. And more than that, the place and use of authority seem to be clearly kept in mind throughout, so that there is no attempt at proving useless or impossible things.

Another volume of *Sermons by Unitarian Ministers* has been published (Philip Green; 1s. 6d.). They will be most read, and most usefully, by those who are furthest removed from their theology. Let one thing be noticed. They are not 'mere morality' sermons. The spiritual, even the mystical, is much enforced.

Newman, Pascal, Loisy, and the Catholic Church—it is a curious combination. But the book is almost entirely about Newman. Pascal and Loisy come in only by way of illustration. The book is really written to elucidate Newman's theory of Development. It is written by Mr. W. J. Williams, and published by Mr. Francis Griffiths (6s. net).

The new numbers of Mr. Griffith's 'Essays for the Times' are *Christianity and Socialism*, by the Rev. S. E. Keeble; *The Roman See in the First Centuries*, by the Rev. W. Ernest Beet, M.A.; and *The Differentia of Christianity*, by the Rev. John Robson, D.D. (6d. net each).

There are many questions that are asked in these days about 'the Bush that burned.' What was the name of it? and, Was there a bush that burned, or was it only an illusion? Dr. Maclaren does not touch these questions. For they may all be admirably answered, and the Burning Bush be nothing to us.

It is in his latest volume of 'Expositions of Holy Scripture,' the volume on *Exodus, Leviticus, and Numbers* (Hodder & Stoughton; 7s. 6d.), that Dr. Maclaren tells us what the Burning Bush is in the Bible for. Dr. Maclaren is nearly at his best in this volume.

How difficult it is to write the Life of Christ. Have you tried it, as so many? Then you know. It is more than painting His portrait. And who has done even that to our satisfaction? But here is a man who has written *The Boys' Life of Christ* for boys. If that had not been harder more would have attempted it. He cannot be called successful. Sometimes he must even be called intolerable. For every scene is familiar and private as if it were enacted in our own family circle, and when another comes and gives a different meaning to it, we are not merely unconvinced, we resent it as an impertinence. But our Lord is of no private interpretation. We must not resent other men's views because they are not our views. Perhaps where Mr. Forbush differs most we shall learn most from him; we may even find that he is nearest the truth of it. But will the boys read the book? That we cannot tell yet. But if they do it will be to them as an epoch in their lives. For there is life and colour in every page (Hodder & Stoughton).

In *The Pilgrim's Hospice* (Hodder & Stoughton; 3s. 6d.) the Rev. David Smith, M.A., tells 'something of the comfort and sweetness which he has found in the ineffable Mystery of the Holy Communion.' It is a series of what is called in Scotland 'Communion Addresses.' The publishers have prepared it for publication tastefully, to be in keeping with the choiceness of its contents.

The readers of *The Examiner* are the very persons who will most eagerly buy Professor Garvie's *Guide to Preachers* (Hodder & Stoughton; 5s.). For there its chapters have been published week by week, and they know that in every chapter they listened to a preacher to preachers. The chapters are short and practical. They were written for the unordained preacher. But many of the preachers who are ordained will find them very suitable and very helpful. Among other excellences they contain fresh expositions of Scripture worthy of the attention of the ripest exegetes.

The Books of Chronicles are a thankless task to the expositor. There is so much ground to cover and so little space can be granted to deal with it. The Rev. W. R. Harvey-Jellie, M.A., B.D., has done the Commentary on *Chronicles* (Jack; 2s. 6d. net) for the Century Bible, and he has given his scholarship ungrudgingly to the task. It is the handiest and most reliable edition we have.

Matthew Arnold's Bethnal Green Preacher is still in our midst. Still he is ill and o'erworked. But still he is refreshed with thoughts of Christ the Living Bread.

The Rev. W. E. Russell has written a book on *Life's Greatest Problem* (Kelly; 2s. 6d.). There are many problems in life—the better housing of the working classes, education, the land, ecclesiastical strife. How are they to be solved? By solving the greatest problem of all—how to give men and women a pure heart. And Mr. Russell has made but little progress when he finds himself face to face with Jesus Christ the Living Bread. Solve that problem, and the rest are solved.

If you use the International Lessons, use the *Illustrative Lesson Notes* published by Mr. C. H. Kelly at the Methodist House (5s.). They seem to have everything in them, and everything has been brought up to the highest point of practical usefulness. We congratulate the editor and his authors.

Mr. Kelly has also issued a memoir of *Ebenezer E. Jenkins*, by J. H. Jenkins, M.A. (3s. 6d.); *The Burning Heart*, by John M. Bamford (1s. 6d. net); *A Young Man's Bookshelf*, by the Rev. George Jackson, B.A. (1s. 6d. net); and *The Poetry of the Upward Way*, by the Rev. R. Martin Pope, M.A. (1s. 6d.). The last contains expositions of certain Pauline phrases, like 'sincerity,' 'forbearance,' 'in season, out of season,' and invites to a field of study scarcely touched yet for practical purposes.

The Bishop of Vermont, Dr. A. C. A. Hall, is one of the select few who are able to write for the whole English-speaking world. His books have been published successfully in this country by Messrs. Longman. The new book is *The Example of our Lord* (2s. 6d. net). It is addressed to candidates for orders and the younger clergy. It describes our Lord with His Family, with His Friends, in His Work, in His Prayers, in His Temptations, and in His Sufferings.

There are very few Christian theologians who can write well on other religions or on other religious leaders. For very few Christians have taken the trouble yet to study them. But Chancellor Bernard of Salisbury never writes till he has mastered his subject. See his work in the *Dictionary of the Bible*. And the book which he has published on Confucius, Gotama, Socrates, and Epictetus will be read with profit even by the expert in the study of religion. He calls it *Great Moral Teachers* (Macmillan; 3s. 6d. net).

There is a little book which Messrs. Masters have issued under the commonplace title of *The Problems of Faith* (2s.), which is well fitted to be an encouragement to us all to 'try the spirits' before we commit ourselves to an antagonism from which we cannot again escape without shame. The book is written by Mr. Henry T. Nicholson of the Christian Evidence Society. It tells the story of the author's rejection of evolution, and the way by which he had after all to accept it. 'As a matter of fact,' he says, 'the word evolution is to-day regarded not only as the keynote of modern science, but is largely accepted and employed by the theologian and the historical critic in their respective departments. Its use and employment in theology and religion has without doubt completely revolutionized our conceptions of the Bible and Biblical religion; and whatever may have been the fears and ferments of the past, concerning the present it may with safety be asserted that the word evolution and all it implies has certainly been more beneficial than destructive to the cause of religion generally.'

To the 'Wisdom of the East' series, Mr. Murray has added *The Way of the Buddha* (2s. net), a capable and charming account of Buddhism, together with a history of its founder.

Repeat the Beatitudes! And the pupil has no hesitation. But ask him to repeat the Beatitudes of the Old Testament! And yet they are worthy. The Rev. J. W. Dunbar, M.A., has discovered them for us, and has also published good, fresh, informing sermons on them. *The Beatitudes of the Old Testament* is his title (Oliphant, Anderson, & Ferrier; 3s. 6d. net).

From the same publishers comes a Christmas booklet such as Drummond was wont to give us. Its author is Mr. John Kelman, the successor of Drummond, and both he and it are worthy to stand in that succession. It is *The Light that Saves* (6d. net).

There are men whose work waits for them till they are ready. Mr. Benjamin Waugh is such a man. And his work is to write the Child's Life of Jesus Christ. He has discovered and done it now, calling the book *The Child of Nazareth* (Pitman; 5s. net). It is worthy of him; it is almost worthy of its subject.

Messrs. Putnam have published a remarkable book by a remarkable man. The man is Mr. P. Ramanathan, K.C., C.M.G., Solicitor-General of Ceylon. The book is *The Culture of the Soul among Western Nations* (5s.). Its interest is greatest in the hands of the student of the Bible; for here is an expositor, unreliable indeed, but wholly new, sometimes startling, and always stimulating. But it is also of interest to the student of religion, for it reveals a mind cast in another mould from ours, yet seeking the Lord as earnestly as the most earnest of us, and finding Him. It is of interest to the student of the human mind. How in the future is the philosopher to gather the East and the West together in their several spheres of truth and form a system new and nearer the truth than any?

Under the title of *Modern Rome in Modern England* (R.T.S.; 5s.), Mr. Philip Sidney tells the story of the Roman Catholic Church in this island from the early days of Newman to the end of the nineteenth century. It is by no means an unsympathetic history, though it is the work of a Protestant. It contains some things which the Church of Rome would be well advised to attend to. One of them is the folly of raising up unbelievers within her own communion by the process of crushing out free inquiry.

Earlier than we, the preachers of America grasped the fact that it is not our religion that makes disciples, but our morality. They preach morality more than we do. And yet they rarely fall into the mistake of making morality stand alone. Faith, as with us, is the tree, but the tree of faith must bring forth good fruit. A volume of sermons typical of the American pulpit at its moral best has been published by Messrs. Revell. The preacher is the Rev. Cleland Boyd M'Afee, of Brooklyn. It is called *The Mosaic Law in Modern Life.*

Canon Newbolt has fallen in very cleverly with the idea of Messrs. Rivington's series of Handbooks in his edition of *St. John's Gospel* (2s. 6d. net). It is prepared expressly for schools. There is no difficult exegesis, and homiletics is not in sight. But there are good tables and blackboard sketches.

Let us heartily and unreservedly commend a small book of devotion which has been written by one of the monks at Fort Augustus. It is beautifully printed at the Abbey Press, and is tastefully bound by Messrs. Sands. But its best beauty is within. Its very title, *A Little Book of the Inner Life*, suggests gentle thoughts of nearness to Christ. Clearly the writer himself enjoys a close walk with God, and he is well able to commend the good way to others. It costs but a shilling. It will soon return what it costs many times over in spiritual blessing.

Dr. Francis Aveling is the editor of a series of volumes which handle the various great problems of the Philosophy of Christianity, and he has himself written the latest volume. Its subject is *The God of Philosophy* (Sands; 3s. 6d. net). The aim of the essay is to prove by means of philosophical forms of proof that there is a God, and that He is such a God as the Catholic Church believes in and worships. That Dr. Aveling is fit for this, if any man is fit, will be conceded. But his space is scarcely sufficient. Almost innumerable issues have to be pushed to the side, that the current of proof may pass on. And yet what book or series of books would have been sufficient? This is not the great contribution which Professor Gwatkin has made in his *Knowledge of God*, but it is clear and forcible writing, and it may keep some from falling away at the beginning.

Dr. Aveling's is the second volume in the series. The first has reached us along with it. It is *The Principles of Christianity* by the Rev. A. B. Sharpe, M.A. (Sands; 3s. 6d. net). We recognize the volumes as evidence of an effort on the part of the Church of Rome to commend Christianity to the unbeliever, and we welcome them as allies in this most urgent business. Mr. Sharpe's volume is a good combination of attack and defence, or rather (and better) it pulls down partly but builds up more. The great truths are stated clearly and to good purpose, such truths as Revelation, Faith, Free Will, Evil. The series has had a good beginning.

We have already noticed a little book which is printed at the Abbey Press in Fort Augustus, and published by Messrs. Sands. Here is another. It is *The Rule of St. Benedict* (3s. 6d. net), edited, with an English translation and explanatory notes, by D. Oswald Hunter Blair, M.A., of the Abbey. It is now in its second edition.

The late Dr. Frederick Watson, of Cambridge, was known as a defender of a rather narrow faith, and it seemed to those who heard of it a doubtful boon to give his book on *Inspiration* (S.P.C.K.; 4s.) to the world. But the faith of the man who wrote this book was anything but narrow. It seems that Dr. Watson had slowly but steadily been moving into a more friendly attitude towards modern scholarship. And this, which Professor Caldecott informs us of, is made abundantly clear in the book itself. It is astonishing to find the man who wrote one of the essays in *Lex Mosaica* now saying that 'the Higher Criticism does not and cannot destroy men's faith,' and that 'it must be accepted if we are reasoning beings.' Certainly this essay on Inspiration is not what could be called advanced, but it is in line with moderate criticism and the ripest scholarship of our day. It is therefore of very great value; and in our judgment it will have considerable influence in steadying the younger men who may read it, and perhaps yet more in enlightening the minds of those who are nearer Dr. Watson's own age, but have not been able to accompany him in his progress.

From the S.P.C.K. there come also the second volume of Dr. Taylor's edition of *The Shepherd of Hermas* (2s.), and the 85th issue of the Church Historical Society, being *The History and Use of Creeds and Anathemas in the Early Centuries of the Church*, by Mr. Cuthbert H. Turner, M.A., of Magdalen College, Oxford (2s.).

Besides his great Histories of Literature, one volume of which was noticed last month, Mr. Fisher Unwin issues short Histories of the same. The volume received is *A Short History of Jewish Literature* (2s. 6d. net). It is written by Mr. Israel Abrahams, M.A., Reader in Rabbinic Literature in the University of Cambridge. It is clearly intended to be a student's book, and it will serve that purpose admirably. At the end of each chapter there is a well-selected Bibliography, a better Bibliography than the *Jewish Encyclopedia* sometimes offers.

Mr. Fisher Unwin has published a remarkable book under the remarkable title of *The Nature and Purpose of the Universe.* Such a title would require a large volume, and this volume is very large (21s. net). The author is Mr. John Denham Parsons, who delights to describe himself as a Member of the Society for Psychical Research. He has already published a book on the Non-Christian Cross.

The great defect of the book, for it has defects, is a lack of style. The author, most unfortunately, has no cunning in the use of the English tongue. He even ignores the most elementary rules for the making of sentences. The very first sentence in the book occupies a page. That defect does more than spoil the enjoyment of the reader, it makes the sense very hard to get at.

And yet it will be best to give the author's aim in his own words. After he has pursued his way through innumerable obstacles, very few of which he has simply brushed aside, he nears the end, and turns round to survey the way by which he he has come. 'From the first,' he says, 'the author has as his ideal a work which, in illustration of a rational theory of the universe allowing for all known facts, should state without prejudice or partisanship of any kind the facts of which searchers after truth should be aware when debating whether it be the origin or nature or destiny of the material universe or of subhuman life or of man, and that would all the while keep in view the too often forgotten circumstance that if when knowledge has conquered a region once occupied only by faith what was formerly faith will not yield its place to knowledge, nor, listening to the call of the widened horizon of reasoning man, devote itself to claiming fresh territory further afield and as yet unknown, such faith is not worthy of the name.'

That is the spirit and aim of the book, and that spirit has been with the writing of it throughout. What is its accomplishment? It is a strong confirmation of the hope—the Catholic hope, he calls it—that 'we may survive the event called death, and rejoin those we have loved and lost, and meet the heroes of earth's many ages and intelligences from other spheres, and be wiser and happier then than now in an abiding home.'

And what are the reasons for the hope? The author has argued that the basis of all things is mind, and not matter; and not only mind, but reason; and that therefore it is incredible that, the Power which is responsible for the hope being reasonable, the hope itself can be doomed to extinction.

Messrs. Watts have published a thoroughgoing Materialistic Scheme of Ethics under the title of *The New Scientific System of Morality*. It is written by Mr. G. Gore, F.R.S. (2s. 6d. net).

A series of volumes, by different writers, on the Teaching of Jesus is under issue by the American Tract Society. The new volume is *The Teaching of Jesus concerning the Christian Life* (75 c.). It is written by Dr. G. B. F. Hallock. Its topics are all discussed by scholars in the *Dictionary of Christ and the Gospels*, but here they find brief, simple treatment that gives the book a good right to its existence.

Professor W. E. Addis on Hebrew Religion.[1]

By Professor the Rev. James Orr, D.D., Glasgow.

Professor Addis, of Oxford, has contributed to the 'Crown Theological Library,' a volume on *Hebrew Religion to the Establishment of Judaism under Ezra*, which has the great merit of exhibiting in short compass, and in clear, untechnical language, the prevailing view in the modern critical school as to the origins and course of development of Israel's religion, till this reached its completed shape after the Exile. The view presented in its pages, which claims to be set forth within 'the limits set by sober and moderate scholarship,' is one with which readers of The Expository Times are not unfamiliar, and I crave indulgence, as occupying a different standpoint, for subjecting it in this paper to a brief examination. Since I conceived the idea of writing this article, I observe that Professor Addis has honoured my volume on *The Problem of the Old Testament* with a review in the columns of the *Review of Theology and Philosophy* (September), in which a number of the points in his book receive further accentuation. A brief thrashing-out of our very divergent conceptions is therefore all the more desirable. I hope that in anything I may say I shall not be found lacking in respect for one whose distinction and scholarship in this department of study I willingly acknowledge.

I shall be excused for not attempting anything like a formal review of Professor Addis' book. My object rather is to use the book as an occasion for testing some of the main issues in the contrast between the modern critical view and what I must persist in calling the Bible's own view of the course of Israel's history and religion, and for furnishing reasons why I think the former is not tenable, and is bound to break down, while the latter maintains its right to our acceptance. If, naturally, I do not dwell much on the things in the book with which I agree, but give prominence to those on which I differ, this also will be understood from the purpose of the article.

The view of Israel's religion expounded in the volume takes for granted, as was to be expected, the ordinary critical results on the literature. These, in the main points, are regarded as established beyond all doubt. 'Much,' says Mr. Addis, 'is certain. On many questions of capital moment —such, *e.g.*, as the dates at which the documents composing the Pentateuch were written down, the date and authorship of most of the prophetic books —there is practical unanimity among men whose knowledge entitles them to judge. This agreement has been slowly attained; it has been severely tested by discussion, nor is there the slightest ground for thinking that it will ever be seriously disturbed' (p. 11). The weak point here is that, in many cases, and these the most essential,—as, *e.g.*, the post-Ezekiel origin of the Priestly Code,— it is not the theory of religion which depends on

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[1] *Hebrew Religion to the Establishment of Judaism under Ezra.* By W. E. Addis, M.A. London: Williams & Norgate, 1906.

'results reached by the criticism of the documents,' but, largely, the criticism which depends on the theory of religion. Mr. Addis but speaks in the usual fashion on these 'assured' critical results; yet I humbly submit that nothing could be more misleading than just this allegation of 'unanimity' and finality in regard to the results of either the literary or the historical criticism.

Let me take one or two illustrations. It would be easy to mention names, recent and contemporary, some of them of no mean weight, that do not accept the current literary datings, or the theories connected with them; but let these pass. 'Competent scholars' (a phrase of Mr. Addis') is too often simply a synonym for the scholars who accept these 'results.' I refrain from emphasizing also the stampede of the archæologists, many of whom, as Sayce, Hommel, Halévy, were originally adherents of the Wellhausen School. They too are put out of court. But I rest my dissent on two facts, as to the importance of which there is no doubt whatever in my own mind. The first is that in Old Testament scholarship itself, under the influence of the new so-called 'historical-critical' movement, there is taking place a profound change of opinion, which threatens very soon to make the Wellhausen School, alike in its historical construction and in many of its critical results, as obsolete as the school of Baur already is in New Testament criticism. And second, there is going on in critical circles a process of disintegration of older critical views—a development of the older theories into new forms which practically means a transformation of them into something altogether different: a putting of them into the melting-pot with results fatal to their continuance. Of the first of these facts, I give but one instance. Hugo Winckler is a scholar of sufficiently radical tendency, whose ability and influence on contemporary thought Mr. Addis, I think, will not affect to despise. But even since Mr. Addis wrote, Winckler has published a remarkable address,[1] delivered at a Conference at Eisenach, which has for its aim—what? To assail the very foundations of the Wellhausen 'historical-religious' theory, and demonstrate that the view of the religion of Israel expounded by this school (*i.e.* Mr. Addis' own view in this book) is undermined by newer knowledge. Winckler is not a champion to my liking: his 'pan-Babylonianism' is as much an error in the opposite direction; but on this subject it is difficult not to give him one's assent, and in any case he explodes effectually the conceit of securely 'settled results.' I have no space to quote at length, but his assault is thoroughgoing enough. At the one end he affirms 'the historical impossibility of the theory (*Auffassung*) of Stade and Wellhausen' of the wilderness period; at the other he denies what is the rock-position of this school —the posteriority of the law to the prophets, and the post-exilian origin of Judaism. Here are one or two of his sentences. 'From a nomadic to an agricultural religion, from this to the religion of the prophets, from this to that of the "law," that is the course of the "development" or evolution [here is Mr. Addis' theory *in nuce*]. For us, who appreciate the culture of the Orient at its true value, there are no "original" beginnings; there is, therefore, no "development" in this sense.' 'On the other hand, the new view is compelled to break with certain presuppositions of the older [Wellhausen] theory, in so far as certain alleged decisive marks, which appear to offer the starting-point for a new development, and which I also formerly accepted, now fall to the ground in this regard. To this category belongs, above all, the idea that the beginnings of the development of Judaism, its organization into a sect, which, torn away from its native soil, thereby becomes for the first time "international," fall in the Exile, and are the consequences of that.' Is the founding of 'Judaism' in the Exile, through the acceptance of the newly devised 'Priestly Code,' in view of a protest like this, which comes from the newest 'school' of all, still to be ranked among the firmly 'assured results'?

I respectfully urge that it is time there was an abating of this habitual speech about 'assured results' which nobody is at liberty to challenge. An instructive example comes at the present moment from New Testament criticism in the notable work which Professor Harnack has just published in defence of the Lucan authorship of the third Gospel and the Acts. Here again was a matter which criticism thought it had finally settled—in the negative. Professor Schürer is amazed that Harnack should venture to controvert a position on which 'all representatives of a critical treatment' had come to be 'at one.' It is refreshing to hear Harnack on the point. 'Despite the contradiction of Credner, B. Weiss, Klostermann, Zahn, etc., the untenableness of the tradition [of Luke's authorship] is held to be so thoroughly established, that hardly any one to-day any longer thinks it worth his while to prove it, or to pay any attention to the arguments of opponents. In fact, there appears to be no longer a willingness to recognize that there *are* such arguments. Jülicher thinks we must see in the ascription of the Book of Acts to Luke only an "adventurous wish." So speedily does criticism forget, and in so partisan a spirit does it stiffen itself up in its hypotheses!' Harnack, however, convincingly maintains that here again 'tradition' vindicates itself; and on the 'pretended impossibility' that Luke could have been a companion and fellow-worker of Paul, he pertinently asks: '"Can not"—why not? From what quarter have we such sure knowledge of apostolic and post-apostolic times that we dare oppose our "knowing" to a surely attested fact?' These words have as direct a bearing on much of the Old Testament criticism, and of its venturesome reconstruction of the history of times of which we know little or nothing but what we glean from the Bible itself.

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[1] His *Religionsgeschichtler und geschichtlicher Orient*, apropos of Marti's *Die Religion des A. T.*, a work on the same lines as that of Addis.

Next, I have referred to the disintegration—what I would call, borrowing a German word, the *Selbstzersetzung*—of the older theories in the critical schools themselves. The assertion of the 'practical unanimity,' *e.g.*, as to 'the dates at which the documents composing the Pentateuch were written down,' can only be taken with qualifications which 'practically' nullify its value. The original simple hypothesis, based on analysis, of a J E D P, with some redactional additions or curtailments, has finally disappeared, and given place to imaginary processional series of Js, Es, Ds, Ps, Rs (J^1 J^2 J^3, etc.), which in turn have become merged in 'schools,' that continue to maintain themselves, and to add, manipulate, and change, for no one knows how long. Well might Dillmann call such complicated developments, in which unity and homogeneity vanish, only 'a hypothesis of perplexity.' But is it credible? Has Mr. Addis ever seriously set before his mind what is implied, say, in a J and an E 'school,' each retaining its peculiarities, continuing to subsist, and, like the waters of the Rhone and Saône, peacefully flowing on side by side, unchanged, after the fall of the Northern Kingdom, presumably, therefore, in Judah, possibly even through the Exile? The P document is in even worse case (P^1 P^2 P^3 P^4, etc.); and it is only by a fiction that one can speak of it as ever subsisting as an independent document at all. Graf was no fool, yet Graf held to the end that the Priestly Document had never a separate existence. He had the amplest logical justification for his position in the character of the document then, and the newer developments have destroyed what earlier plausibility attached to the other supposition. Even on Wellhausen's theory that the Priestly Law, in its final codification, first appeared in the law-book which Ezra brought with him from Babylon, there is no necessity for supposing that it ever subsisted separately. If, further, as Wellhausen contends, its meagre thread of history throughout presupposes the J E narratives, and is based on these, the ground falls for the allegation that it designedly suppresses all mention of priests, altars, sacrifices, etc., before the time of Moses.

For myself, I must again frankly say that this whole theory of the first introduction of the Levitical Law by Ezra, in flagrant contradiction, as respects its main provisions, of previous usage and tradition, and its unquestioning acceptance by the people, is to my mind a huge incredibility, and, in many of its parts, as in the origin of the Levitical order from the degraded priests in Ezekiel's sketch of his temple, a piece of pure mythology. I have given my reasons elsewhere, and need not repeat them here. Compared with this fundamental difference of view, divergence of opinion from Mr. Addis on particular points is of secondary importance, save as it may help to illustrate the arbitrariness and assumption which I take to be the fundamental fault of his procedure. For which of Mr. Addis' literary or historical judgments can, after all, 'unanimity' be claimed? The 'Law of Holiness,' *e.g.* comprising no small part of the Levitical Code, he takes to be dependent on Ezekiel (pp. 241–242). But many living scholars, including Dr. Driver and Bishop Ryle, hold it to be clearly *older* than Ezekiel, and not a few, as Baudissin, Kittel, Oettli, etc., believe it even to antecede Deuteronomy. The roll of Deuteronomy, as found in the reign of Josiah, Mr. Addis affirms categorically, 'at first contained only the kernel of our present book, viz. the legislative part from chap. 12 to chap. 26, and even there certain portions have been added to the primary text' (p. 188). But Dr. Driver and other eminent scholars in the present, like Kuenen and Dillmann in the past, contest this assertion, while Steuernagel abandons this older view, and propounds an entirely new and revolutionary theory. It is granted that the book 'certainly claimed to be Mosaic'; 'the writer speaks in the person of Moses, believing, and rightly, that he wrote in Moses' spirit, and built on his foundation' (p. 188). The book claims, I think, to be much more than this; but, in any case, how does such claim comport with Mr. Addis' own meagre conception of Moses as law-giver? 'We can but note an idea or an institution here and there which may be traced to Moses. No fragment of his writing has survived.' Even the Decalogue is not his (p. 72). This in face of the fact that every code of law in the Old Testament is directly attributed to him. The J and E documents, again, 'which form the oldest parts of the Pentateuch,' are believed to have been reduced to writing somewhere between 850 and 750 B.C. It has already been noted that the new theory of 'schools' plays havoc with these dates. The dating of the J and E documents has, in the author's view, a direct bearing on their credibility (pp. 57, 65, etc.). But if we inquire into the reasons for dating them even so low as 850–750, we get no satisfying answer. A chief reason, one is led to believe by examples given, is the arbitrary interpretation put on certain narratives as mirrorings of events in the days of the divided kingdom. These instances are excellent illustrations of what the school which Mr. Addis represents understands by proofs. *E.g.* the story of Jacob at Bethel is 'a temple myth intended to explain the ancient custom of paying tithes at that time-honoured sanctuary' (p. 88). The story of the Golden Calf (Ex 32) 'is written with the obvious design of discrediting the northern ritual, and it is unlikely on the face of it' (p. 96). The immoral practice of 'holy women' and 'holy men' obtained, we are told, not only in North Israel, but in Judah—a proof-text being Gn 38, the story of Judah and Tamar. At the Conquest 'Levi and Simeon made a raid upon Shechem in the centre of Palestine, and fared badly.' The proof is the story of Dinah in Gn 34 (p. 90). Gunkel has written strongly against this mode of treating the older stories, and now Winckler adds his protest in the address above referred to (pp. 35–36). What Winckler, with his Babylonian knowledge, writes on the 'feasts,' in criticism of the Wellhausen contention, might also profitably be considered by our author.

Coming to the theory of the course of Hebrew religion itself, expounded in this volume, one's fundamental difficulty in dealing with it is to find any ground of agreement as to the method or principles on which such an inquiry should be conducted. This naturally is set down by Mr. Addis in his review of my book to the fact that I am absolutely unable to put myself in the position of my adversaries. Probably he is right: I *am* unable to enter into the mental processes by which many, if not most, of the conclusions detailed in this volume are reached. The method, in brief, particularly as regards the earlier stages of the religion, is, as I take it, the simple one of summarily ignoring, or dispensing with, all the history we have, and substituting for this an imaginary construction, built up largely on conjectures, and on forced and *a priori* interpretations of isolated *data*. I quoted Budde in my volume as an example of this so-called 'historical' method, as when, after showing how the Yahweh of Moses became the Yahweh of a later period by the absorption of the Canaanitish gods into Himself, he naïvely adds: 'To be sure, neither the law, nor the historical narratives, nor the prophets, say a word of all this, yet it can be proved,' etc. (*Rel. of Israel*, p. 41). Or again: 'It is, therefore, in the highest degree improbable that Yahweh demanded at Sinai the exclusive veneration of His own Godhead. True, this is the unvarying testimony of Old Testament tradition. It is to this day the generally accepted view, and is held even by advanced specialists. But it can hardly be maintained,' etc. (p. 59). It would not be easy to express more accurately the method followed in this volume by Mr. Addis, though the results sometimes differ. *E.g.* Mr. Addis thinks that Moses *did* demand the exclusive worship of Jehovah.

The core of patriarchal history in Genesis is unquestionably to be sought in the covenants made by God with the fathers of Israel, and in the promises given to them, and fulfilled at the Exodus. Here is the vestibule to the whole history of revelation. Without this element the drama of Genesis is worse than the play of *Hamlet* with Hamlet left out. Of all this, however, we have nothing in Mr. Addis' picture of the pre-Mosaic religion of Israel, but instead are presented with the usual catalogue of Semitic superstitions—worship of ancestors, stone worship, tree worship, sacred wells, and the like [Mr. Addis, nevertheless, disclaims totemism], which the tribal ancestors of the Hebrews are supposed to have shared. There is no need for denying the existence of such things in Semitic heathenism, or in Canaan; what is to be proved is that they were adopted by the patriarchs, and formed the distinctive thing in their religion. Even if it were shown that such superstitions were in some degree present, this would not disprove the presence of a higher and purer faith. The reader of Dr. A. Mitchell's valuable Rhind Lectures, *The Past and the Present*, will remember the curious evidence cited as to the survival of sacrifice and adoration of sacred wells in Scotland. 'This adoration of wells,' he says, 'continues largely to our day.' No one, at least, will contend that the superstitions named are conspicuous features on the Bible page; yet everything else is merged in them. I go further, and challenge the relevancy of most of the evidence that these things were part of the patriarchal religion at all. What real proof, *e.g.*, is afforded by all Mr. Addis' conjectures ('may be,' 'may have arisen,' 'perhaps,' 'may have been,' etc.) that worship of ancestors was practised by the primitive Hebrews? (pp. 22–23). Does the erecting of a 'sacred pillar' at the grave of Rachel (Gn 35^{20}), as he appears to think, prove it? For 'sacred stones' we are referred, of course, to Jacob's pillar at Bethel, and are reminded that 'for meteoric stones the Greeks used the very word "Bethel" (βαίτυλος or βαιτύλιον), which they must have borrowed from the Phœnicians' (p. 26). The idea is that the stone was regarded as an abode of a spirit or deity (house of a god), and the anointing was to conciliate the spirit in the stone. But W. R. Smith and Dr. Driver dispute the connexion with βαιτύλιον, and it is perfectly certain that there never was a class of sacred stones in Israel known as 'Bethels.' The context of the passage ('he called the name of that place Bethel,' Gn 28^{20}—this in direct connexion with the setting up and anointing, v.^{19}), shows that, as Dillmann holds, the stone had simply a memorial character. The proofs of 'sacred wells' are such names as Beersheba, En-Mishpat, Beer-la-hai-roi, and the reader may judge of their cogency for himself. So with trees and other superstitions. The use of images in the service of Jehovah is thought to have become general after the Conquest, and to have been lawful till the time of Hosea. The proofs are the brazen serpent, the 'ephod,' taken to be an 'image,' and the later calf-worship at Bethel and Dan. This is one reason why the Decalogue cannot have been from Moses: 'like Hosea and Isaiah, but unlike Elijah, it prohibits images' (p. 186). Elijah's alleged *silence* as to the idolatrous worship at Bethel is here taken as *sanction* of that iniquity; yet, is there no implied condemnation in Elijah's denunciation of Jeroboam, the son of Nebat, who made Israel to sin (1 K 21^{22})? This is demonstration to Mr. Addis: others may not find it so cogent.

The real religion of Israel, we are told, begins with Moses, and Mr. Addis, while denying to Moses all actual legislation, must be acknowledged to have some worthy sense of the personality of the Deliverer, and seemingly also of the reality of the 'revelation' received through him. Jehovah, thought perhaps to mean 'He who casts down' (lightning), was probably a god of the nomad tribes about Sinai, though, mysteriously, he is regarded apparently as having a true existence, and as, possibly, even known in some measure to the fathers. Through Moses He becomes the God of the confederation of Hebrew tribes, and a covenant with Him is ratified at Sinai. The Decalogue, as already said, is not allowed to Moses; but, instead, we have an older decalogue in Ex $34^{14\text{ ff.}}$—'a table of ten short commandments comprising duties to Jehovah'—which, if not Mosaic, at least 'descends from an age unaffected by the ethical monotheism of the prophets' (p. 118). We learn that this older decalogue 'proscribes idolatrous practices'; yet only 'molten images, not images absolutely,' are prohibited (p. 119). On this pretended decalogue, it may be sufficient to quote Mr. Addis himself in his *Docs. of the Hexateuch* (i. p. 157): 'Many critics, *e.g.* Wellhausen,' he says, 'adopting a suggestion of Goethe, have tried to disentangle ten "words of the covenant" answering to the Ten Words or the Decalogue of the Elohist. This, however, is mere guess-work.' Jehovah, nevertheless, though greater than all other gods, is still not regarded as the only God: the religion is not monotheism, but monolatry. Neither is He thought of as omnipotent, omnipresent, and omniscient. Besides anthropomorphisms of the earlier books, the well-worn proofs from Jephthah's words about Chemosh, and David's being driven out to serve other gods, are pressed into service here. We are actually told that the latter passage, 1 S 26[19], implies that 'to a man driven from Canaan the worship of Jehovah became an impossibility: he had perforce to "serve other gods" in the land of his exile' (p. 79). Does Mr. Addis, then, believe that when David was in Philistia or Moab he worshipped the gods of these peoples, or that when Elijah was in Zarephath (p. 114) he worshipped Baal? The transition from Jehovah's abode on Sinai to His making Canaan His habitation is associated, it appears, with 'the passage from nomad to agricultural life' (p. 79; Winckler should be compared). Even Elijah was not the stern monotheist he is commonly represented to be, and only objected to Baal being worshipped in Israel. It requires some courage to uphold this paradox; but, granting it, the marvel of the transition to the ethical monotheism of Amos and the later prophets only becomes the greater.

The picture given by Mr. Addis of the teaching of the prophets on Jehovah is the most satisfactory part of his book, and just on this account there is the less need to dwell upon it. There is a fine elevation in much of the writing here, which one appreciates the more because of the clear recognition of a note of true revelation in the prophets' message. 'Here let it be said, once for all,' the author declares, 'that we mean such prophets as were the organs of revealed truth' (p. 144; cf. pp. 142–143). The problem that still stands unsolved is, How did the prophets so suddenly leap into this grand conception of Jehovah as the one and sole omnipotent and righteous Ruler of the world? Is it enough to say that the Assyrian invasions led them to see that, 'if the Hebrews were to believe in Jehovah at all, they must recognize Him as one who ruled the destinies of the whole world' (p. 139). Are world-revolutionizing truths born in men's minds as the result of such reflections on political events? The prophets give no hint of any such genesis of their beliefs. On the contrary, as Mr. Addis himself tells us, they one and all 'built on the old foundations. The God whom they proclaimed was the same God who had redeemed Israel from Egyptian bondage, and had guided it ever since' (p. 148). Here is the unquestionable truth, but does it not involve a revisal of much that Mr. Addis had previously written? For there really never is wanting to the religion of Israel, even from patriarchal times, if justice is done to its own testimony, that essentially monotheistic faith which is the soul of the teaching also of the prophets. The prophets do not create it, though they rise to nobler heights in the inculcation of it. Genesis, from first to last, is a monotheistic book. No God but one, even in its most anthropomorphic narratives, is known in it. He is the God of heaven and earth, who creates man, rules the world, judges it by a flood, regulates events for the accomplishment of His large and gracious purposes. Winckler here, whatever his errors in another direction, has a firmer grasp of the truth than Wellhausen. There is 'development' in revelation, but not of the kind which Mr. Addis, in his rejection of the Bible's own representations, has pictured.

It would carry me too far to enter even in the briefest way into questions of the Deuteronomic reform and of the relations of the Levitical Code to earlier laws and institutions. I do not therefore attempt it. To follow Mr. Addis would involve disagreement with him at almost every step. *E.g.* he avers: 'In Deuteronomy priest and Levite are synonymous terms' (p. 191). Even Dr. Driver does not go so far as this. He allows 'there is a difference in Deuteronomy between "priest" and "Levite,"' though, he thinks, 'it is not the difference recognized in P' (*Deut.* p. 219). The difference he takes to be, that in Deuteronomy the priests 'are those members of the tribe who are officiating for the time at the central sanctuary.' This, however, will manifestly not suit such a passage as Dt 21[1-5], where 'the priests, the sons of Levi,' are resident in cities in other parts of the land. 'Unfortunately,' says Mr. Addis, 'we do not know what the word [Levites] means' (p. 102), and he proceeds to give an imaginary account of the origin of the tribe (p. 103). It need not be said that it is the antipodes of the Bible's own account, which is simply ignored. Ark and tabernacle are the subject of some remark. The view that the ark was the receptacle of the tables of the law is declared to be 'untenable' (p. 75), *because* the Ten Commandments did not then exist, and in the review of my volume I am censured for not perceiving the irreconcilability of the J E and P accounts of the place of the tabernacle—the former locating the tent 'without' the camp, the latter 'in the midst' of the camp. Admitting, as I do, the difference in sources and usage, I need hardly again discuss this subject, and would simply here point out that only in one of the three J E passages is the tent expressly said to have been pitched 'without the camp, afar off from the camp' (Ex $33^{7\text{ff.}}$); while in the other two (Nu 11. 12) mention is indeed made of 'going out' from the camp to the tent, and from the tent to the camp (11^{24}), but in circumstances unfavourable to the idea that the tabernacle was at a distance from the whole camp (the quails fell thick without the camp, 11^{31}; Miriam, smitten with leprosy, was expelled beyond the camp, $12^{14.\,15}$).[1] I have shown, besides, that in other J E passages the normal place of the tabernacle is assumed to be 'within' the camp.

I have only one other remark. It arises from the fact that Mr. Addis has felt moved in the end of his preface, and again at the close of his review of my book, to give unqualified expression to his belief in the full Deity of our Lord—'Light of light, very God of very God'—'perfect God and perfect man'—therefore in the great truth of the Incarnation. No one can rejoice more heartily in this spontaneous confession than I do; though possibly some of those with whom Mr. Addis is critically associated may think he is as much in the murk theologically in making it as he takes me to be critically. With this confession must be combined his very distinct acknowledgments of supernatural revelation and action in the course of the history of Israel. May I, nevertheless, venture to express my conviction that this kind of language belongs properly to a different scheme of thought from that unfolded in his book. If there is room in the universe for such an Incarnation as Mr. Addis believes in,—if there is room, on the way to it, for special revelations, for providential deliverances like that at the Red Sea (p. 60), for answers to believing prayer like Elijah's (p. 132),—there is certainly room for a much higher view of the origins and early stages of Israel's religion than he has here given us. Consistency, too, would seem to demand that the end should more nearly correspond with the beginning. The one scheme is naturalistic; the other is positively Christian: there must in the long run be a more decisive choice between them.

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[1] It is to be remembered that in P also the camp is at the same time one and manifold (cf. Nu 2. $10^{5\text{ff.}}$ 'camps'). The camp of the Levites, with the tabernacle, was in the centre, at some distance from the others ($3^{17\text{ff.}}$). Alike in J E and P (cf. Nu $12^{14.\,15}$ 15^{36}), the region 'without' the camp is one withdrawn from God's presence. Cf. Strack, *in loc.*

Recent Foreign Theology.

Harnack on Luke the Author.[1]

If detachment is an essential qualification for a reviewer, this monograph ought probably to have been passed on to other hands. During last spring, in preparing the section on Acts and the Third Gospel for my New Testament Introduction, I found myself driven, by an examination of the language and the tradition, to conclude that Luke must be held to have written both books. Dr. Harnack's essay now comes to state that thesis with all his wonted vigour, and I therefore feel myself rather disqualified, by my agreement with his main position, for passing independent judgment on his work. The plan of it is to investigate the we sections of Acts (pp. 19–85), much in the way in which Sir John Hawkins has done in *Horae Synopticae*. This is held, rightly I think, to show that, owing to the identity of their interests and the homogeneity of their style, they come from the same hand as Acts and the Third Gospel; whereupon (pp. 86 f., 122 f.) Dr. Harnack proceeds, like Hobart, to prove that the 'medical' element corroborates the tradition that this author must have been a physician of Antioch—Luke. The critical objections to this hypothesis (p. 184 f.) are then discussed and refuted. In the appendix, among other things, a detailed linguistic analysis of Lk $1^{39\text{-}56.\ 68\text{-}79}$ $2^{15\text{-}20.\ 41\text{-}52}$ is adduced (p. 138 f.) in order to show that Luke wrote these sections deliberately in an archaic Hebraistic style. The pages on Luke and John

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[1] *Lukas der Arzt, der Verfasser des dritten Evglms und der Apgeschichte.* Von Adolf Harnack. Leipzig: J. C. Hinrichs. 1906. M.3.50; geb. M.4.50.

(137–160) would have been improved by a study of Dr. E. A. Abbott's researches. Unfortunately there is no index to the monograph.

The method and the result of the inquiry will not be so surprising to British students as to Germans. What will impress the former most is the sanity with which Harnack puts his case. Hitherto the scruples felt by most critics about accepting the Lucan authorship have been twofold; on the one hand, that authorship has been assumed usually, by conservatives and liberals alike, to imply that Luke was a Paulinist, whereas the two writings attributed to his pen betray an extremely modified apprehension, and sometimes actually a misapprehension, of Paul's doctrine; then again, on the other hand, that authorship has been supposed to guarantee the historicity of Acts practically *in toto*, a claim which it was impossible to admit. On both points, especially on the latter, Harnack is frank and fair.

The former difficulty vanishes when 'Paulinism' is adequately defined. Recent researches have tended to show that the special system of religious thought which is known to us in Paul's letters goes back in part to earlier Jewish Messianic conceptions, while, on the other hand, in its more general religious presuppositions, it was not essentially different from the popular Christianity of the primitive age. This new definition or estimate of Paulinism is one of the most cardinal facts in recent criticism. It is bound to affect the literary as well as the theological criticism of the New Testament literature more seriously than is yet realized. And this is borne out by the further consideration that because an early Christian was a friend and companion of Paul, it does not follow that he must have been what modern critics choose to call a 'Paulinist.' Luther's friends were not all Lutherans. Luke's relation to Paul's doctrine, as seen in the Third Gospel and in Acts, need not therefore preclude the hypothesis that he was a companion of the Apostle.

Nor is this hypothesis invalidated by Luke's use of legendary material (pp. 88 f.), his occasional misconceptions of history, and his fragmentary accounts of Paul's life. The latter, even when they present discrepancies as compared with the epistles, are due to his lack of information from tradition as well as to the special standpoint from which he wrote. Harnack's statement of this feature is admirably balanced. His position towards Luke resembles that of Principal Drummond towards John; both accept the traditional authorship, on the ground of the external and internal evidence, but both insist that this is compatible with the presence of a considerable amount of unhistorical material in the contents of the writings. In his Morse lectures on the Fourth Gospel (p. 60), Dr. Sanday regrets that Harnack's famous preface to his *Chronologie* has not had more influence on scholars and on the author himself. Harnack, too, is vexed at the reception of his preface, not so much among members of his own school, to whom the present monograph is addressed by way of further proof and illustration, as among conservative theologians who hastily claimed him as the champion of a reaction in favour of 'Sachkritik' (p. iv). He repudiates the latter inference, and the pages of this study are sufficient to bear out his contention. Luke, he bluntly asserts, is almost the most careless writer of narrative in the New Testament (p. 80), and the general estimate of the history in Acts, while more generous and historical than that of Overbeck and Pfleiderer, is by no means that of Zahn. In fact, it is a fair criticism to pass on Harnack's arguments that his conviction of the unity of style has led him to underrate the hypothesis of sources (especially Greek sources) in the Third Gospel and in Acts. This hypothesis, for one thing, would enable one to judge Luke less sharply. In the case of Ac 12, for example, it seems more reasonable to suppose that he had a written tradition at hand, than that he outwardly inserted this narrative in its present position from hearsay. I cannot agree with the argument that the use of sources is incompatible with the pervading unity of style in the two Lucan books. The Peræan section alone, in the Gospel, shows how Luke worked over materials before him, and the data of Acts at several points do not seem to admit of a satisfactory explanation on the mere hypothesis of oral tradition. The denial of such sources is a needless buttress, in my opinion, to the main thesis of this stimulating pamphlet.

JAMES MOFFATT.

Dundonald.

A Critical Edition of the Hebrew Bible.

THERE has been but little delay in the issue of the second and concluding volume of Kittel's *Biblia*

Hebraica.[1] It covers the ground from Isaiah to Chronicles, and ends with a short list of Corrigenda to vol. i. The admitted corruptness of the text of Ezekiel has led us to jot down the substance of a few of the Notes on this book. Beyond this we need only say that the second volume is entitled to equally warm praise with the first. Professor Kittel and his coadjutors have earned the thanks of all who are interested in the text of the Old Testament.

3[25]. The note bids us compare 4[8], and states that נָתַתִּי is proposed in place of נְתָנוּ, and וַאֲסַרְתִּיךָ for וַאֲסָרוּךָ. For the sake of completeness, it should have been added that LXX and Vulg. presuppose נִתְּנוּ.

4[5]. The proper course is adopted. We are told to read, with the LXX, 190 instead of 390; thus, and with adequate support, getting rid of a *crux interpretum.*

21[7] (Eng. Verss. 2). 'Perhaps we should read, with 4 MSS and the Syr., מִקְדָּשָׁם: cf. LXX (but cf. Jer 51[51]).' Now the LXX has *τὰ ἅγια αὐτῶν*, and Jer 51[51] retains the plu. of מִקְדָּשׁ, both in MT and LXX. The cautious tone of the note is therefore justified.

23[1]. All that is necessary is said when v.[3] is brought into comparison, and בְּעֲשׂוֹת replaces בַּעֲשׂוֹת.

23[42] is a verse which drives textual emendators to despair. At all events, the recommendation to delete סובאים as a dittography of the foregoing word is reasonable.

26[20]. A glance at the Eng. Verss. is enough to show that something is wrong with וְנָתַתִּי צְבִי. The note gives us Cornill's correction, וְהִתְיַצְּבִי, founded on LXX *μηδὲ ἀναστῇς*; adding, 'unless we should read וְלֹא תָקֻמִי.' But Cornill requires an exceedingly slight alteration of the MT.

There is a good note on 30[9]. בַּצִּים is indefensible. 'Read, with LXX (*σπεύδοντες*), אָצִים (Greek MSS and Hexaplar Syr. *εσσιμ* ?).'

31[3]. We are told that תְּאַשּׁוּר is suggested for the impossible אַשּׁוּר, and the query is put as to whether אֶרֶז is not an interpolation. It might have been suggested also that 27[6] should be compared: the note there quite properly follows the Targ. in substituting בִּתְאַשֻּׁרִים or תְּאַ׳ for בַּת־אֲשֻׁרִים.

34[16]. The אֶשְׁמֹר of LXX, Syr. and Vulg. replaces אַשְׁמִיד and relieves us of an absurdity.

34[29]. מַטָּע לְשֵׁם does not yield much sense. 'Read, with LXX and Syr., מַטַּע שָׁלוֹם: another suggestion is שָׁלֵם.'

38[7]. The LXX לִי, for לָהֶם, is adopted with advantage.

43[7]. The student is put on the right track when he sees that the Targ. and Theod. had בְּמוֹתָם, not בָּ׳, and that the LXX read בְּתוֹכָם.

JOHN TAYLOR.

Winchcombe.

The New 'Herzog.'[2]

DR. VON TREITSCHKE, in his *History of Germany in the Nineteenth Century*, records his judgment that 'to-day no German theologian has attained to inward freedom, unless he has taken Schleiermacher's ideas into his reckoning.' The statement involves no assumption as to the relative value of those ideas in comparison, for example, with those of Hegel; but it may serve to account for the ample space (thirty-one pages) allowed by Dr. Hauck to a comprehensive article on

SCHLEIERMACHER,

which appears in the new edition of the *Realencyklopädie.* The author of this sympathetic yet discriminating appreciation is Professor Kirn, of Leipzig. The influence of Schleiermacher is shown to have extended far beyond the borders of the school of thinkers that may be fairly called his disciples; amongst these are found such 'mediating' theologians as Twesten, Nitzsch, Dorner, and J. Müller. In the minds of writers outside this limited circle, however, the ideas of Schleiermacher—now one and now another—have taken root and become fruitful. His conception of religion has been most influential on R. A. Lipsius, his dogmatic method on A. Schweizer, and his ethical system on Richard Rothe.

One epoch-making thinker is, to a large extent, an exception. Albrecht Ritschl 'lays greater stress upon the points of contrast than upon the points of resemblance' between his own teaching and that of Schleiermacher. Professor Kirn fully recognizes that in many ways Ritschl lessened the theological influence of Schleiermacher, but maintains that Ritschl neither destroyed that influence nor supplanted it. Moreover, signs of a reaction from Kant and Ritschl in favour of Schleiermacher are clearly discernible in the adoption of the 'historico-religious' method by a school of thinkers that, in recent years, has risen into prominence. They are, however, chiefly indebted to Schleiermacher for the philosophical principles which underlie his theology; he was their forerunner in so far as he laid emphasis on 'the individual character of the positive religions,' and accepted the idea of evolution. At times Kirn inclines to estimate too highly the value of the Christian consciousness as a source of truth, but he grants that 'modern theology must have a firmer historical basis' than that which is furnished by Schleiermacher's philosophy of religion.

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[1] See EXPOSITORY TIMES, November 1905, p. 74.

[2] *Realencyklopädie für protestantische Theologie und Kirche.* Dritte Auflage von *D.* Albert Hauck. 17ter Bd. (Riesen-Schutzheilige). Leipzig: J. C. Hinrich'sche Buchhandlung.

An attractive sketch is given of the personality of Schleiermacher. He was as remarkable for his spiritual receptivity as for his scientific habits of mind. The dominant motive of his preaching, as well as of his writing, was to demonstrate the possibility of uniting true piety with exact science. One of his earliest literary efforts was the translation of sermons by Hugh Blair, and by J. Fawcett, who is described as a 'London minister.' It was during his six years' residence in Berlin (1796–1802) that Schlegel and Schleiermacher formed a friendship, one result of which was the publication of the famous *Reden über die Religion* and the *Monologen*, also the planning of a scientific criticism of morals. Schleiermacher was only thirty years old when the *Reden* were printed, but they contain the fundamental ideas of his later *Glaubenslehre*, even as the *Monologen* express the leading thoughts of his *Sittenlehre*.

Not the least valuable section of Professor Kirn's article is that which summarizes the contents and appraises the value of Schleiermacher's principal works. His enthusiastic attachment to the 'Romantic' movement in literature is evident in the *Reden*. Imagination and feeling are regarded as man's highest endowments. 'In opposition to the pedantry of "Illumination," the rights of a more liberal and comprehensive "culture" are upheld.' His philosophy is eclectic, and contains elements derived not only from Kant and Spinoza, but also from Leibnitz and Schelling; the rich material at his disposal is used with the freedom of an artist who has not pledged his allegiance to any system.

Reference is made to the varied reception accorded to this work. Kirn's high sense of its merits does not blind him to its limitations. In the *Reden* religion and art are regarded as closely analogous, after the true 'Romantic' fashion. Religion is thus separated from metaphysics and morals and gains the liberty accorded to Art; but there is no corresponding 'guarantee of its claim to truth and to practical fruitfulness.' Again, though Schleiermacher has a worthy estimate of the religious value of history, he regards 'religion itself as a timeless universal.' The result is seen in his insufficient appreciation of the significance not only of an historic revelation, but also of the positive religions. Kirn seems to have right on his side when he says that other objections brought against the *Reden*, as, for example, their pantheistic and mystical tendencies, are ultimately traceable to the two considerations already mentioned, namely, their 'failure to do justice both to the practical character of religion, and to the historical character of revelation.'

When Schleiermacher's *Glaubenslehre* was published, De Wette pronounced it, in respect of its keen penetration and logical development of thought, to be comparable only to Calvin's *Institutes*. Kirn adds that it must be declared superior to this great work in respect of originality of outline and philosophic insight. Nevertheless, like the *Reden*, it provides an insufficient historical basis for faith, and an inadequate conception of revelation. 'We seek in religion . . . the strengthening of the personality for the great moral tasks of our time.' This strength, as Professor Kirn reminds us, can be imparted by nothing save faith in a personal power above the world, who so far from being indifferent to the history of mankind, finds therein a sphere for activity, which is manifested in the guidance of human affairs.

It is Schleiermacher's conception of eternity that compels him to erect a barrier between God and the world. To this source may be traced the defects of his Christology. 'Religious faith demands the certainty of an immediate union of God with man,' and because this demand remains unsatisfied, some of Schleiermacher's own statements about the unique nature and the perfection of the Redeemer lose their force.

The entire article deserves careful study. It portrays Schleiermacher as 'a richly gifted personality, but pre-eminently great in character. Though we do not regard him as a saint, nor as an infallible teacher, whose opinions we repeat without criticism, we recognize in him one who revived theology and the Church, — a witness to the emancipating, deepening, and transfiguring power of the Spirit of Christ.' Students of German theology will be grateful for the announcement that Dr. Clemen intends to publish Schleiermacher's Lectures on *Theologische Encyklopädie*.

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Problems of the Fourth Gospel.

By Rev. Robert Small, M.A., North Berwick.

I.

CHRIST'S TEMPTATION RETAINED IN THE SUBCONSCIOUSNESS OF THE FOURTH GOSPEL.

3. The Fourth Gospel arranges its subject-matter on a ground-plan antithetic to the Three Temptations.

Assuming, in the light of chapter 6, that Judas was the real διάβολός by whom Christ was tempted immediately after His baptism, we turn now to the first chapter and to Christ's reappearance at the Jordan, as our Evangelist narrates it.

1. The worldly solicitations and counsels of Judas have been shaken off. He has departed from Jesus 'for a season'; and what experiences ensue, *compensating the resolute Protagonist for his struggle*, and soothing Him like 'angels' ministrant? 'On the morrow' of the Baptist's encounter with the priestly delegates, Jesus is saluted by him as 'the Lamb of God, which taketh away the sin of the world.' On the very day when Judas made his last attempt, and sought in vain to dazzle Jesus with the prospect of a world-wide empire, this great preacher at the Jordan had been publicly acknowledging ($1^{26.\ 27}$) that Jesus was greater than he; and now his attestation expands into something more definitive, more striking, the moment he sees Jesus again—'Lamb of God,' 'Sin-bearer for the world.' The Tempter had queried, 'Son of God'? and had pointed to the regalia-bearers and 'all the kingdoms of the world.' Here is his answer on the morrow.

2. But John is not content to adumbrate the sufferings of Jesus, and His sacrificial function, by applying to Him this name, 'The Lamb of God.' *He proceeds to reaffirm* (in verse 34) *that very truth which Judas had assailed* with his scepticism: 'I have . . . borne witness that this is the Son of God.' And then, to give his testimony threefold strength, he reiterates in the hearing of His two disciples the appellation, 'Lamb of God.'

Threefold he makes it, or the Evangelist, selecting the material which lay to hand, assorted it in threefold citations. Three men, summoned from the less conspicuous of the *dramatis personæ* in the Synoptic Gospels, assume the rôle of subsidiary witnesses,—Andrew declaring 'We have found the Messiah,' and thereby forestalling his brother's notable confession of faith; Philip using language not less decisive, 'We have found him of whom Moses in the law, and the prophets did write'; and finally Nathaniel, uttering the full-toned pronouncement, 'Thou art the Son of God; thou art the King of Israel.'

How calmly Jesus receives this chorus of reverential acknowledgment after His conflict! 'The Son of Man,' says He (v.[51]), as though mere names and designations were minor things.

3. Without pushing one's thesis to an extreme, may one not trace *an antithetic reference to the Three Temptations* in these three testimonies? Why does this Evangelist antedate the renaming of Simon, and conjoin it with his earliest introduction to Jesus, although the three Synoptics permit a year and a half to elapse before the memorable words are spoken at Cæsarea Philippi, 'Thou art Peter'! We may hazard the suggestion that the

κηφᾶς or πέτρος has its place here because in John's reminiscences the transformation of his old shipmate Simon into rock-like strength of character, a veritable πέτρος, was one of the most signal wonders done by Christ. Let Judas importune Him to change a stone into bread. Behold, a more extraordinary thing has happened,—'Simon the son of John: thou shalt be called Cephas'!

Similarly the second attestation, that of Philip reported in v.^{45}, emphasis what 'the prophets did write,' as if our Evangelist were thinking of that Messianic passage in Malachi which underlay the second Temptation and the theurgic use of the Temple-pinnacle. And, to complete the triad, is it not significant that the Third Testimony (Nathaniel's) reverts to the root-idea embedded in the third Temptation, namely, Kingliness? (1^{49}).

The nexus in each of those three allusions may seem slight and filmy; but it is the sort of nexus which the mysticism of our author frequently spins out of some coincidence or some etymological meaning.

4. *It is in the second chapter, however, that the Evangelist's special knowledge of the three Temptations should be read into his narrative.* When this is done we obtain a clue to the solution of that *quæstio vexata*, the 'first' cleansing of the Temple.

The miracle at Cana may be regarded as a set-off, an antiphonal *Semeion*, to the transmuting of the stones into loaves. For the appeasing of His own hunger Christ would not exert His superhuman power upon those blocks of stone in the wilderness; but yielding to altruistic motives, and for the good of His fellow-guests at the marriage, He changed the six stone-jarfuls of water into wine. The first of the three Temptations is thus repelled at Cana with a divine irony.

The second Temptation had to do with the Temple, and the fulfilment of that prophecy which Jewish literalism had wrested from the pages of Malachi. Well, but the Lord did 'suddenly come to his temple . . . like a refiner's fire, and like fullers' soap' (Mal 3^{1,2}). Of course, it was at the end of his ministry, and not at the beginning, as John the Apostle knew perfectly. But what of that? The Synoptics had set down the incident *in situ* chronologically where it did occur. John, however, has a thesis to maintain, a Satanic negation to overwhelm with cumulative proofs; so here he foreshortens and rearranges some of the events in Christ's life to suit his purpose. The writer has been moving placidly along the course of his reminiscences. 'After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and there they abode not many days. And the Passover of the Jews was at hand.'

The Passover was at hand! As he dwelt upon these words the apostle glided into reverie. The final Passover flung all its predecessors into the shade. And how near at hand from the beginning it seemed to him, now that he retraced his own long pilgrimage of ninety years! What a transient reprieve there was for Christ between the marriage at Cana and the tragedy at Golgotha! Capernaum, in the interval, was His headquarters, but 'there they abode not many days,'—all told.

Futile ingenuity has been expended upon the effort to show that this Temple-cleansing related by John is distinct from that one which the Synoptics have assigned to the fatal week. It is even argued that the details which differentiate the two are extremely significant, and that the double exercise of Judico-Messianic authority gives a full-orbed completeness to Christ's mission. The fact remains, however, that an impartial student of the passages is arrested by the psychological inappropriateness of such an episode at the commencement of Christ's ministry, quite as much as by the *primâ facie* suspicion that something has been misdated or displaced.

According to this theory the Purification of the Temple narrated by the Fourth Evangelist took place (as the Synoptics had already affirmed) on the Monday of the Passion week. Sundry details in John's narrative seem to bear the impress of those cloudy and dark days.

(*a*) *Little importance may be attached to the adverb* ἔτι which the Jewish authorities used (*vide* Mt 27^{63}) when recalling, on the Friday night after Christ's death, these words of His, 'Destroy this Temple, and in three days I will raise it up.' ἔτι ζῶν—'being *yet* alive,' said they, 'he spake thus.' The expression gains in vividness, however, if we suppose the prophecy to have been made on the previous Monday, when His death was so near. Then, rather than at the Passover three years before, He was 'yet alive.'

(*b*) *The passage*, Mt 26^{61}, in which this same prediction is quoted as an indictment of blasphemy, tends—if anything—to confirm the view that it was a recent utterance of His. The other charge formulated against Him harked back no further than the Tuesday, to his opinion anent the tribute-money and the jurisdiction of Cæsar (Lk 23^{2}). Instead of raking up a remote past, his accusers were giving a garbled reversion of what He had said two or three days before.

5. The whole incident of the Temple-cleansing, as reproduced by John, *has the anticipation of Christ's death portentously flung upon it.* Are we to believe that Jesus foretold His doom and His resurrection so plainly three years in advance; and that He so soon confronted the public with a semi-defiant manifesto—'Destroy this Temple, and in three days I will raise it up?' Such an attitude is explicable at the last, but not at the first, of the Passovers which He attended during His ministry.

The Evangelist may be said to obtrude the Shadow of the Cross upon this narrative. He might have followed the Synoptics in quoting John Baptist's testimony as the plea with which Jesus repelled the question, 'By what authority doest thou these things?' John's name would have re-emerged naturally and appropriately at this early stage of the memoirs. His 'witness' has prominence assigned to it in the very next chapter (3^{27}, etc.). Yet the aid which Jesus sought from his precursor's announcement is ignored, and instead of reverting to the Baptist's words Jesus points forward to His own death and resurrection as the predestined *σημεῖον*.

If we ask, why did not the Evangelist quote what Jesus said of John, we may ask with still greater reason, why did he quote from Ps 69 "The zeal of thine house shall eat me up'? How strange that the disciples 'remembered' this obscure passage rather than the familiar quotation from Malachi! The explanation presumably is this.—The episode of the Temple-cleansing was by and by impregnated with memories of Christ's death. Indeed, it transpired upon the threshold of His Crucifixion. It was one among the solemn and immediate preludes of the day on which the Passover was *eaten.* In this respect it harmonized with another incident on which John lays emphasis, although the Synoptists have overlooked it amid the fracas of Gethsemane. When Jesus said to the cohort and the Sanhedrim constables, 'I am he,' 'they went backward' (according to John), 'and fell to the ground.' This is a concomitant of the Great Passover ceremony. It is an echo of Ps 27^{2},—*ἐν τῷ ἐγγίζειν ἐπ' ἐμὲ κακοῦντας τοῦ φαγεῖν τὰς σάρκας μου . . . αὐτοὶ ἠσθένησαν καὶ ἔπεσαν.* To that same cycle of incidents and memories belongs this Purging of the Temple, upon which the disciples, and especially their spokesman, John, made the comment, *ὁ ζῆλος τοῦ οἴκου σου κατεφάγεταί με.*

6. The Evangelist has in his mind the Divine Sonship of Jesus, and the scepticism of the Tempter, 'If thou art the Son of God.' He is also *brooding over the three Temptations.* The first was countered and repelled at Cana, when Jesus transmuted the water into wine. The second Temptation was finally silenced, and the distorted prophecy on which it had been based was fulfilled, when Jesus appeared suddenly in the Temple, an embodiment of Messianic righteousness and indignation.

Where did the Evangelist look for the most signal rebutting of the third Temptation? At what juncture in Christ's life did he see the kingdoms of the world coming under the sway of Jesus, while Jesus Himself retained His unworldliness and spirituality unsmirched? It was when the Greeks paid reverence to him on the day after his Purification of the Temple. The Tempter had spoken of 'Glory.' 'Now,' cried Jesus exultantly,—'now is the hour come that the Son of man should be glorified' (12^{23}). The scheming, carnally minded Judas had expatiated on the world and its princeliness. 'Now,' says Christ, 'is the *κρίσις* of this world; now shall the prince of this world be cast out' (12^{31}).

There, in that rallying of the Hellene proselytes to Jesus, the Evangelist had his answer ready for the third Temptation. And he uses it as such. He introduces into the entourage of this episode Philip and Andrew, the 'ministering' ones who counterpoise the Tempter's influence, first at the Jordan, then on the hillside of the five thousand. True, he does not usher these two men into his third chapter, nor does he there narrate the advent of those Greeks, but he deliberately fastens upon something which was the sequel to that interview, and was even more significant than it and more germane to the subject in hand. *He disjoins the visit of Nicodemus from its real context*, and transfers it from his twelfth chapter to his third.

What was his purpose in so doing? He was preoccupied with the thought that the world-wide dominion of Christ emanates from nothing but His death. This conviction was lying almost oppressively upon the soul of Christ Himself when He welcomed the Greeks, and a few hours afterwards when He conversed with the rabbi under cloud of night. Compare the two passages (3^{1-15} and 12^{23-36}), and the inference seems inevitable that they spring from the same psychological crisis, and shade off imperceptibly into each other. Says Jesus to these foreigners, 'I, if I be lifted up, will draw all men unto me' (12^{32}). In His dialogue with the rabbi this idea recurs (3^{14}), 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.'

Apart from the tinge of prescient melancholy which characterizes the language of Jesus in both interviews, observe how the context of both has been infiltrated with such words and phrases as these,—'belief' and 'eternal life' ($3^{15.\,16.\,18}$ $12^{44.\,50}$), 'judging the world' ($3^{17.\,18.\,19}$ $12^{47.\,48}$), 'light' and 'darkness' ($3^{19.\,20.\,21}$, $12^{35.\,36.\,46}$). Above all, compare 12^{42} with 3^{1}—'Even of the rulers many believed on him; but because of the Pharisees they did not confess him'; 'Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto him by night.'

This interview, then, with Nicodemus has been antedated, as was the Temple-purification, in accordance with the dominant hold which Christ's Divinity and His threefold Temptation have laid upon the Evangelist's thinking. It has been the easier for him to 'lift' these two incidents and concatenate them thus upon a hidden thread of reminiscence, because they did actually occur upon consecutive days in the Passion week. It is to this substratum of reverie and self-conscious argument that we may attribute John's quotation of the Synoptic phrase 'the kingdom of God,' which occurs nowhere in his Gospel but in this interview with Nicodemus. How spontaneously that phrase comes to the lips (or to the pen) of one who has been brooding over the third Temptation and all its pageantry of kingliness!

7. *Something is gained in our estimate of Nicodemus* when we allocate his visit to Christ as having occurred not at the commencement, but near the very end, of Christ's ministry. This man did not repress and veil his secret affinities, his quasi-discipleship, for three years, voting meantime with the antagonists of Jesus and associating with them daily. He spoke up for Jesus in the Sanhedrim (7^{50}) months before they had this interview. And, when they did meet, there may perhaps have been in Christ's words, 'Art thou the teacher of Israel,' an illusion to that courageous and enlightened rôle which he had played among his fellow-sanhedrists. Moreover, when that High Court came to its final compact with the traitor, there was one besides Joseph that 'had not consented to their counsel and deed.' It was Nicodemus; he was an absentee that night. Perhaps he and Judas passed each other somewhere on the hill-track, the one moving furtively toward Jerusalem and the other toward Bethany. 'The wind bloweth' there, on the slopes of Olivet, 'and this is the judgment that . . . men loved the darkness' ($3^{8.\,19}$).

8. From Jerusalem and its rabbinic representative we look away toward the confines of the Gentile world, and *the widening sphere of Christ's influence is rapidly surveyed* for us by the Evangelist.

Judea yields its homage to Christ with such universal and ardent enthusiasm that the Baptist's more immediate retainers are chagrined, although he himself—to his credit—evinces gratification at Christ's success.

Beyond Judea lies Samaria. Here also, at a lengthened radius, the influence of Jesus makes itself powerfully felt. The individual submits to it, and so do the masses (4^{39-42}), as in Judea. The woman of tarnished reputation is not less amenable to His beneficent sway than was the Pharisee, the ruler of the Jews, the teacher of Israel.

Still farther does Jesus press His conquests. Samaria had submitted with a loyal and outspoken confession of faith. Would the Jewish world, would His own province of Galilee, harden itself against Him? A profound impulse urged Him to abridge his stay among the Samaritans, and to annex, if He could, the hearts of His Galilean compatriots. Thirsting for new accessions to His 'Kingdom,' realising that Galilee might offer the hardest opposition in His campaign, 'he went forth into Galilee; for Jesus himself testified that a prophet hath no honour in his own country.' When we analyse His motives we are not menaced with such alternatives as these,—that v.^{44} is a *non sequitur* (in which 'for' should be 'although'), or that the Evangelists regarded Judea, not Galilee, as Christ's 'own country.' Crossing the border into Galilea, Christ found a cordial reception awaiting Him there also. There, as in the two southern provinces, the individual vied with the populace at large in paying Him the tribute of respect and confidence.

The question remains, however, is the individual who figures in this part of the narrative identical with one whom the Synoptics (Mt 8^{5}, Lk 7^{1}) have presented in another guise? Instead of collating the differentia and emphasizing them (*e.g.* Capernaum *v.* Cana, centurion *v.* nobleman, palsy *v.* fever), we have but to read the Evangelist's footnote, 'This is again *the second sign* that Jesus did, having come out of Judea into Galilee.' It is almost as if the writer were saying, 'This is not that similar miracle which has its place at a later stage of Christ's ministry, and farther down the Synoptic list of supernatural cures effected by Him.' Even more decisive, however, is the Evangelist's subordination of this incident, and its doctrinal import, to the main thesis which he is steadily keeping in view.

(*a*) He is introducing this βασιλικός ('King's officer') into the circle of that βασιλεία which Christ is winning, in lieu of the spurious and mundane kingliness proffered by the Tempter. This βασιλικός has about him the aroma of Jewish birth and Jewish piety. He is nearer to Nicodemus, the ἄρχων of the Jews, than to the Roman centurion of whom the Synoptics speak.

(*b*) The Evangelist makes this narrative of his a palimpsest upon that earlier double-narrative. He desires that we should read between his lines that familiar and well-authenticated story, and should see, in the background of this Jewish βασιλικός, the Roman proselyte and the vast Gentile world of which he was a native. We are to remember that even while the sphere of Christ's influence expands from Jerusalem to Judea, from Judea to Samaria, from Samaria to prejudiced and unresponsive Galilee, yet the shadow of rejection and failure continues to attend him everywhere. Does Nicodemus approach Him with deferential words? Look behind Nicodemus and you see the vague throngs of Hellenism, by means of their delegates at Jerusalem, doing better than he, the Jewish rabbi. Does this Jewish nobleman come bending and beseeching, Κύριε κατάβηθι? Gaze beyond him, and you catch a glimpse of Roman paganism surpassing him in the person of its proselyte, the centurion. Listen how Jesus says, almost querulously, to the one, 'Except ye see signs and wonders, ye will in no wise believe'; while He bestows His highest approbation upon the other,—'I have not found so great faith, no, not in Israel. And I say unto you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the Kingdom of Heaven,' (Mt $8^{10.\ 11}$).

The counterpart-replies to the Temptations, the σημεῖα bearing on Christ's Divinity, are now complete. The cycle of them is rounded off—where it began—at Cana.

9. There runs through this portion of the narrative, a *thread of chronological sequence*, thin, but strong and consistent. It is overlaid at 2^{13} by the Evangelist's reverie and his excursus on the Temple-cleansing. It reappears in the 23rd–25th verses, however (cf. 4^{45}), and carries (as will be shown at a later stage) a good deal of significance compressed into a phrase or two. It was during this visit, for instance, that a leprous Pharisee, Simon by name, found healing; and a number of personal friendships, at Bethany and elsewhere, entered into Christ's life.

The first twenty-one verses of the third chapter have nothing to do chronologically with the period under review. It is the Apostle's side-glance at the third Temptation, and his loyal desire to rebut it, that has introduced here the dialogue between Christ and Nicodemus. So entirely does John relax the thread of sequence that he interpolates (vv.$^{16-21}$) a brief résumé of his own evangelistic preaching. Indeed, the three preceding verses ($^{13-15}$) are possibly not Christ's words at all, but an epitome of His redemptive work summarized in a dreamy monotone by John—the Incarnation, the Crucifixion, and the Ascension.

From this deep and protracted reverie the writer awakes at 3^{22}, resuming the thread of narrative at that point, and henceforward adhering to it more closely. His formula, in making such a transition, is μετὰ ταῦτα (as Lücke was the first to point out). The singular μετὰ τοῦτο (*e.g.* 2^{12}) is used by him when the sequence is immediate.

In 7^{50} Nicodemus is parenthetically described as 'he that came to him before.' Does not this militate against the view that the conversation with Nicodemus occurred at a *subsequent* date, namely, on the Tuesday (or Wednesday) of Passion week? (*a*) The *textus receptus* has ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, a reading which is rejected by the best MSS and critics. (*b*) Even if the whole parenthesis be not a gloss, or a marginal note, which has found its way into the text, and if πρότερον be substituted for νυκτὸς, the word "before" is simply the equivalent of our 'supra' or 'above,'—the reference being made by the Evangelist himself to Nicodemus as the person who 'came before,' *i.e.* in a *previous* chapter, or in the manner *before*-mentioned. (*c*) This reference reappears in 19^{39}, 'he who at first came to him by night,' τὸ πρῶτον being substituted for πρότερον. The meaning may still be the same. In 10^{40}, for instance, our Author designates Βηθανία πέραν τοῦ Ἰορδάνου, mentioned in his first chapter (v.^{28}) as 'the place where John was baptizing at the first,' τὸ πρῶτον. Similarly, turning back the leaves of his Gospel, he points to the name of Nicodemus, where it occurs 'at the first'—among the earliest chapters. (*d*) The phrase may be applicable to the tentative, incipient faith of Nicodemus. 'At the first,' in contrast to the bolder step which he is now taking, 'he came by night.' In 12^{16}, τὸ πρῶτον has this force, 'These things understood not his disciples *at the first*' (*i.e.* on the Sunday of his Triumphal Entry).

To sum up, therefore, we may hold that the Nicodemus interview and the Temple-cleansing belong to the Passion week, and that the Evangelist has transferred them to their present place in his narrative because of their antithetic bearing upon the second and third Temptations.

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

Luke v. 8.

But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.'—R.V.

Exposition.

'**Simon Peter.**'—This is the only place in his Gospel in which Luke gives Peter both names, and it is the first mention of the surname.—Plummer.

'**When he saw it.**'—Apparently it was only when he saw the boats sinking to the gunwale with their load of fish that the tenderness and majesty of the miracle flashed upon his mind.—Farrar.

'**Depart from me.**'—Did Peter then wish Christ to leave him? Verily no. His all was wrapt up in Him (see Jn 6^{68}). 'Twas rather, 'Woe is me, Lord! How shall I abide this blaze of glory? A sinner such as I am is not fit company for thee.' Compare Is 6^{5}.—Brown.

The wonderful event which he had just witnessed had impressed Peter with the nearness of the Divine power. The sense of God's presence brought to his mind a strong feeling of his own sinfulness and infirmity: he felt that He who now stood before him, and in and through whom God had shown forth His mighty power, was too pure and holy for him to draw near to.—Cook.

We find the expression of analogous feelings in the case of Manoah (Jg 13^{22}); the Israelites at Sinai (Ex 20^{19}); the men of Beth-Shemesh (1 S 6^{20}); David after the death of Uzzah (2 S 6^{9}); the lady of Zarephath (1 K 17^{18}); Job (Job 42$^{5, 6}$); and Isaiah (Is 6^{5}).—Farrar.

'**For I am a sinful man.**'—The voice of conscience is awakened by the perception of something superhuman in Jesus. This gives no excuse for the outrageous statement of the so-called *Epistle of Barnabas*, that the apostles had been excessively wicked men.—Adeney.

'**O Lord.**'—The change from ἐπιστάτα, Master (see v.^{5}), to κύριε, Lord, is remarkable, and quite in harmony with the change of circumstances. It is the 'Master' whose orders must be obeyed, the 'Lord' whose holiness causes moral agony to the sinner (Dn 10^{16}).—Plummer.

The Sermon.

The Making of a Disciple.

By the Rev. James Hastings, D.D.

We may call this incident the making of a disciple. Is there not some significance in the name given to the apostle who is most prominent in it? 'Simon Peter' he is called. Simon was the name of the fisherman of Galilee. Peter was his name after he became a disciple. There are three things in the making of a disciple.

I. *What a disciple is made out of.*—He is made out of a sinner. This is always so. For Christ never had, and never will have, anything to do with those who are not sinners. In His day upon earth there were two classes, the Righteous and the Sinners. The righteous grumbled because He ate and drank with publicans and sinners. He answered, 'I am not come to call the righteous, but sinners' (Mt 9[13]). He said He was a physician. 'They that are whole,' He said, 'need not the physician, but they that are sick' (Lk 5[31]). We may still hold that there are two classes of men, and reckon ourselves as belonging to the righteous class. But then we can never become disciples of Jesus. He made all His disciples out of sinners.

II. *What means are used to make a disciple?*—Disciples are always made in one way—by seeing Christ through His mighty works. Sinners are not made disciples by reproof. He ate and drank with publicans and sinners, and many of them became disciples, but not a word has come down to us of His reproof of their sin. He simply lived among them and did His work. One day He went to abide at the house of Zacchæus, a chief publican. It was a fine opportunity of reproving Zacchæus for his extortion. We should almost say it was missed, but the result was that Zacchæus promised that if he had taken anything from any man by false accusation he would restore him fourfold. And he did it. Nor does every miracle make a sinner a disciple. 'Woe unto thee, Bethsaida! Woe unto thee, Chorazin! And thou, Capernaum!' The sinner must see Christ through the miracle. He must see the working of the mighty love of God in Christ. Nicodemus knew that Jesus had come from God because of the miracles which He did. By the very first miracle, in Cana of Galilee, Jesus manifested His glory, and His disciples believed on Him. And Peter himself, sometime after this, speaks of Jesus of Nazareth as 'a man approved of God among you by mighty works' (Ac 2[22]). And our Lord declares that the use of miracle is to lead to Himself: 'the very works that I do, bear witness of Me' (Jn 5[36]). So it is not the miracle, but the vision through the miracle, that turns the sinner into the disciple.

III. *What a disciple becomes.*—He becomes a fisher of men. Does he not become a saint? No, he becomes nothing for himself. He becomes a messenger to others. He is called now an apostle, that is, one 'sent out.' Through saving others he will become a saint, but he is made a disciple in order to save others.

The Conviction of Sin in the Mind of Peter.

By the late Rev. Frederick W. Robertson, M.A.

This is one of the earliest, if not the very earliest, of the interviews of Peter with Christ. The same circumstances attended their last recorded interview—the toiling through the night without success, and the relief by a miracle. The miracle was evidently symbolical, and prefigured the future spiritual success of Peter, the unstinted lovingkindness of God, and the powerlessness of unaided human effort. The advantage of this symbolic teaching was twofold. First, it was a living thing. Sacraments have more of grace in them than mere words. The words of the minister, 'Ye are all brethren,' do not carry with them the same conviction as the sight of the master and the servant kneeling together at the Lord's Table. Secondly, this symbolic teaching saves us from dead dogmas. Christ said, 'This is My body,' and if we let our imagination and heart feed upon that we will feel that no other words could have been substituted for them; but when the Roman commentator forces it into literalism, the glorious figure is turned into mere logic, and the life of the thing is gone. Christ's acts are full of a meaning which can never be exhausted.

I. Let us think of the *meaning and object of this miracle.* It taught, more than all other miracles, God's personality. At the bottom of all things there is a law. Habit makes us look upon laws and see nothing below them. Then a miracle breaks the continuity of these laws by a higher law. What is a law? A law is merely the expression of the will of God. If Peter, without a promise, had let down his net and it had been filled, the will of God would have been working just as much; but when he let it down in obedience to a voice, and his net was filled in exact agreement with the prediction, he learnt that the 'laws of chance' were false. He learnt also that there was a *living* will.

II. Let us think now of the *effect produced by the miracle on the mind of Peter*, namely, a sense of personal sin. What was the cause of this impression? It was partly owing to the Apostle's Jewish education. In a heathen this miracle would only have produced surprise. The Jew felt, 'Thou, God, seest me.' He felt he had transgressed the will of a living person. But also it was partly owing to the pure presence of Jesus

Christ. This is so, not only in Christ's personal ministry, but wherever Christianity is preached. What was the nature of this conviction of sin in Peter's bosom? It was not remorse felt for crime, for Peter was a man of inward devotedness; he had lived anticipating the Redeemer's advent. To comprehend his conviction of guilt we must look at three principles which guide the lives of three different classes of men. The first is obedience to the opinion of the world, which makes the man of honour; the second is obedience to the standard of a man's own opinion, which makes the man of virtue; and the third is obedience to the light of the life of God, and it makes the man of saintliness. Peter, up to this time, had been a man of virtue, resting on the law which he had fulfilled; now he became a man of saintliness, walking humbly, meekly, and lowly, convicted by the infinite love, infinite lovingkindness, and perfect humanity of Jesus Christ.

ILLUSTRATIONS.

'I am a sinful man.'—In a far-off Chinese city the daily Scripture lesson was being given amongst a class of thoughtful boys. The subject was the miraculous draught of fishes and the involuntary cry of Peter, 'Depart from me; for I am a sinful man.' The teacher was trying to explain that it was no real desire to leave Christ, but that it was the natural shrinking cry of a human soul seeing its own sinfulness in the sudden flash of the Divine. Turning to one handsome, intelligent lad, son of a high mandarin, he asked, 'If we could picture to ourselves the wonder of the entrance at this moment into the schoolroom of the Incarnate God, should you be afraid?' 'No,' came the prompt reply. 'Why, then, should you not fear, while Peter shrank?' 'Because he was a sinner; he said so. *I am not.*' That is the ordinary utterance of a religion which puts the Supreme God at an infinite distance.—F. SENIOR.

IN Rendel Harris' *Life of F. W. Crossley* the following story is told by Rev. Thos. Cook: 'I was returning from London to Harrogate late one night, and found I had an hour to wait at Leeds station, so I went into the waiting-room intending to spend the time there. When I entered I saw a man standing near to the fire with his arms leaning on the mantel. His eyes looked as if he had been weeping, so I asked him if he were in trouble. . . . His only reply was, "*I have met a man to-day who has treated me just as Jesus Christ would have done.*" When I asked for particulars, he told me something as follows: "Two or three years ago my brother and I decided to start business on our own account. We purchased a factory, and bought one of Crossley's gas-engines to supply the power. After we had got the engine fixed we found it was not large enough, and instead of making money by our venture, we lost it. Things got worse and worse, until a few weeks ago my brother said, 'It is no use carrying on any longer, we are bankrupt.' He urged that we should sign our petition at once, and get matters settled, but I said, 'Think what a disgrace it will be. We are both of us Church members and Sunday-school teachers, and I cannot bear the thought of bringing discredit on the cause of God.' I suggested that instead of coming to any immediate decision, I should consult the Crossley firm about it. . . . When I got to the works Mr. Crossley was not there. I saw one of the managers, and he said he could do nothing. I was turning away in despair when Mr. Crossley came up and asked what was the matter, and I told him the whole story. When I had finished, he said, 'I am sorry for you, my lad, and will do what I can to help you. Go back and tell your brother that I will put in a larger engine and take back the old one, and it shall not cost you a penny to effect the exchange.' And he added, 'Ask your brother to find out how much you have lost since you started business, and if he will let me know I will send you a cheque for the amount.'" *His eyes looked as if he had been weeping, so I asked him if he was in trouble. His only reply was, "I have met a man to-day who has treated me just as Jesus Christ would have done."*'

The Miracle of Humility.—Among the nuns in a convent not far from Rome, one had appeared who laid claim to certain rare gifts of inspiration and prophecy, and the abbess advised the Holy Father at Rome of the wonderful powers shown by her novice. The Pope did not well know what to make of these new claims, and St. Philip Neri coming in from a journey one day, he consulted him. Philip undertook to visit the nun, and ascertain her character. He threw himself on his mule, all travel-soiled as he was, and hastened through the mud and mire to the distant convent. He told the abbess the wishes of his Holiness, and begged her to summon the nun without delay. The nun was sent for, and as soon as she came into the apartment, Philip stretched out his leg, all bespattered with mud, and desired her to draw off his boots. The young nun, who had become the object of much attention and respect, drew back with anger, and refused the office. Philip ran out of doors, mounted his mule, and returned instantly to the Pope. 'Give yourself no uneasiness, Holy Father, any longer; here is no miracle, for here is no humility.'—EMERSON, *Essay on Worship.*

THE sight of Him will kindle in thy heart,
All tender, gracious, reverential thoughts.
Thou wilt be sick with love, and yearn for Him.
. . . .
There is a pleading in His pensive eyes
Will pierce thee to the quick, and trouble thee,
And thou wilt hate and loathe thyself; for, though
Now sinless, thou wilt feel that thou hast sinned,
As never thou didst feel; and wilt desire
To slink away, and hide thee from His sight,
And yet wilt have a longing aye to dwell
Within the beauty of His countenance.

And these two pains, so counter and so keen,
The longing for Him, when thou seest Him not;
The shame of self at thought of seeing Him,—
Will be thy veriest, sharpest purgatory.

NEWMAN, *The Dream of Gerontius.*

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Books for Christmas and the New Year.

BLACKIE.

To say that a book is published by Messrs. Blackie is to guarantee its worth. It is a guarantee that its matter will be good; it is also a guarantee that it will be handsomely bound.

Henty's admirers, and they are deservedly many, will be glad to know that they can purchase *With Clive in India*, one of the most thrilling of all his historical romances, for 3s. 6d.

Every Christmas we expect a book from Captain Brereton. This year he has given us *Roger the Bold* (6s.). It is a thrilling tale, and Captain Brereton could not have chosen more picturesque scenery for it than that of Mexico.

As a writer of sea-stories none can beat Harry Collingwood, for he writes about what he knows. He was trained to the sea as an officer in the navy, and afterwards became civil engineer to the Admiralty. 'From personal experience he can say what it feels like to swim for life from a hungry pursuing shark; to be carried off by a full-grown leopard; to be beset by bloodthirsty savages, and have to cut a way through them for escape.'

Messrs. Blackie have a gift for discovering great writers of books for boys. *The Lost Explorers* (6s.) is written by Mr. Alex. Macdonald, who last season made a name for himself with 'In Search of El Dorado.' He too writes from experience. He has travelled in Australia and Africa, and is at present again exploring in Australia. *The Lost Explorers* is a most realistic story of the Australian Desert—the great Never-Never Land. Encouraged by James Mackay, a Scotchman who had been in Australia before, Bob Wentworth and Jack Armstrong set out for Australia. They dig for gold and find it, and they also make an expedition over a mysterious mountain that had not before been discovered, and find a party of Englishmen who had disappeared some years before. The interest of the story does not flag from beginning to end. It is strikingly illustrated by Arthur H. Buckland.

There are two books for girls, and both are by writers already popular—Ethel Heddle and Rosa Mulholland (Lady Gilbert). In *Girl Comrades* (6s.), by Miss Heddle, there is much powerful character-drawing. There is pathos, but there is also delightful humour.

Our Sister Maisie (6s.), by Lady Gilbert, is the account of a girl who gave up most brilliant prospects to make a home for a large family of stepbrothers and sisters. It ends very happily with the marriage of Maisie and of her younger sister Tan.

LONGMANS.

We thought Mr. Andrew Lang had exhausted all the colours for his Fairy Books. We ourselves know the Blue, Yellow, Grey, Red, Violet, Green, Crimson, and Brown. But this year he edits *The Orange Fairy Book* (6s.). Most of the stories in it have been written by Mrs. Lang, not 'out of her own head,' however. She has collected all the fairy stories she could find that have delighted the children of other countries—French children, Italian, Catalan, Gaelic, Cherokee, Indian, Australian, and even Eskimo, and now she has rewritten these stories for the children of England. The book has eight coloured plates and many illustrations beautifully executed by Mr. H. J. Ford.

DAVID NUTT.

Mr. David Nutt has catered handsomely this season for the boys and girls who love fairy tales. We have often looked at the flowers and wondered how they got their names, what they thought, and what they said to each other. In *The Flower Fairy Book* (5s.), by Isabella C. Blackwood, we are told all about the Bluebell, the Shamrock, the Rose, the Lily, the Thistle, and many others.

My Friend Poppity (2s. 6d.), by Augusta Thorburn, is a very dainty book. It is bound in white and crimson; its illustrations are in white and crimson, and so are its edges and the headings of its chapters.

Still another book about fairies is *Mr. Ubbledejub*, by A. Thorburn (2s.).

Baby Bosh, Brother Tosh, and Sister Sosh are so popular that Mr. Harry Bruce has had to write another of his charming diminutive books about them. It is called *Beasts in Bayswater* (1s.). Baby Bosh went to the Zoological Gardens with his Dad one day and enjoyed himself very much indeed. Much more, in fact, than if he had been with anyone else. At last he went

'Home—till full of bun and beast
Reluctantly he reached his bed.
But see! so soon as he was sleeping,
Wonderful dreams came round him creeping.'

He met Mr. Elephant, Mr. Eagle, Mr. Alligator, Mr. Hippopotamus, and Mr. Bear. He was very sorry to part with Mr. Bear, and asked him if he would ever see him again. 'You can if you wish,' said Mr. Bear; 'it's mainly a matter of buns. Plenty for me and the others, when next you go to the Zoo, and rather more for yourself than you ought to have.'

If you want to laugh get *Peter Pickle and His Dog Fido* (2s. 6d.), and see their week of scrapes which are pictured in colours by Hilda Cowham.

HODDER AND STOUGHTON.

Why are so many books written for younger children, so many for boys, and so very few for girls? Do girls not care for reading? They certainly do if they get the right book; and they have got it this Christmas in Miss Mabel Quiller-Couch's new story, *The Carroll Girls.* There are four heroines,—Esther, Penelope, Angela, and Poppy Carroll,—and the book tells how they each 'helped.'

CASSELL.

We have no doubt what prize we should give to little boys or girls between six and eight years old. Give them *The Little Folks Story Book in Colours*, by S. H. Hamer (3s. 6d.) It contains about twenty-four stories, illustrated by forty-eight full-sized brightly-coloured plates.

When we read the title of Mr. Leighton's new book, *Monitor at Megson's* (3s. 6d.), we were disappointed. We did not expect a school tale from the author of 'In the Land of Ju-Ju,' 'The Haunted Ship,' and 'Olaf the Glorious.' We expected wild, thrilling adventures. And we have got them; for Mr. Leighton has not written a school story, he has only taken a school as the background for his most exciting plot.

King by Combat, by Fred Wishaw (3s. 6d.), is the story of two brothers who fought for power in a wild land. It is not probable, but it is ingenious.

WATTS.

Simply and very forcibly Mr. F. J. Gould has retold 'Plutarch's Lives,' adapting it to children. He has called his book *The Children's Plutarch* (2s. 6d. net.). The spirit of his selection is well represented by the drawings of Mr. Walter Crane.

COLLINS.

Messrs. Collins have issued the daintiest little shilling book that we have seen this season. Its title is *Stirring and True.* It contains thirteen historical tales by Herbert Hayens, the well-known writer of boys' stories. It is bound in pale green, and the inside of the boards and the title-page are artistically illustrated in colour. It contains also thirteen coloured illustrations, copies of famous pictures.

We never tire of our old favourites and so we welcome Messrs. Collins' new edition of *What Katy Did*, by Susan Coolidge. It is published at the modest price of 1s. If there is any little girl so unfortunate as not to know what Katy did, she must make a point of finding out this Christmas.

In *Nursery Songs* (9d.) we meet 'Little Boy Blue,' 'Little Bo-Peep,' 'Mary's Lamb,' 'Who Killed Cock Robin?' and many other rhymes quite as delightful though not so familiar, such as 'Greedy George,' 'The Doings of the Fairies,' and 'The Stray Parrot.'

A most up-to-date picture-book is *A Merry Christmas* (1s.), the verses of which are written by Clifton Bingham and the pictures designed by Ellen Welby. Santa Claus is drawn no more by reindeer, he now travels by balloon and motor.

CHURCH MISSIONARY SOCIETY.

Doctor Alec, by Irene H. Barnes (1s. 6d.), is a story with a purpose. Its purpose is to awaken in the boys and girls an interest in Foreign Missions, and especially in Medical Missions. It would prove excellent reading for a Band of Hope or Children's Guild. Some of its sentences are well worth remembering. 'Pray for us doctors, that we may have consecrated common sense and God's Holy Spirit,' is one.

NELSON.

A Sea Queen's Sailing (3s. 6d.) is a stirring story of the sea in the days of Hakon the Good. When we say that it is written by Charles W. Whistler it is unnecessary to add that its history is accurate and its plot thrilling from beginning to end.

Donald is a little boy of five years old who went to stay with an aunt for six months while his father and mother were in India. While there he had many adventures. One day he went to the station to look at the engines, and as he ran up the platform the guard popped him quickly into a train that was starting, thinking that he belonged to a stout lady just getting in. But we must not tell all the story. You must read for yourself the end of his escapade. The author of *Donald* is E. F. Haverfield, and its price is 2s. 6d.

We have not seen a wittier picture-book this season than *Uncle Remus* (5s.). Here we have the classical story of those immortal heroes of the nursery, Mr. Fox and Brer Rabbit.

Messrs. Nelson have published (at 1s.) a wonderfully attractive copy of *The Pilgrim's Progress*, abridged, for children. It is magazine size, and contains four full-page artistically coloured pictures, besides many pen-and-ink sketches. If we want our children to love Bunyan let them make his acquaintance in this edition.

The seventh number of *The Children's Treasury* (1s.) is full of good things—serials, short stories, puzzles, and poetry.

And Messrs. Nelson have not forgotten the very wee ones. They have provided for them *The Motor Book* (1s.), *Dolly's A B C* (6d.), and for Sunday *My Bible Picture Book* (6d.).

WELLS, GARDNER, DARTON.

Messrs. Darton have supplied a long-felt want. They have provided wholesome Sunday reading for the young. *Sunday* (3s. 6d.) is prettily bound and illustrated, and is full of bright stories and interesting articles, written by authors who have a wonderful knowledge of the tastes and feelings of children.

See-Saw Stories (1s.), with its very large print and very short stories, is a delightful book for the nursery.

The Squire's Grandchildren (1s.), by Josephine Thurle, and *A Boy's Visit to Iceland* (1s.), are the very thing for Sunday-school prizes.

NEWNES.

Every boy plays games, and every boy wants to play them well. A very sure way to improve is to get *C. B. Fry's Outdoor Magazine* (6s. net), and read the articles in it on Cricket, Football, Baseball, Tennis, Golf, or whatever the game is in which you wish to excel. The articles in Mr. Fry's magazine are not scrappy ones, written by outsiders; they are minute, full of hints, and written by authorities, by prominent athletes, or men who have been athletes. Each article is illustrated by careful diagrams. Mr. J. Blundell Barrett has contributed a most entertaining serial, 'The Diary of a Honeymoon,' and the shorter fiction is always original.

The fifteenth volume of *The Captain* (6s.) has just been issued. It is the only boy's magazine we know that can boast a philatelic editor, a cycling and photographic editor, and a natural history editor. So if the boys want any questions answered about any of these things they have only to write to *The Captain* and their particular editor will reply.

JAMES CLARKE.

Mr. Silas K. Hocking's new book, *A Gamble with Life*, is a novel with a purpose. The hero, Rufus Stearne, entered upon an agreement with Felix Muller, a lawyer, that he would lend him £1000 to enable him to carry through an experiment he was working at. Rufus Stearne promised to repay this sum from the profits within a year, but should the experiment fail he was to put an end to his life in such a manner that the insurance company would be deceived, and Felix Muller would then receive his insurance. The plot is well sustained to the end, and the characters are natural.

SUNDAY SCHOOL UNION.

First there is a new edition of *The Peep of Day*, everlasting favourite. It is edited by M. M. Rankin (1s. net). Next, *Fifty-one Animal Stories*, old and new and very exciting (1s. net). Each of these little books contains twelve coloured illustrations.

Then two boys' school stories, *The Medland Boys* and *Schooldays at St. Benedict's*, in one volume (1s. 6d.), the one wild with adventure, the other more stay-at-home, but both quite wholesome.

Last of all, a most interesting book for girls, called *Nan's Schooldays* (2s.). It is written by Mrs. Henry Clarke, M.A., and it is certain that those who read it will ever after look out for Mrs. Clarke's books. The excitement is almost more than interest at times.

S.P.C.K.

Granfer Garland, by Phœbe Allen (2s.). Granfer Garland was a very old man, and he was partly paralysed, but the boys of the village all loved him, he had such a wonderful gift for story-telling. One Good Friday afternoon he was sitting under an oak in the village green. There was a large poster near, showing a picture of our Lord's Crucifixion, and underneath, the entreaty to 'all who passed by' to observe Good Friday. But five or six of the boys were lounging about the poster, and at last one of them tore it down, rolled it into a ball, and kicked it up into the air. At last, tired of their play, they crowded round Granfer and begged for a story. He told them the story of his own boyhood, and his ingratitude in forgetting a great sacrifice that was made for him.

The Secretaries of the Society for Promoting Christian Knowledge find that no books take the place of those of the late Rev. Dr. Neale. This Christmas they have issued a reprint of *Agnes de Tracy* (1s. 6d.), a tale of the times of St. Thomas à Becket.

A Saint George of King Charles' Days (2s.), by Dorothea Townshend. In this spirited story Miss Townshend describes the adventures of two sisters, Tamsine and Avice Leggyat. We follow them with interest from the time when their doll, which has been captured by a puppy, is restored to them by 'St. George,' till they discover a plot against the Government, and, again by St. George's help, frustrate it. The reader will obtain a very true idea of the manners and customs of the days of Charles II. from this book.

The Luck of Haviland, by Theodora Corrie (1s. 6d.), is the story of Irene Kyng-Haviland, who spent four long years lying on her back because of an accident. 'Thou hast been long sick? Then hast thou learnt, perchance, the sage divorce of mind and crippled body? Leave that same poor flesh and blood to thy physician. Send thy strong spirit detached and free through the fair fields of fancy, bringing back news of travel to thy bedridden pensioner and former companion.'

Good-bye, Summer, is a story for girls, by Catherine Mary Macsorley; and *Henri Duquesne* one for boys, by the Rev. Edward E. Crake, M.A. They cost only a shilling each.

CONSTABLE.

In *Growth* (6s.) we have another of Graham Travers' fascinating books. It is not medical student life that is the centre of interest this time, but a group of theological men. How they grow is the marvel of the work. We meet them first in their Debating Society, and leave them finally as far divided as the Roman Church and Scottish Puritanism. There is one doctor, however, amongst the characters, 'a strenuous soul for belief and prayer,' and his love story is delightful; but it is intertwined with several others, and as you turn page by page your interest grows, and you give a sigh of satisfaction—the atmosphere has been so pure and bracing.

METHUEN.

Messrs. Methuen have just issued a new and most charming life of St. Francis, for children. The story of the saint's life is told in simple direct words by Mr. F. W. Wheldon, under the title of *A Little Brother to the Birds* (6s.). There are fifteen full-page illustrations, beautifully executed in black and white.

RELIGIOUS TRACT SOCIETY.

Miss Lavender's Boy, by Amy Le Feuvre (2s.). There is a great charm about all Miss Le Feuvre's writing. The eight stories called *Miss Lavender's Boy* are pathetic little prose idylls, lightened here and there by touches of humour. Miss Le Feuvre is exceedingly versatile. She has published a second book through the R.T.S. at this season, and has called it *The Mender* (2s.). The character-drawing is remarkably good. Dorothy (who was nick-named the Mender), Hilary, and Maisie Campion, their hot-tempered old father, and the sarcastic and witty Lady Veale live before us. There is an earnest glow of religious purpose throughout the whole book. At the end Dorothy says: 'I should like to be called the Recommender. It is all one can do: only recommend one's Master.'

Dr. Forester, by Mrs. O. F. Walton, is a thoroughly interesting novel. There are plenty of adventures in it, and two love stories, both of which end in a most satisfactory manner; and what more could the most exacting reader require?

Unbeaten Paths in Sacred Story (3s. 6d.), also by Mrs. Walton, contains seventeen sketches, historical and otherwise. Each one is there for a purpose.

Every Christmas we watch eagerly for a novel from Miss Everett-Green's practised hand. This year she has given us *In Pursuit of a Phantom* (3s. 6d.). It contains a lesson, but it is so attractively presented that we like it.

SEELEY.

Messrs. Seeley have published five books which will last. Long after this season's stories are forgotten they will be read and re-read by their fortunate owners. The first two that we take up are bound alike, in green, gold, and red. The first is called *Adventures in Great Deserts* (5s.). In it Mr. H. W. G. Hyrst gives us an account of twenty-four of the great explorers of last century, confining himself, however, to the adventures which befell them in the deserts, by which, he explains, he means waterless places only. He does not include the ice-wastes of the Arctic and Antarctic regions. He thought it best, he says, 'not to touch upon them in the present volume.' This surely means that we may expect more volumes of desert adventures. Well, if they are equal to this one, we shall not be sorry.

The second volume is *Adventures on the Great Rivers*, by Richard Stead, B.A. (5s.). In it we cross the Yellow River with the Abbé Huc, we explore the Upper Nile with Mr. Petherick, we sail up the Paraguay with the brothers Robertson, we hear the roar of the Canadian torrents, we see the windings of the San Juan. No imaginary adventures can thrill one as do the adventures of these real heroes; and Mr. Stead has told them graphically.

Messrs. Seeley have added three more volumes to their series of romances. They have published in all nine romances now. The new volumes are *The Romance of Plant Life*, by G. F. Scott Elliott; *The Romance of Early Exploration*, by Archibald Williams; *The Romance of Animal Arts and Crafts*, by H. Coupin and J. Lea (all 5s.).

Mr. Elliott, in *Plant Life*, has a chapter on curious prescriptions. These are two of them: 'Senvey (the old name of mustard) abateth Toothache, and cleanseth the Hair, and letteth the falling thereof. If it be drunk fasting, it makes the Intellect good'; 'Powder of dry Roses comforteth wagging Teeth that be in point to fall.'

Early Exploration is a companion volume to *Modern Exploration*. The period covered by it ends at A.D. 1600.

What are *Animal Crafts*? These are some of them: Mining, excavating, basketwork, masonry, carpentry, engineering, harvesting, silkspinning, raft-building, paper-making, pottery, weaving, 'cigar' manufacturing.

The Children's Odyssey, by the Rev. Alfred F. Church, M.A. (5s.) is a most delightful book. First of all, it is delightful to handle. It is not heavy, it is bound in soft green and gold, and it has a rose-pink figure on the cover, with a buff background. The illustrations are all executed in the softest of colours. It is also delightful to read, for it is written by Mr. Church. N. W. H.

Contributions and Comments.

A Saying attributed to Christ.

MOST of the sayings attributed by Moslem writers to ʿĪsā Ibn Maryam (Jesus the Son of Mary) are either deliberate inventions, or owe their ascription to a lapse of memory. Neither of these explanations appears to apply to the following, recorded by ʿAmr Ibn Baḥr al-Jāḥiẓ in his *Book on Animals*, now publishing in Cairo. This author, whose death-year is 255 A.H., 869 A.D., is not only one of the earliest, but also one of the most learned and accurate of Moslem writers. The saying occurs in Pt. iii. p. 113:—'If a man hears the People of the Book asserting that ʿĪsā Ibn Maryam took in his right hand a little water, and in his left a piece of bread, and said this (the bread) is my father, and this (the water) is my mother, he disapproves thereof.'

The reputation of Jāḥiẓ makes it most probable that he actually did hear these words from Christians. Some communities are known to have celebrated the Eucharist with bread and water (Lipsius, *die apocryphen Apostelgeschichten*, i. 341). I should conjecture that this passage occupied in the Gospel of one of these communities the place occupied by Matt. 26^{26-29} in the Gospel of most Christians. D. S. MARGOLIOUTH.

Oxford.

The Babylonian Sabbath.

A FEW words in reply to Mr. Maunder (THE EXPOSITORY TIMES, xviii. p. 95). I fear that it must be a long time before Archæology in general, and Assyriology in particular, can pretend to the accuracy of statement or the cogency of proof which some sciences command. It is unfortunate that facilities for publication are so few that Assyriologists cannot avoid forming their opinions on unpublished evidence. It may not be the way of science to indicate the probable results of investigations which one is unable to get published, but it is the only way open to many of us.

Professor Schiaparelli only found room to publish his results, and I take exception to them, because it is clear to any one who will examine the published sources that he included all sorts of business documents, some of which business certainly did not profane the Sabbath, even assuming that a Sabbath must be kept as strictly as the Jews kept it. Besides, the figures only deal with a late period of Babylonian history and include the reigns of foreign (Persian) monarchs. Dr. Strassmaier and another 'leading Assyriologist' are quoted by Mr. Maunder, but he does not state on what evidence their belief or opinion is based. It is not certain that when we are discussing evidence, statements of belief are to the point, but it may clear the atmosphere to state that I do not believe the Jews to have adopted their Sabbath institutions from the Babylonians. The evidence hitherto produced fails to prove that; the readers of THE EXPOSITORY TIMES will find most of it in the article 'Sabbath,' in the *Dictionary of the Bible*. On the other hand, the statistical evidence quoted as 'actually before us' does not show that the *same sort* of 'business went on much the same on all the days of the month.' The so-called Sabbath was evidently a 'busy' day, but till the nature of the business done has been made clearer, we are not in a position to state that it did not actually constitute strict Sabbath observance. When we know what was done on these days, we can argue about the nature of the Babylonian Sabbath, on the assumption (still unproved) that these days were Sabbaths. When we know which days were Sabbaths in Babylonia, and how they were kept, we can start to compare with Israelite practice. We must discover what that was, if we can. It will not do to compare Babylonian practice with Israelite precept. My prime contention is, that mere counting of dates proves nothing any way. The dates attached to the entries of collections in vestry books do not prove a neglect of Sunday observance. Priests must always have done much business on the Sabbath; we have not the temple accounts at Jerusalem, and they may not have been dated, but it is unfair to count the Babylonian's dated Sabbath records, if such they were, against him as breaches of his Sabbath. There are so many considerations omitted, for many of which it may never be possible to allow, that one can only say the statistics quoted are almost completely irrelevant to the Sabbath question.

On the other hand, if this haphazard sort of collection of dates, one or two for a year, even when one or two for a month, did show a marked falling off of dated business on certain days, it is difficult to see how that could be accounted for, except by the days having been kept free from business. But the dates are not taken 'at random' in the mathematical sense, they are largely those of temple records, and might be expected to show an excess of business on the Sabbath days. I lay no stress on the fact that this is just what Schiaparelli's figures seem to show, because till the documents are further classified, I do not know that they are *exclusively* temple records. From all these complications only exact investigation can deliver us, and it will take time. It will require some one who can read cuneiform and also understand the nature of the documents, which have often been misunderstood, even by 'leading Assyriologists,' and that is the sort of competency I referred to. It is not a mere question of tabulating figures. Now, Strassmaier and Schiaparelli are competent, each in his own line, but if either of them neglects the above considerations and others equally obvious, they handle the question incompetently. We have not yet been told that they have done more than tabulate dates.

I also desire to correct a few misapprehensions. (1) I did not translate Delitzsch's 'Babel und Bibel' Lectures; (2) Dr. Strassmaier edited the texts of the dated documents on which Professor Schiaparelli based his figures. I am not sure that 'deciphered' is the right word to use, nor that the numbers given are correct, but I am sure that if Dr. Strassmaier has translated them, no one would be more pleased than I to know when and where. (3) That the Babylonians wrote 19 as 20 – 1 is possibly due to the awkwardness of the figures used for 19 and the ease with which they could be misread, and is merely parallel to 10 – 1 for 9, or 10 – 2 for 8, and many other such devices. In other words, the reason was practical and not connected with luck. It can hardly be maintained that every big figure was 'unlucky.' (4) Is it possible to make Delitzsch's 'cautious statement of opinion,' quoted by Mr. Maunder, and called 'uncompromising,' really mean the same as 'a day of complete rest and divine worship'? Is not this a misapprehension? When one has really studied the question, I think the evidence is far greater than a tittle, though far short of proof.

C. H. W. JOHNS.

Queens' College, Cambridge.

The Scottish Women's Bible Study Association.

A CONTRIBUTION on 'Biblical and Theological Courses for Women' in your October issue leads me to draw attention to the existence of an organization called The Scottish Women's Bible Study Association. The knowledge that advance in Biblical and Theological study was not in line with the strides which the education of women was making in other subjects was recognized in Scotland sixteen years ago, and led to the formation of this Association. It is undenominational, and has for its aim 'the definite, devotional, and systematic study of the Bible.' Work for students has been prepared, and students' work examined by such scholars, amongst others, as the late Professor A. B. Davidson, Edinburgh, and the late Dr. Payne Smith, the Dean of Canterbury, by Professor Orr, and Professor Flint, by Dr. Moule, Bishop of Durham, and Professor James Hope Moulton, Didsbury College, Manchester. Each year fresh Introductory Papers are issued on an Old Testament and a New Testament subject, while Test Questions on these papers are also sent out; the answering of these questions is not, however, compulsory. This session the Old Testament subject is by the Rev. Principal Alexander Stewart, D.D., St. Andrews, and the New Testament subject by the Rev. W. Perry, B.D., St. John's Rectory, Selkirk, both of whom will examine papers sent in by students. The President of the Association is The Lady Victoria Campbell, and the Honorary General Secretary is Mrs. Bannerman, Abernyte, Inchture, N.B., to whom application may be made for further information. The courses of study are designed to give aid in the study of the Bible to the girl-students of our universities and colleges, and higher schools, and also to all women and young girls carrying on studies at home. There are local secretaries, and very often local lectures have been successfully arranged. Needless to say, although this organization has its origin in Scotland, it welcomes English-speaking women of any country.

JEAN H. SLATER.

Scone.

'The Rock was Christ' (1 Cor. x. 4).

To say that this merely means that it symbolized or represented Christ, appears to be an inadequate explanation of a somewhat perplexing sentence. It may be that we must look in quite another direction for its true signification. The theist of to-day regards the various forces of nature as so many manifestations of the power of God Himself. 'In Him,' as the Apostle says, 'we live, and move, and have our being.' Steam and electricity achieve their great results owing to the fact that they have in them the presence and the life of the Almighty. For a similar reason food nourishes us, and medicine counteracts disease. Unless God Himself were in them and worked through them, they would be as useless for these purposes as a log of wood or a lump of stone. So God and Christ are in the sunshine, in music, in human friendship, and in all the unnumbered blessings of our lot. And they were necessarily also in the Rock, and in the water which gushed from it to quench the thirst and preserve the lives of the Israelites as they passed through the desert. To God's intimate connexion with it the water owed all its beneficent qualities. The Rock 'was Christ' in the sense that He was immanent in it, and through it manifested His presence and His love, and imparted continued life to the people.

E. HAMPDEN-COOK.

Sandbach, Cheshire.

In Gloriam Superhominis.

THE Zarathustra edition of Mr. Common appears in due time. Nietzsche has few but select followers everywhere, but in England they are still fewer and more select than anywhere else. Mr. Common, who is one of them, thinks that the circle of the initiated might with advantage be widened. For this purpose he has brought out an excellent translation of his master's favourite book, the Zarathustra. Mr. Common has apparently every equipment for this difficult task: first of all, that rarest in a translator, a thorough grasp of the intentions of his author. So this time the 'traduttore' has not become a 'traditore,' as some of the earlier Nietzsche translators have been, to the great hindrance of the cause in England. Besides his excellent understanding, Mr. Common has been capable to give us in his book an idea of the poetic, archaic, and inspired form of the original as well. In going through the edition, we notice that the English interpreter is thoroughly versed in our beautiful English translation of the Bible, for he has given to some of his sentences that deep religious sentiment and awe-inspiring earnestness which is of such dear necessity in a translation of Zarathustra.

But Zarathustra, it ought to be stated, is the most difficult work of Friedrich Nietzsche. Students who are interested in the philosopher may therefore be advised not to begin with this book without being gradually prepared for it, by some of the lighter Nietzsche works. Mr. Common has, some years ago, brought out a good selection of Nietzsche's other writings (T. Common, *Nietzsche as Critic, Philosopher, Poet, and Prophet.* London: Grant Richards, 1901), which may be recommended as a preliminary study.

A. S. RAPPOPORT.

London.

Deus Abraham.

THE fear of Bishop Awdry and Dr. Tisdall (THE EXPOSITORY TIMES, p. 50) that the transliteration 'Yahweh' might be considered the name of a foreign god, is very rational. In Japan, we are told, this offence has actually been felt. It has its analogy in ancient times.

In the 'Acta disputationis S. Achatii'—best edition in *Acta Martyrum Selecta*, ed. O. von Gebhardt, Berlin, 1902—the following dispute goes on:—

'Martianus (the heathen) says: Tell me, to which God thou prayest, that we too may reverence him.

'Achatius (the Christian) said: I wish you would know my God, that would be useful, and to acknowledge him, who is the true God.

'Martianus said: Tell me his name.

'Achatius said (now I must quote it in Latin): Deus Abraham, deus Isaac et deus Jacob.

'Martianus ait: Deorum ista sunt nomina?

'Achatius respondit: Non isti, sed qui locutus est istis, ille est deus verus, illum timere debemus.

'Martianus ait: Quis est iste? Respondit Achatius: Altissimus Adonai, sedens super cherubim et seraphim.

'Martianus ait: Quid est seraphim? cui Achatius: Altissimi dei minister et excelsæ sedis antistes.'

Here even the expression 'Deus Abraham' has been considered the name of a new God.

EB. NESTLE.

Maulbronn.

S. John vii. 10.

Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτήν, τότε καὶ αὐτὸς ἀνέβη, οὐ φανερῶς ἀλλ' ὡς ἐν κρυπτῷ.

The R.V., following the A.V., translates, 'But when his brethren were gone up,' etc., rendering ὡς by 'when.' Westcott, Godet, and Alford accept this: the Vulgate, however, has *ut autem.*

I venture to suggest that ὡς does not in this place mean 'when.' S. John does, it is true, use ὡς in a temporal sense; but, I think, if the passages in his Gospel (2^{9} 2^{23} $4^{1.\ 40}$ $6^{12.\ 16}$ $11^{6.\ 32.\ 33}$ 19^{33}) be consulted, it will be seen that more than only sequence of time is suggested. When a merely temporal sense is needed, S. John uses ὅτε: as 1^{19} 2^{22} $4^{21.\ 23}$, and elsewhere.

In this verse (7^{10}) ὡς occurs twice, the second time certainly with no temporal sense: Jesus went up, not openly as ordinary pilgrims went, with festal accompaniments, but as those go who decline to take any part in the feast, ἐν κρυπτῷ.

May it not be that the first ὡς stands in an implied, though not expressed, antithesis to the second, and that the meaning of the verse is: But His brethren went up, going as men ordinarily went (φανερῶς) to the feast. Then, when they were gone, He also went, but not pilgrim-wise, but going as one who goes quietly, and does not share in the festal arrangements.

GEORGE BLADON.

Higher Walton, Preston.

'The Prophet's Badge.'

In the Editor's notes for July there is one on the above subject. It is not at all an unfeasible idea that the prophets of the Old Testament had marks or badges to distinguish them from other people. What we find in China may be taken as an illustration, if not as a confirmation of the custom.

The Buddhist priest, besides wearing a distinctive dress, bears special marks upon his body. From the day the boy or young man is received into the temple, his head is kept clean shaven. After serving a novitiate, he is admitted into the order of the priesthood. On that day indelible marks are made upon his body. These marks cannot be concealed by any dress, for they are made upon his forehead.

The one about to be admitted kneels before the idol. Three small heaps of incense are laid upon his forehead, and these are set fire to. The man must kneel till the incense heaps burn done, and thus burn an indelible mark on the head. This ordeal is repeated as the man rises in the priesthood, till he bears nine scars upon his scalp.

The Taoist priest has no mark cut or burned into his flesh. He neither shaves his head like the Buddhist, nor plaits his hair into a cue like the common people. His hair grows long, and is twisted into a knot on the top of the head. When he wears a hat, the top-knot appears through a hole in the crown. His dress is also distinct from the Buddhist's. From these peculiar marks or badges, we can always tell the servants of the different cults from the common folk.

Wm. Deans.

Ichang, China.

Entre Nous.

The Dictionary of Christ and the Gospels.—The publishers announce that the first volume of the *Dictionary of Christ and the Gospels* will be issued on the 24th of November.

Literature.—This is the literary month. There are books published all the year round, but this is the month in which they have difficulty in finding standing-room. An attempt has been made to touch the salient points in all the best of them. For it is just in such a month as this that the book-buyer needs direction most.

There are books coming next month also. There is one by Professor Driver on Jeremiah, one by Professor Burkitt on the Gospels, one by Pfleiderer on Primitive Christianity, and one by Sir William M. Ramsay on St. Paul.

Professor Burkitt's book has just arrived. It is full of surprises. Dr. Sanday will review it.

The Great Text Commentary.—The best illustration this month has been sent by the Rev. Frederick Senior, Epworth House, Petersfield, to whom a copy of Walker's *Gift of Tongues* and of Zahn's *Bread and Salt from the Word of God* has been sent. Illustrations for the Great Text of January must be received by the 4th of December. The text is Lk 6¹².

The Great Text for February is Lk 7⁴⁷—'Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.' A copy of Patrick's *James, the Lord's Brother*, or of Dawson Walker's *Gift of Tongues*, or of Moulton's *Grammar*, will be given for the best illustration. Illustrations must be received by the 4th of January.

The Great Text for March is Lk 9²³—'And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me.' A copy of Adams' *Sermons in Accents* and Reid's *Jesus and Nicodemus*, or of Walker's *Christian Theism and a Spiritual Monism*, will be given for the best illustration. Illustrations must be received by the 1st of February.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE first volume of the DICTIONARY OF CHRIST AND THE GOSPELS has now been issued, and the publishers have sent a copy to THE EXPOSITORY TIMES for review. We need not ask another to review it, and we need not pretend to be able to review it impartially ourselves. But there are some things which we may be able to say about it without impropriety.

First of all let us endeavour to answer a question which has been put by *The Church Times*. 'The first volume of Dr. Hastings' *Dictionary of Christ and the Gospels*,' says *The Church Times*, 'brings with it a question, to be solved by reading, why its matter was not included in the *Dictionary of the Bible*.' The reading of the book will solve the question. This is for those who must have it solved before they read.

Now there is no doubt that the *Dictionary of the Bible* might have contained a good many of the articles which the *Dictionary of Christ and the Gospels* contains. But the *Dictionary of the Bible* already extends to five large volumes. And even if we had thought of it, which we did not, we do not know if we should have had the courage, when the *Dictionary of the Bible* was planned, to make it run to six or seven volumes in order that it might include those new articles which are to be found in the *Dictionary of Christ and the Gospels*. They are not found in any other Dictionary of the Bible. And already it had gone beyond all previous dictionaries in including a series of articles in Biblical Theology and another series on the Language of the English Versions.

But there is another thing to be said in answer to the question of *The Church Times*. A Dictionary of the Bible ought to be confined to the Bible: a Dictionary of Christ and the Gospels cannot be so confined. A very large part of its contents will certainly be found in the Bible. But some of the most important articles belong to the history of the Church. They deal with questions which have arisen since the Canon was closed, questions which to some extent have come out of the experience of God's own people, but to a still larger extent out of modern scientific thought or social conditions. And besides the articles which are altogether extra-biblical, there are very many which have to pass beyond the contents of the Bible before they can give a complete account of their subject.

An example of the kind of article which is altogether outside the scope of a Dictionary of the Bible is the article by Mr. Griffith-Jones on EVOLUTION. Evolution is a conception which is due to modern science. But it has been applied to Christ, and it could not be altogether omitted from a Dictionary of Christ and the Gospels. How does Mr. Griffith-Jones treat his topic? First of all he lays down the basis of discussion, sharply distinguishing between the materialistic and the theistic types of the evolutionary philosophy. He next shows that the theistic theory of evolution is compatible with a process of incarnation. And then he points out the place occupied by the Person and Work of Christ in such a theory. In the fourth division of his article he argues that Jesus Christ is not explicable on naturalistic grounds. In the fifth he discusses the purpose and aim of the Incarnation in the cosmic order, and shows that the old question, 'Cur Deus Homo?' becomes a more burning question than ever in a scheme of evolutionary thought. He ends by describing three pregnant aspects of the historical Incarnation—Christ as the Ideal Man, Christ as the Sufficient Saviour, Christ as the Founder and Head of His Church and the source of the higher spiritual movements of history.

Of the articles which deal with the contents of the Bible, but pass beyond them, it is not necessary to give an example. But a mere reference may be made to Professor Kilpatrick's article on the CHARACTER OF CHRIST. It is an article which, in our judgment, is great enough to give distinction to any dictionary. It is almost entirely occupied with the things of the Bible. But from beginning to end of it there is evidence that the promise of a Spirit who should guide the Church into all the truth, who should take of the things of Christ and show them unto us, has been no dead letter, but has received and is still receiving an abundant and very precious fulfilment.

Now, just one thing more. We have said that the *Dictionary of Christ and the Gospels* is first of all a preacher's dictionary. We wish not to be misunderstood in this. We wish no one to go to it in the expectation of finding ready-made sermons in its pages. For, firm as our belief is that preaching is the chief means whereby the Word of God shall not return unto Him void, but shall accomplish that which He pleases and prosper in the thing whereunto He hath sent it, we know that we should utterly frustrate our earnest desire to have it so, if we delivered the preacher from the necessity of making his message his own.

The Principal of the United Free Church College in Aberdeen has published a volume of sermons. The proper adjective to apply to a Principal is the 'learned' Principal. Principal Iverach is learned. But he has recently earned the reputation of being a preacher. And no man can earn that reputation, drawing the crowd as Principal Iverach does till a great church in Aberdeen or in Glasgow is filled to overflowing in the holiday season, unless he has something more than learning. Dr. Iverach deserves the epithet 'learned' more than most men and principals. But he deserves also to be called a great preacher. For he so uses his learning as to make it a most pliant instrument in the service of the simplicity of the gospel; and as it was with the Master so it is with him, the common people hear him gladly. Principal Iverach is a great preacher, and this is a great volume of sermons.

He calls it *The Other Side of Greatness* (Hodder & Stoughton; 6s.). It is a title without attractiveness, but it touches our curiosity a little. It is taken from the first sermon in the volume. But the whole title of the first sermon is 'Poverty of Spirit, the Other Side of Greatness.' Is that too long a title for a book? It is a title which does more than touch our curiosity, it excites our interest to the uttermost.

The text is Mt 5[3], 'Blessed are the poor in spirit: for theirs is the kingdom of heaven.' Few texts are more in need of exposition. There it stands at the very beginning of the Sermon on the Mount, as the first word to most men of the teaching of Jesus, as the most characteristic word;

and by perhaps the great majority of mankind it is entirely misapprehended. The poor in spirit are sometimes deliberately and often unconsciously identified with the poor-spirited. Principal Iverach calls poverty of spirit the other side of greatness. He believes that the poor-spirited and the poor in spirit are directly opposed to one another. The poor-spirited are among the smallest and meanest of the earth, while none but the great can be poor in spirit.

For before a man can be poor in spirit he must be in possession of an ideal. He must have a vision. He must have a vision of greatness. And he must see that it is too high for him to attain to. Now he must himself be a good man before he can have this vision of an ideal of goodness. He must be great before he can recognize that there is a greatness which is greater than his own.

The Queen of Sheba came to visit Solomon. And 'when she had seen all the wisdom of Solomon, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up to the house of the Lord; there was no more spirit left in her.' There was no more spirit left in her; that is to say, she was poor in spirit. And yet she was a great queen. 'She came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones.' It was because she was great that she recognized a greater. If she had been poor-spirited she would have had no faculty of discernment. For poor-spiritedness is the suppression of faculty. The Queen of Sheba was not poor-spirited, but she was poor in spirit. She was great enough to discern an ideal of greatness too high for her to attain to.

Sir Walter Scott one day met the Duke of Wellington, and he felt as if he could sink into the ground. Newman was elected a Fellow of Oriel, and as the Fellows welcomed him in the Common Room, Keble came to welcome him with the rest, and Newman felt utterly abashed. Darwin one day received a visit from Gladstone, and as he told of it, 'Why,' he said, 'he sat on that chair and talked away like you or me.' It is the great poet who perceives the greatness of Homer and Virgil and Dante and Shakespeare, and when he speaks of them, is overwhelmed with poverty of spirit. The little poet says that he could write plays like Shakespeare's if he had a mind. The retort that it is only the mind that is lacking is true, and yet not the whole of the truth. There is no vision, no ideal, no sense of an unattained and unattainable beyond. It is a greater want than the want of mind.

Now come to the religious sphere. The best examples are in the Bible. Isaiah is one. In the year that King Uzziah died, Isaiah saw Jehovah sitting upon a throne, high and lifted up, and His train filled the temple. He saw the seraphim above, using their wings in the service of awe and reverence. He heard the one call to the other and say, 'Holy, Holy, Holy is the Lord of Hosts; the whole earth is full of His glory.' He was overwhelmed with poverty of spirit. 'Woe is me,' he said, 'for I am undone, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.'

Was Isaiah poor-spirited? You would not say so if you had seen him in the presence of the Kings of Judah. But he was poor in spirit that day, poor in spirit in the presence of the Lord of Hosts. For he was great enough in goodness to discern the holiness that dwelt far above him in a height unattainable.

Simon Peter is another example. He had been fishing all night, and had taken nothing. In the morning Jesus stood upon the shore. 'Cast the net on the right side of the ship, and ye shall find.' And when they had found, Simon threw himself at Jesus' knees, saying, 'Depart from me, for I am a sinful man, O Lord.' He was great enough as a fisherman to discern a greater. He was great enough as a man to discover that all greatness is ultimately goodness.

A third example is John. The sons of thunder were not poor-spirited. And so one day John found himself in Patmos, exiled for the Word of God and for the testimony of Jesus Christ. He had stood in the presence of magistrates and rulers. He had challenged them, and said, 'Whether is it right in the sight of God to hearken unto you more than unto God?' But now he had a vision of the risen Lord of Glory. 'And when I saw him,' he says, 'I fell at his feet as dead.'

Blessed are the poor in spirit. Yes, we call them blessed ourselves. We call them blessed who have had visions of blessedness beyond them, we call them great who have had visions of a higher greatness, holy who have had visions of an unapproachable holiness. 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.' Not because they are great, but because they are great enough to know that there is no greatness in them. 'I do not know,' said Sir Isaac Newton, 'what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me.' Blessed is Sir Isaac Newton in his intellectual poverty of spirit, for his is the kingdom of the intellect. And blessed are ye when ye turn from all your disputing as to which of you is the greatest and become as little children, looking up to the goodness of a Father and putting your hand in his. Blessed are ye in the moment in which ye know that your own righteousness is filthy rags. For in that moment yours is the kingdom of heaven.

The recent decision of the Biblical Commission has been received in the Roman Catholic Church with deep and sometimes painful interest. The notes on the subject which appeared in THE EXPOSITORY TIMES for November have been widely read, and a number of eminent scholars in the Church, including two of the Commissioners, have communicated with us regarding them. We may be able to publish some of their letters next month. In the meantime let us call attention to a book which owes its existence entirely to the recent decision.

The title of the book is *The Papal Commission and the Pentateuch* (Longmans; 2s. 6d. net). It consists of two letters. One of the letters is written by Professor Charles A. Briggs of the Union Theological Seminary in New York. The other is a reply to it by Baron Friedrich von Hügel. The two writers may be said to represent the whole theological world, the one being a Protestant and the other a Roman Catholic. And they are thoroughly alive to the seriousness of the situation.

Never before, says Professor Briggs, has the Church of Rome committed itself officially to the Mosaic authorship of the Pentateuch. And he cannot understand why it should do so now. For it is easier, he says, for a Roman Catholic than for a Protestant 'to recognize that Hebrew laws and institutions were a development of a divinely guided Theocracy, rather than given all at once to Moses at the beginning of the Hebrew Commonwealth.' Why is it easier? Because the Roman Catholic recognizes a similar development in Christianity, while the Protestant must build upon the New Testament alone.

Professor Briggs is not satisfied with the composition of the Commission. There are able scholars upon it, he says, but they are not scholars of the Bible. He singles out Rector Janssen, who is its secretary. He says, 'I recall my studies of the large work of Rector Janssen, on Dogmatic Theology. I have used it, with profit and admiration, in the field of Scholastic Theology; but his treatment of the Bible is so unscholarly, and his use of the Hebrew language shows such profound ignorance, that no serious worker could deem him competent to give an opinion in matters of Hebrew Scholarship, and his name discredits at once the report of the Commission.'

He is also distressed at the endorsement of the Pope. He has seen the Holy Father. He has been assured that such decisions, even when approved by him, have not the character of infallibility. But he knows that the name of the Pope, when given to any decision, 'carries an authority with the faithful beyond estimation.' 'Scholars,' he says, 'may continue to question it, but the Church as a body is likely to acquiesce, and even scholars are thereby perplexed and troubled.'

What Professor Briggs fears most of all is that this decision should be put in a new Syllabus. 'The Syllabus of Pius IX.,' he says, 'greatly injured the Catholic Church. It has been the fashion in recent years to apologize for it and to explain it away. If this decision were put into a new Syllabus, it would be a stumbling-rock to scholars; it would rejoice the enemies of the Church; it would reawaken Protestant polemic; it would greatly injure all irenic movements; it would make the present Pontificate a desperate failure, instead of being, as we hoped, a great reformatory influence in the Church.'

Is there nothing to be said for the decision itself? Absolutely nothing. Professor Briggs has no hesitation whatever in saying that the question of the Mosaic authorship of the Pentateuch is now settled, and settled in the negative. 'There are scholastic theologians,' he says, 'who still resist this result, and pious bishops and priests who are still afraid of it; and there are still many, probably the great majority of lay Christians, who care little, if at all, about it; but there are few Hebrew scholars, competent of their own knowledge to weigh the evidence, who have any doubt concerning it.'

But Professor Briggs is not satisfied with his own *ipse dixit*; he gives the evidence. And we have never seen the evidence given more convincingly.

There are four chief lines of argument. The first has to do with the language. The language of the four great documents which make up the Pentateuch is so different that they must have been composed by different writers. The difference of language extends to a very large vocabulary, so that each of the documents requires its own lexicon. And the differences are not merely differences of synonym; they are differences representing different centuries in the historical development of the Hebrew language.

The second line of argument has to do with the style. The style of the different documents of the Pentateuch demands not only different authors, but authors who lived at widely different periods of history. 'The differences in style,' says Professor Briggs, 'are not merely such as distinguish the chief dogmatic authorities of modern Rome, like Billot and Janssen, but such rather as distinguish these living writers from the mediæval schoolmen, Duns Scotus and Bonaventura.' And he believes that it would be easier to prove that Thomas Aquinas was the author of the four theological systems of these four men than to show that the four great documents of the Pentateuch had one and the same author, Moses.

The third argument lies in the historic situation. The historic situation of the several documents is different. The institutions to which they refer belong to different periods of history. They correspond to the periods which are reflected in the Historical and Prophetical Books. 'One might as well put all the Ceremonies, Usages, and Laws of the Church back into the time of Gregory the Great and attribute them all to him, as attribute the great Pentateuchal documents to Moses.'

The strongest evidence is the last. It is the evidence from Biblical Theology. Says Professor Briggs, 'I have been many years Professor of Biblical Theology. I have made an inductive study of all the Hebrew terms of Theology for the Lexicon, and of all the theological conceptions for my Lectures. If there is such a thing as a history of doctrine in the Church, there was a history of doctrine in Israel. The literature reflects that historical development, and may be ranged historically in accordance with it. The document that we name *E* goes in general with the Ephraimitic prophets Amos and Hosea; the document *J* with the early prophets of Judah; *D*, Deuteronomy, is nearest to Jeremiah; and *P* to Ezekiel and the Chronicles. This cannot be denied, but must be weighed and explained by those who insist upon the Mosaic authorship of the Pentateuch.'

Now it is held by some of our correspondents that the Biblical Commission has not denied all this, or any of it. It is held by them that its recent report goes no further than to leave the way open, denying nothing, and affirming nothing. But this is not the mind of the majority of those who have written to us, and it is not the mind of Dr. Briggs.

Dr. Briggs recognizes that the recent Report of the Biblical Commission is worded in such a way as to seem to say no more than that the post-Mosaic authorship of the Pentateuch is not yet proved. But it does say very much more than that. It does not say that Moses wrote the whole Pentateuch with his own hand. On the contrary, it suggests the hypothesis that he 'entrusted the writing of it to some other person or persons.' But it is this very concession that, in Professor Briggs' judgment, settles the question so far as the authority of the Biblical Commission and the signature of the Pope can settle it. For the same sentence goes on to say that the person or persons referred to 'faithfully rendered Moses' meaning, wrote nothing contrary to his will, and omitted nothing'; and that 'the work thus formed, approved by Moses as the principal and inspired author, was made public under his name.' Professor Briggs is not concerned about Moses' penmanship. He is concerned about the age of the different documents which compose the Pentateuch. He does not believe that any of them could have been made public under the name of Moses. To believe that they all belong to the age of Moses is to show that 'the Biblical Commission have evidently learned nothing from the splendid work of Biblical scholarship during the past century.'

What has Baron von Hügel to say in reply? Baron von Hügel is even more severe upon the Biblical Commission than Professor Briggs, though he does not intend to be.

He does not intend to be so severe. He endeavours to relieve the Report of some of the weight of authority which Professor Briggs attaches to it. 'I cannot but note,' he says, 'that though the Commission's Answer *has* received the Papal sanction, and hence that its proposals should be criticized only under the pressure of serious necessity and only by men thoroughly conversant with the complex critical problems directly concerned, it is not put forward as a Dogmatic Decision, but, apparently, as a simple Direction and Appeal from scholars to scholars.'

This, we may remark by the way, is not the opinion of most of those of our correspondents who have referred to it. Their opinion is that the Report is not intended for scholars, but for the direction of the people. One of them in particular draws out the distinction between the Church as a teacher and the Church as a pastor. He admits that the members of the Commission have no special knowledge of the Bible, and he seems to say that they were chosen for that very reason. For its decisions were not meant to appeal to scholars, but to serve for the care and the guidance of the souls of the people. But we may have to return to this again.

In the meantime it is enough to notice that, in the judgment of Baron von Hügel, the concession of the Commissioners, that Moses may have used an amanuensis, is no concession at all. He says that it is unworkable. Even supposing that the great documents of the Pentateuch could be taken as not post-Mosaic, it is unworkable. For where, he asks, is the man, orthodox Christian, Rabbinical Jew, or correct Muhammadan, who would accept such an authorship of the Pentateuch as this? The tradition is not that Moses dictated to Joshua, but that God dictated to Moses; not that Joshua was inspired by Moses, but that Moses was inspired by God.

But the Pentateuch cannot be taken as not post-Mosaic. On that Baron von Hügel is as emphatic as Professor Briggs, and his illustration is even more emphatic. 'We might as well conceive,' he says, 'in English Constitutional History, the Anglo-Saxon King Alfred, who died in 901 A.D., commissioning the drafter of Magna Charta under the Norman King John in 1215 A.D., the writer of the Articles of Reform under the Plantagenet King Edward II. in 1310 A.D., the Lord Chancellor More under the Tudor King Henry VIII. (More died in 1535 A.D.), and the drafter of the Petition of Rights under the Stuart King Charles I. in 1628 A.D., to draw up certain laws and histories for him, which he, King Alfred, would then revise and issue under his own name.'

* * *

'The righteous shall live by faith' (Gal 3[11]). There have been four great religious movements in the world with which this text has had to do. Each of the movements is associated with a great name. The first is associated with the name of Abraham, of whom and his movement we have spoken already. The second is associated with the name of St. Paul.

St. Paul, like Abraham, made two great discoveries in his life. He discovered that there is a Gospel, and he discovered that the Gospel is for all.

He discovered that there is a gospel. What is a gospel? A gospel is the good news that sinners may be saved. The Jews said that only the righteous could be saved. Properly speaking, no doubt, all the children of Abraham could be saved. They were saved already, indeed, simply by being children of Abraham. But that was little more than a theory. It was to be used only to serve an occasion. Even as a theory it was exploded by John the Baptist. 'Think not to say within yourselves, we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children to Abraham.'

The Jews did not altogether enjoy John the Baptist's exposure of their theory. It looked as if he were cutting the ground from beneath the feet of all the children of Abraham. But, after all, it was only a theory. In practice they held that none but the righteous children of Abraham were saved. 'Except a man be not only circumcised, but keep the whole law'—that was the theory they applied in practice. And as for those who did not keep the whole law, their formula for them was short and summary—'This people that knoweth not the law is cursed.'

St. Paul discovered that there is salvation for sinners. It was Christ that led him to the discovery. When Christ began His work in Palestine He found the children of Abraham sharply divided into two classes—the righteous and the sinners. He betook Himself to the sinners. He ate and drank with publicans and sinners. And when the righteous remonstrated, He said, 'I am not come to call the righteous, but sinners.'

Christ betook Himself to the sinners in order to give them salvation. What is salvation? It is first of all forgiveness of sins. 'Son, thy sins are forgiven thee: Daughter, be of good cheer, thy sins are forgiven.' So He spoke, bestowing the forgiveness of sins on this hand and on that, the moment He recognized the least spark of faith to be forgiven.

But salvation is more than the forgiveness of sins, it is also the joy of fellowship. It is—what shall we call it? What does He call it Himself? He calls it Paradise. 'To-day shalt thou be with me in paradise.' Salvation is the whole reward which they obtain who believe with Abraham that God is, and that He is a rewarder. St. Paul discovered from Jesus that God is ready to become a rewarder even to the unthankful and to the evil.

That was his first discovery. It was a great discovery to make. We may think light of it, familiarity with the language of it breeding contempt in us for the fact. But it was a great discovery. It is the greatest discovery that a man can ever make on earth.

The other discovery that St. Paul made was that the gospel is for all. It is the discovery that we most associate with the name of St. Paul. For it cost him most to make it, and it cost him most to hold by it.

Was this a great discovery? It seems to us to be no discovery at all. If there is a gospel for sinners, there is a gospel for sinners of the Gentiles as well as for sinners of the Jews. Nothing seems to us more evident than that. But it was not at all evident to the Jews of St. Paul's day. They might discover that there was a gospel, but it could be a gospel for the Jews only. For the promise was to Abraham and to his seed. If the Gentiles were to be saved, they must first become Jews. And it cost St. Paul immeasurable toil and incredible suffering to get the Jews, even those who discovered that there is a gospel, to believe that the gospel is also for the Gentiles.

It is worth asking here if we ourselves have made this discovery. We have discovered that there is a gospel. Have we discovered also that the gospel is for everybody? St. Paul made both discoveries practically at once. He made them on the road to Damascus. And when he told the story afterwards, it was the second discovery that he emphasized, recalling the words, 'I will send thee far hence unto the Gentiles.' 'Whereupon,' he said, as he told the story to Agrippa, 'whereupon, O King Agrippa, I was not disobedient unto the heavenly vision.' We have seen the vision. Have we been obedient to it?

These, then, were St. Paul's two discoveries; the first, that there is salvation for the sinners of the sons of Abraham; the second, that there is salvation for the sinners of all mankind. For salvation is of faith. It is the gospel of the grace of God. It is the power of God unto salvation to every one that *believeth*; to the Jew first, and also to the Greek: for therein is revealed a righteousness of God by faith unto faith: as it is written, 'But the righteous shall live by faith.'

Two things have thus been gained by the world. The first thing is that God is a rewarder. That was gained through Abraham. The second is that the reward is open to everybody. That was gained through St. Paul. They are the things that matter. The one makes Religion, the other Christianity. And they will never again be lost. For the gifts of God are without repentance.

The Liberal Movement in Germany.

By the Rev. John MacConnachie, M.A., Uddingston.

I.

The Aims of the Liberals.

M. Sabatier has told us that there exists a party in Catholic France which, under the guidance of French Biblical criticism, is going forward not toward negation, but toward some tremendous affirmations. Such a party now exists, and is carrying on a vigorous propagandism with tongue and pen in Protestant Germany. Led by men like Weinel, Wernle, Tröltsch, Bousset, and Niebergall, it is filled with a youthful and buoyant optimism, and is rapidly gaining ground, especially among the cultured classes.

It may be of interest to show the *aims* and the *methods* of this party, and the *influence* which it is exerting on modern German life and literature.

I. Perhaps at no time since the Reformation has there been such keenness of interest in theological questions in Germany. The ecclesiastical atmosphere is charged with electricity. It is universally recognized that a fierce conflict is ahead, which will be no battle about indifferent things, not even a 'Babel Bibel' controversy, but a battle round the 'standard' itself. Was Christ simply the greatest of religious geniuses, or was He God manifest in the flesh? With this question Protestant Germany is face to face to-day, and it is being everywhere discussed, even among the boys in the gymnasiums, and the girls in the boarding-schools.

It would not be incorrect to say that the Church is ranged into two opposing camps—orthodox and liberal,—but a closer view reveals several gradations of opinion.

1. On the extreme right we have the 'Confessionelle Partei,' led by men like Cremer and Nathusius of Greifswald, which consists almost entirely of strict Lutherans, and lays supreme stress on the Lutheran symbols.

2. Next comes the 'Positive Union,' commonly called the 'orthodox' party, which holds fast to the doctrines that are common to the Lutheran and Reformed Churches. Ecclesiastically it is the strongest, as most of the members of the 'Kirchen Regiment' belong to it, and at present it is using its great influence in the Consistories of the Church to have the door of the ministry closed against the men of liberal views. It is also pressing to have the appointment of professors taken out of the hands of the 'Cultus Minister,' and put into the hands of the 'General Synode' as a means of safeguarding the Church. This party, one of whose protagonists was Kögel, the Court preacher, has sometimes been called, though not by itself, the 'Court Preacher Party.'

3. Next in order we have the 'Landeskirchliche Vereinigung,' which may be regarded as a mediating or 'middle' party. The late Professor Beyschlag was one of its founders. It holds fast by the revelation of God in Christ, and the 'way of salvation' rediscovered through the Reformation; but it stands more on the ground of freedom than the previous, and holds out a hand toward the newer views. It strongly opposes the taking of the election of professors out of the hands of the Cultus Minister, believing him to be more impartial than the General Synode.

4. Next, we come to the 'Liberale Partei,' with which we are to deal in detail; and

5. Last of all, on the extreme left we have the 'Radicale Partei,' which looks to Kalthoff, of Bremen, as its founder, who, to the great disappointment of his followers, died a few months ago. For the 'Radicalen' the person of Jesus has no significance; He is merely a figure, in whom certain religious and, above all, social ideas came to expression, which are of value to mankind. This party is extremely small, and has at present little weight in the Church.

To come now to the 'Liberalen,' as we shall call them, we find that, while they have a unity in aim, they fall into two sections in activity. First, there are those who work on theological lines, and whose object it is to influence the teachers and the preachers. These gather round the standard of the 'Christliche Welt,' call themselves the 'Freunde der Christlichen Welt,' and have their theological circles in every corner of Germany. Second, there are those whose aim it is, by means of open lectures, pamphlets, etc., to work among the laity, and who are known as the 'Freunde der Evangelischen Freiheit.'

The 'Liberalen' have as yet few representatives in high ecclesiastical seats, in fact, they are aware that the Church would throw them out if she could; but they have obtained a firm hold, through their 'Privatdocenten,' in the Universities. In recent years many young men of liberal views, unable to find admission to the ministry, have established themselves as lecturers in the Universities, and are exercising a powerful influence on the theological students. One is safe in saying that one-half, if not two-thirds, of those leaving the Universities to enter the Church to-day are fast thirled to this party. Even the boarding-houses, supported in University towns by orthodox people for the benefit of orthodox students, are honeycombed with the newer views.

It is unnecessary to give in detail the views which are held and propagated by the 'Liberalen. They are frankly Unitarian. Jesus was a man, the real child of his parents; he developed, he erred, he shared the views of his day; his so-called 'miracles' are but the language in which one at that time expressed the extraordinary; what was special in him lay in the peculiar power with which he emphasized God, the soul, and our neighbour. A striking feature of the 'Moderne Theologie' is its depreciation of Paul, and the cleft which it discovers between him and Jesus. Paul the theologian misunderstood the mind of the layman Jesus; he carried over into the Christian religion much of the old Jewish theology which Jesus had rejected, and set the thought of the Church on wrong lines, from which it is only now being rescued by the liberal theology. In point of fact, it is nothing less than a new religion that is being proclaimed by the 'Liberalen,'—a 'Jesus Religion' in place of the old Pauline Christianity, in which not merely the doctrine of substitution but the very idea of atonement has no distinctive place. 'The programme of modern theology,' says Niebergall, 'is the religion of personality through the personality of Jesus Christ. Our ideal is the Christian personality. We are of the conviction that our goal, the richness of personal moral life, can only, or at any rate best of all, be reached through a contact with the personal life of Jesus. We are not to be copies of Jesus, nor even disciples. We are not to seek to be like each other, we are to find our true selves, and for that we believe *Jesus offers a strong help.*' The italics are our own.

The 'Liberalen' look for much from the influence of this new teaching. It will, they believe, bring a revival to the Church, and a spiritual new birth to the German people. So zealous, indeed, are they to win men for their views, that they set it above even the winning of men for Christianity. 'Warmer than the wish,' to quote another representative, 'to win men for the Christian point of view is in us the wish to win believing hearts for the new conception of the gospel, that they may carry the power of their faith over with them into the new time. When this does not take place, they may achieve a personal blessedness; but their faith, unless they can grasp it in the new form, can work no blessing for our German people.'

These young Christians of Germany, however we may regard their views, are in deadly earnest, and they have, moreover, the courage of their convictions. For a man to openly join their ranks is in great measure to close the door of preferment against himself to Church and University. But they accept the sacrifice, and address their would-be followers in the spirit of Gideon. 'Whosoever has fear of his Church,' writes one in a recent book, 'or of a consistorium, or of a dismissal, or of a "case," or of being misunderstood, let him remain away from the work.'

They believe themselves to be the prophets of a new era, they have rediscovered the true original gospel of Jesus, and believe it to be the only gospel that can meet and satisfy the modern mind, and bring the cultured classes back to the Church.

It is a known fact, acknowledged by every German, whatever his sympathies, that there is a wide breach between the Church and the culture of to-day. The proportion of educated laymen who attend Church is very small. This does not by any means imply that they are utterly irreligious, but simply that the Church has ceased to have any place in their lives. They pay their Church taxes with a grudge, but here their interest ends.

Now the 'Liberalen' regard it as their great mission to re-establish the position and influence of the Church among the people. They wish to remain loyal to her. She is their spiritual mother, and ought, they believe, to have a place for them in her bosom, but they do not hesitate to say that if she refuses to advance, there must come a parting of the ways. 'The time is earnest,' says one, 'if the Evangelical Church does not go forward, because she is too fast rooted in the ground of the sixteenth century, then it must come to a breach.' And not a few are convinced that a breach must come. Certainly some of the events of the past months point in this direction. From the recent cases of Römer and César, which have given rise to so much discussion, we may conclude that the Consistories of the Church are determined on more active opposition to the newer views. In the case of Römer in Remscheid, the Consistorium took action, because of a protest sent up by an orthodox minority in the congregation, and refused to acquiesce in his settlement; but in the still more recent case of César in Dortmund, the Consistorium stepped in and vetoed the election, although it was hearty and unanimous on the part of the congregation.[1] The 'Liberalen,' on the other hand, are equally determined. The Remscheid congregation refuses to nominate another minister, and so the matter rests. It is clear that these are but the precursors of many similar cases, and a most unhappy state of matters is in prospect. One evil result is that the number of students for the ministry is decreasing (in the last ten years there has been a diminution of over 50 per cent.), and another is that some of the less strong-minded of the students are becoming orthodox, not from conviction, but that they may find more easy access to a church and manse.

Nevertheless, the 'Liberalen' are full of confidence in spite of all discouragements, and with an extraordinary zeal and thoroughness are pressing pressing forward their propaganda.

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[1] It has just been announced that the highest Church Court in Prussia (Oberkirchenrat) has confirmed the judgment of the Consistory in the case of César. The Liberalen realize the full meaning of this decision. 'For the pastors of the State Church in Prussia whose sympathies are with the liberal theology,' says the editor of the *Christliche Welt*, 'an earnest hour has arrived.'

Recent Biblical Archaeology.

THE ARK OF JAHWEH.

By Professor Fritz Hommel, Ph.D., Munich.

On this interesting subject a whole treatise might still be written, in spite of the lengthy monograph of Martin Dibelius (*Die Lade Jahwes*, Göttingen, 1906) and the supplementary notes of Hermann Gunkel ('Die Lade Jahwes ein Thronsitz' in *Ztschr. f. Missionskunde und Religionswissenschaft*, 1906, Sep.-Abdruck, 12 pages), which are well worthy of consideration.

Gunkel begins by recapitulating the reasons adduced by Dibelius for holding that in the earlier times the ark was a throne-seat of Jahweh, without any Divine image, but simply with certain primeval symbols, such as the cherubim. This view is specially in harmony with the solemn designation attached to the ark—'Jahweh Zebaoth, the cherubim-enthroned.' This name recalls the Bab. *ašib parakki*, 'he who is enthroned on the most holy,' which was originally an epithet of the god Marduk, but, in virtue of the fact that every king was regarded as the earthly manifestation of Marduk-Osiris, was used quite generally of secular kings. Jahweh, too, is designated 'King' (cf. Dibelius, p. 58); that this conception was not borrowed from the Canaanites is proved by the numerous West Semitic personal names in which 'king' appears as a predicate of 'deity.'

After Gunkel, here again following Dibelius, has pointed out non-Israelite analogies to such a Divine throne, he returns to the Israelites and insists, no doubt rightly, that the ark goes back to the pre-Canaanite period (which Dibelius had doubted), and was thus an institution of Moses. But he is at one with Dibelius in holding that it was only by a *later transformation* that the ark became a receptacle for the tables of the Law. Gunkel thinks, moreover, that the cherubim had their place originally not *upon* the ark, but *beneath* at the side as 'throne-bearers,' like the two lions, for instance, connected with the Egyptian throne figured by Dibelius (p. 77). But here it is to be observed that in the same illustration two sphinx-forms are placed at the back of the throne as guardians of it, and it is these, and not the lions that correspond to the cherubim of the biblical Divine throne whose seat or throne-chest was the ark. Again, upon the Babylonian boundary-stones (cf. the illustration in Dibelius, p. 98, No. 12, second series from the top), we see upon a species of ark or altar a Divine tiara with bull's horns—the ancient sacred symbol of the moon-god, which here, too, as the representative of the bull-forms, appears upon (and not under) the chest. I may remark here, in passing, that upon these tiaras there are generally *ten* horns introduced, five on each side—the same symbolism of numbers as in the choice of the number ten for the sacred commandments of God. Surely this cannot be purely fortuitous.

In what follows I wish to speak of a very ancient Bab. parallel where tablets and a Divine receptacle appear in the closest connexion, so that the assumption of a *later transformation* of the ark into a receptacle for the tables of the Law is robbed of all probability; here once more we have to deal with good old tradition, and that precisely *because* the so-called Priests' Code deals with the point circumstantially. Apart from this question altogether, the disciples of Wellhausen are being compelled more and more to admit that this, their 'latest' source, has preserved numerous traces of primitive tradition (cf. *e.g.* Gunkel's discussion of the conception of Jahweh as enthroned upon the cherubim, which until quite recently was considered to be late and incorrect). And once more they will have to concede, with what grace they can, that the depositing of the tables of the Law within the ark evinces itself as historical.

The natural analogy to the tables of the Law is found in the Bab. 'tablets of fate' (*dup-šimâti*), upon which from the beginning of the world Deity had inscribed its will. *Mummu*, the pre-mundane demiurge, to whom in the further course of development the Oannes of Berosus corresponds, had got possession of these tablets, but was robbed of them by *Kingu*, the husband of Tiâmat. Then when *Marduk* had conquered Tiâmat, he received the tablets—this heavenly astral book of fate and of law—as a reward of his victory. And that he must have retained them henceforward is shown by the close connexion of Marduk of Babylon with the above-mentioned term *parakku*, or the more specialized form *parak-šimâti*, 'most holy of the fates.' The Heb. word corresponding to this *parakku* is *parôket* (a fem. formation from *parâku* [=*parakku*]), the curtain which separated the Holy of Holies from the Holy Place (Ex 26[33]). Now, since cherubim were also woven into this curtain (v.[31]), it was manifestly intended to represent a picture projected by the ark which was stationed behind this curtain, and was thus in a way a duplicate of the ark itself. How ancient is the name *parak-šimâti* is shown by the old (older than Sargon of Agade) Bab. female name *Parak-šimâti*, which proves at the same time that the Bab. *parakku*, as well as the Heb. *parôket*, is feminine.

What now was the relation between the *parak-šimâti* and the *dup-šimâti*, the 'chamber of fate' (as it is usually rendered) and the 'tablets of fate'? Manifestly the first was the place where the others were kept, *i.e.* it was a kind of ark or chest for the tablets. It is a significant circumstance that it was long ago suggested that the *parak-šimâti* of the Marduk-temple was a portable object, which on the occasion of the Bab. New Year's festival was carried in solemn procession from the temple to the so-called house of sacrifice and then taken back to the temple. In my *Grundriss der Geog. und Gesch. des alten Orients* (1 Hälfte, München, 1904, p. 310, n. 3), I called attention to the monstrance of the Roman Catholic Church. The monstrance may be regarded as a kind of ark containing the N.T. *sanctissimum*, the host (Christ, the fulfilment of the Law), which replaces and abrogates the tables of the Law. The street by which the procession had to pass, that which led from the Bab. Istar gate to the house of sacrifice, was called *sil ku-ru-bi* (see *Grundriss*, p. 324), *i.e.* 'street of the cherubim.' But, just as the ark of the covenant had a permanent dwelling-place, namely, the tabernacle, so also the *parak-šimâti* was ordinarily kept in the Nebo chapel of the Marduk temple, the *dul-azagga*, 'sacred abode'; it was only at the New Year's festival that it was borne along the procession street upon a portable Divine ship to the house of sacrifice, where it was lodged during the festival in the *parak-makhu*. There, on the 10th of Nisan, the marriage of Marduk was celebrated, on which occasion the king of Babylon had to grasp the hands of the newly married god in order duly to wield the sceptre for another year. Surely it is no mere chance that on the 10th day of the month that began the Jewish year, namely, the 10th of Tishri, the Great Day of Atonement was observed. The heathen idea of the marriage of the god, which reconciled all differences and converted everything into joy and delight, answers very well to Israel's solemn Day of Atonement. In romance lands, beneath the Southern sun, we have the carnival; among the more serious peoples of the North, the solemn commencement of the season of the Passion. And so also in antiquity: among the Babylonians the jovial marriage feast of Marduk, with the portable procession-ship, the *car navale* (whence 'carnival'); among the Israelites the silent heart-searching on the greatest penitential day of the whole year. By the way, a marriage festival of this kind, a species of joyous harvest New Year feast, must at one time have prevailed also among the Jews in the more worldly circles. This is shown by the fact that the carnival custom, whereby the master had to take the place of the servant, and the servant played the master, was still retained in the marriage customs of our Lord's time, concerning which otherwise we know very little. Our only evidence for this is the parable of Lk $12^{36f.}$, 'Be yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. . . . He shall gird himself and make them [his slaves] sit down to meat, and shall come and serve them.'

We now return to the 'ark of fate,' as *parakimâti* may be most fittingly rendered, and the tablets of fate. The most important point to note is the very ancient connexion of the two, the portable ark and the tablets. It is also significant that a synonym of *parakku*, as syllabaries tell us, is *sukku* (cf. also *usukku*), from which manifestly the Heb. expressions *ha-sôkek* (used of the cherub in Ezk 28^{14}) and *parôket ha-masak* (Ex 35^{12}) are derivatives. We must refer also to the Bab. word *erinnu* (Sumer. *giš ma-nu* and *giš-az-bal*; cf. the Phœn. proper name בעלאזבל side by side with names like איזבל, *Ai-zebel* [Isabella]), 'locker,' 'receptacle' = *šigaru*, along with which we find also *šigaru ša ili* ('ark of God'). This *erinnu* (cf. also *arannu*, which is found in New Bab. contract tablets as the name of a utensil) must be the same word as the Heb. *arôn*, 'ark.'[1] Seeing that in Bab. mythology the grave of Bel (*i.e.* Marduk) plays a great part, as does that of Osiris in the religion of Egypt, it may be permissible to recall that among the Hebrews as well *arôn* had the meaning 'coffin' (Gn 50^{26}, the chest for the mummy of Joseph), and that among the Arabs the etymological equivalent *irân* is even the usual word for 'bier.' Thus, in verse 35 of Aʿshâ's poem *Mâ bukâu* (which has been recently handled in a masterly way by Rudolf Geyer of Vienna), the chest of a she-camel is compared to such a bier (*irân al-mait*), and in other passages to the 'boards of the bier' (*alwâḥ al-irân*). It is a quaint circumstance that the last expression *alwâḥ al-irân* may mean also the 'tablets of the ark,' although not in the present passage, which belongs to the ancient Arab poetry; for *lauḥ* (plur. *alwâḥ*) means also 'tablet' (cf. Koran, lxxxv. 22, *lauḥ maḥfûz*, 'a tablet well preserved'). Hence, in the pre-Mosaic period, the conception of the grave of the god may quite well have been conjoined with that of the tablets of fate. As a matter of fact, Hugo Winckler (cf. Dibelius, p. 102) has put forward the suggestion that the ark was the chest of Tammuz: the living god enthroned upon the lid, the dead god entombed within. Another variant of this would be the κίσται μυστικαί (Dibelius, p. 91), in which the symbol of reproduction was kept. In this connexion I would point out that the Phrygian phallus-shaped *hermai* were *sepulchral* monuments (*Grundriss*, p. 53, A. 2, and 124, A. 1), and that, as Alfred Jeremias in a quite different connexion (*Das Alte Testament*, p. 262, n. 1) has emphasized, the stele containing the Code of Hammurabi, like the Bab. boundary-stones, had a phallic form. It may here be noted in passing, that from these and similar portrayals it is quite clear that the Babylonians practised circumcision. For O.T. science this is an extremely important result, which, so far as I know, has not hitherto been recognized; it supports, moreover, the suggestion of A. Jeremias (*op. cit.* p. 259), that the scene represented upon a Bab. seal-cylinder, which he reproduces, is a circumcision, and not a child-sacrifice.[2]

Finally, let me come back once more to the above-described altars or shrines of the Bab. boundary-stones. Their name was *eširtu* or *aširtu*, 'sanctuary,' with which we must equate *Ashera*

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[1] Another word, *giš ma-nu* (Semit. *eru*), stands for a staff-like Divine weapon, which is specially attributed to Anu, the god of heaven.

[2] So also the Assyr. clay phallus reproduced in *Mitteil. d. deutschen Orient. Gesellschaft*, No. 22, p. 26, permits, in my opinion, of no other interpretation.

(S. Arab. *Athirat*, the consort of the moon-god)—a personification due to the circumstance that the moon-god in his course through the Zodiac celebrated his nuptials every month; the shrine containing the nuptial couch became an appellative of the goddess with whom the god united himself in marriage each month, just as even the word *ilu* originally meant 'moon-house' (lit. 'place of refuge'), and only afterwards acquired the signification 'god.' But now the above *parakku* is beyond all doubt a synonym of *aširtu*, as is sufficiently evidenced by the fact that Sumer. *zag-gar-ra* = *aširtu*, *parak-zag-gar-ra* also = *aširtu* (*W.A.I.* ii. 35, 55), but stands also for the month Nisan, in which the *parakku*-procession took place. In the case of these shrines, or *parakki*, the sacred symbol which represented the Deity was always found above, not within. Thus, for example, the above-mentioned tiara, or the arrow-head of Marduk, or the ox-yoke, etc., were placed exactly as the cherubim, which were over the ark of the covenant. Enthroned between the cherubim, invisible to the unbelieving, was the glory of Jahweh, whose weak earthly copy was the mild radiance of the moon. But, seeing that the whole apparatus was called by the Babylonians *parak-šimati*, the *dup-šimati*, which correspond to the Pentateuchal tables of the Law, can have found their place only within the sacred shrine.

Literature.

THE FOURTH GOSPEL.

1. A DICTIONARY OF CHRIST AND THE GOSPELS. John's Gospel: I. Critical Article, by the Rev. R. H. Strachan, M.A.; II. Contents, by the Rev. W. R. Inge, D.D. (*T. & T. Clark.* 21s. net.)
2. THE LITERATURE OF THE NEW TESTAMENT. The Fourth Gospel, its Purpose in Theology. By Ernest F. Scott, M.A. (Glas.), B.A.(Oxon). (*T. & T. Clark.* 6s. net.)
3. THE GOSPEL HISTORY AND ITS TRANSMISSION. By F. Crawford Burkitt, M.A., F.B.A., Norrisian Professor of Divinity in the University of Cambridge. (*T. & T. Clark.* 6s. net.)
4. THE FOURTH GOSPEL AND SOME RECENT GERMAN CRITICISM. By Henry Latimer Jackson, B.D., Vicar of St. Mary's, Huntingdon. (*Cambridge University Press.* 3s. 6d. net.)
5. JESUS AND NICODEMUS: A Study in Spiritual Life. By the Rev. John Reid, M.A., Inverness. (*T. & T. Clark.* 4s. 6d. net.)

1. THOSE five books, all issued this month, have all something to say about the Fourth Gospel. Three of them are occupied entirely with it. They have all something significant to say about it. And what they say about the Fourth Gospel is a test of what they are, quite as much as of what the Gospel is. For the Fourth Gospel, like Him of whom it is the history, has come to reveal the thoughts of many hearts.

In the *Dictionary of Christ and the Gospels* there are two articles on the Gospel according to St. John. The one is critical, the other expository. That is in keeping with the character of the work. For it is not simply a Dictionary of the criticism of Christ and the Gospels; and yet, on the other hand, the positive and constructive contents of it rest everywhere upon the results of modern critical scholarship.

It is important to know that the articles were written independently. It is then that we see the value of the striking agreement that exists between them. Dr. Inge might have based his exposition of the contents of the Gospel upon Mr. Strachan's critical results; Mr. Strachan might have written in order to lay a foundation for Dr. Inge's exposition. Yet they did not see one another's articles till they saw them in the published volume.

2. The articles on the Fourth Gospel in the *Dictionary of Christ and the Gospels* will be called conservative; the volume on *The Fourth Gospel*, by Mr. E. F. Scott, will be called advanced. It is not a volume of criticism, however. It corresponds with Dr. Inge's article rather than with Mr. Strachan's. 'In the following study of the theology of the Fourth Gospel,' says the author, 'I have ventured to assume, without preliminary statement, the results of the critical investigation.' We are greatly impressed with the writer's ability. Candour and spirituality are conspicuous on every page. In Dr. Inge's article we read of the impres-

sions made by Jesus on the mind of a beloved disciple: in Mr. Scott's volume we discover the significance which Christ and His gospel had for a spiritual and imaginative writer of the second century of Christianity. It would be difficult to suggest a more instructive exercise than the immediately consecutive reading of Dr. Inge's article and Mr. Scott's book. Is Dr. Inge rich in edification because he believes in the Johannine authorship? We dare not say that Mr. Scott is not so rich. And we cannot deny that edification is the expressed purpose of the author of the Fourth Gospel. These things are written, he says, that ye may believe, and believing may have life. The edifying insight, the spirituality of Mr. Scott's book, is a great relief. It enables us to see, or if we are reluctant it *compels* us at last to see, that the authorship of the Fourth Gospel is not, after all, the most important thing. It leaves us wondering whether an un-Apostolic authorship has not advantages which amount at last to a full compensation for the loss of the beloved disciple.

3. If Mr. Scott is advanced, Professor Burkitt at first seems to be more advanced. But the difference is due much more to manner than to matter. It is due almost entirely, indeed, to a way which Professor Burkitt has of stating his conclusions before he sets forth the reasons for them. He has a way of stating them that startles. 'The comparison of the Synoptic narrative with that of "John,"' he says in one paragraph, 'is an old and very simple study. The details are all familiar, and the problems do not depend upon the niceties of Hellenistic Greek or the various readings of MSS. It is a matter of historical discrepancy in two perfectly clear and definite accounts. The fact is, that the narrative in "Mark" and the narrative in "John" cannot be made to agree, except on the supposition that one or the other is, as regards the objective facts, inaccurate and misleading. I shall hope later on to attempt an explanation: what we are now concerned with is the question whether the Fourth Gospel can be trusted as a narrative of events.'

But Mr. Burkitt is only partly occupied with the Fourth Gospel, and we shall pass from his book for the present.

4. With Mr. Jackson we return to a more conservative position. Perhaps the word 'position' is scarcely applicable, however. For the most characteristic feature of Mr. Jackson's book is the care with which he conceals his own position. This is not due to timidity or to any other offensive thing. It is the purpose of the book. The purpose of the book is to tell the general reader what criticism, especially German criticism, has been saying about the Fourth Gospel all these critical and unsettling years. Though he is non-committal, or not very committal, Mr. Jackson is thoroughly conscientious. He will do greater work than this yet. But this also distinctly reveals both learning and ability.

5. Nicodemus belongs to St. John's Gospel. He is one of the many gifts which the most bountiful of all the Gospels has given us. Mr. Reid calls his book 'A Study in Spiritual Life.' And even if it were not concerned with Nicodemus, we should turn to the Fourth Gospel for it. For all our authors agree in this, that life, spiritual life, is one of the discoveries in the teaching of Jesus which have been made for us by St. John.

Mr. Reid is a scholar like the rest. He has built his exposition on excellent textual and grammatical spade-work. But he does not allow it to interfere with our comfort in reading. There are places where a certain originality compels us to move more slowly, but such passages are the little hills which do not hinder our advance, but only relieve the road of all monotony.

Jesus and Nicodemus: a Study in Spiritual Life—it is the whole story of the interview by night, translated, expounded, applied. The world has recognized its importance. Mr. Reid recognizes it. The world has been asking, How can these things be? all through the centuries. And even now it cannot persuade itself that this matter of the New Birth is of no moment. Nicodemus is an interesting personality. Mr. Reid recognizes the man within him, feels and reveals the interest that clings to him like a garment. But the matter of the New Birth touches us more nearly than the personality of Nicodemus, and Mr. Reid has succeeded in making the visit of Nicodemus a visit not only to Jesus, but to us.

It is a study in spiritual life. It begins at the birth, but it goes forward to the life in its fulness. It is a study, systematic, expository, edifying, of that which, according to the author of the Fourth Gospel, is the gift of gifts which Christ Jesus came into the world to bestow upon us. Are we teachers in Israel and know not these things? We cannot know them so well as to make Mr. Reid superfluous.

HEROES OF THE REFORMATION.

Heroes of the Reformation: John Calvin. By Williston Walker. (*Putnams.* 6s.)

Since the death of Dr. Mackennal it is generally recognized that the greatest authority on Congregationalism is Professor Williston Walker of Yale. But those of us who are acquainted with the important series called 'The Eras of the Church' know that his erudition is not confined to Congregationalism. For the volume which he wrote in that series is not surpassed in historic worth by any other, not even by Professor Vernon Bartlet's. The subject of his volume in the 'Eras' is the Reformation. It was therefore natural that Professor Jackson should think of him when he required an author for *John Calvin* in his 'Heroes of the Reformation.'

Professor Walker is not only learned in the Reformation period, he is also in sympathy with the forces that gave it strength and victory. He is, in short, a scholar, and therefore impartial; he is a Protestant, and therefore he has insight. And he is a skilful writer who holds the attention of his reader and leaves a distinct impression.

The only surprise of the book is the amount of political writing which it contains. But that is no disappointment. An unpolitical Calvin would be as little like Calvin as an unpolitical Isaiah would be like Isaiah. The book is large enough to allow the other features of Calvin's personality sufficient fulness of description, although his theology is less in proportion than we have been accustomed to. The value of the political writing lies in this, that from the distance of time, perhaps also from the distance of space, for it is a long cry from Geneva to New Haven, Professor Williston Walker has been able to lay bare the motives and trace the movements on both sides of the struggle, and of every actor in it, without once running the risk of being called an apologist. It may not be for the first time, but certainly for this time, a Roman Catholic may read a Protestant life of John Calvin without revolt—unless it should be revolt against the incompetency and the gracelessness of some of the actors on his own side.

PAGAN RACES OF THE MALAY PENINSULA.

Pagan Races of the Malay Peninsula. By Walter William Skeat, M.A., and Charles Otto Blagden, M.A. (*Macmillan.* Two vols. 42s. net.)

Mr. Skeat and Mr. Blagden are the greatest authorities in the present day on the Malay Peninsula. This, moreover, is their subject, and they do not profess to know any other. They have both written upon it ere now; both have written many times. This is their great book. It contains all that they know about the Malay Peninsula, all that is known. This is the manual of scientific information about the Malays, and it can never be superseded.

To begin with the outside of it. The binding and the printing, the maps and the plans, and the illustrations—everything that the publishers had to do—has been done to perfection. No publishing firm in this country excels Messrs. Macmillan in the production of scientific books, and so satisfactory are they to the authors that there are certain sciences which they have almost appropriated, the science of anthropology being one. This autumn season alone they have issued *Adonis Attis and Osiris*, by Dr. J. G. Frazer; *The Todas*, by Dr. W. H. R. Rivers; and the book before us. They further announce *The Lower Niger and its Tribes*, by Major A. G. Leonard, and *At the Back of the Black Man's Mind*, by Mr. R. E. Dennett. The list almost covers the anthropological work of the season.

The book opens with a bibliography, which contains about 250 items; and the authors, although their own knowledge of the Malays is intimate and unsurpassed, have nevertheless worked over all this literature to make their book complete and final. The Introduction follows. It is an important part of the book. It is also called 'environment.' The book itself is divided into four parts—Part I., 'Race'; Part II., 'Manners and Customs'; Part III., 'Religion'; Part IV., 'Language.' The very first thing in the first part is a little thing of interest. It is the statement that the name used by the Malays for all the wild tribes of the Peninsula is Orang Utan, which means 'men of the forest.' Interesting also is the statement, three or four pages onward, that certain fabulous tribes, namely, Orang Ekor, or Tailed People; Orang Gergasi, or Giants; Orang Peri, or

Fairies, will be treated of in the chapter on Religion, 'to which they more properly belong.' The races that have to be dealt with in the chapter on 'Race' are the Semangs, which are Negrito tribes of the Malay Peninsula generally; the Sakais, which are Dravido-Australian tribes; and the Jakuns, which are aboriginal Malay tribes. Besides these, there are certain mixed tribes—the Blanda, Besisi, Mantra, and Udai tribes.

Now turn to Part III., on 'Religion.' It is important to notice that in their beliefs about the origin of man the savage Malays of Malacca anticipated Darwin. For the Mantra declare that they themselves at least were all descended from two white apes. These white apes, they say, having reared their young ones, sent them forth into the plains, where, for the most part, they developed so rapidly that they and their descendants became men. Those, however, who returned to the mountains still remained apes. Others say that apes are degraded men.

Do they believe in God?—that is to say, in a Supreme Spirit, for, of course, they have gods of the demonic order in abundance. Some of them do, and some of them apparently do not. Logan, whom our authors quote, remarks that, so far as he had been able to ascertain, the Berembun tribes had no idea of a Supreme Deity, and he had taken it for granted that he would find the Benua equally atheistic. His surprise, therefore, was great when he discovered that they had a simple, and to a certain extent rational, theology. They believed in the existence of one God, *Pirman*, who made the world and everything that is visible, and at whose will all things continued to have their being. This Pirman dwells above the sky, and is invisible. He is unapproachable, save through the medium of Jewa-Jewa.

The Benua believe, further, that intermediate between the human race and the heavenly powers are the Jin (or Genies), the most powerful of whom is the Jin Bumi, or Earth Genie, the minister of Pirman. He dwells on earth, and feeds upon the lives of men and all other living things. It is the Earth Genie who sends the various kinds of sickness and causes death; but his power is derived entirely from Pirman.

We spoke of the way in which the Mantra had anticipated Darwin. Have the Orang Laut, another of the tribes, anticipated the modern bacillus theory as the explanation of all diseases? The Orang Laut believe that smallpox is a separate malignant spirit, which moves about from one place to another; and those of the tribe that were located on the east side of the island closed all the paths that led to the western with thorns and bushes, for they said 'he can get along a clean pathway, but he cannot leap over or pass through the barrier that we have erected.' The difference is that the modern bacillus demon moves most easily along the filthy way and is baffled by the clean.

The question whether there are tribes of the earth with no religion can be settled only by an examination of each particular tribe. It has been asserted that the Orang Laut have no religion. But this assertion, our authors point out, could have been made only when the word religion was used in that narrow sense in which, till recent years, it was so frequently employed. They have themselves met with a variety of demons and charms among the Orang Laut, and they believe that their religion is the old religion of the pagan (pre-Mohammedan) Malays, which was most probably a form of demonology or Shamanism, overlaid with a slight Hindu veneer.

The book ends (and it is time we had ended our review of it, but it is only done by tearing ourselves away from most fascinating material) with a comparative vocabulary of aboriginal dialects. It occupies 260 double-column close-printed pages, and must be of inestimable value to the traveller, or the missionary, or the philologist.

Notes on Books.

How have Dante, Shelley, Browning, Tennyson, Ruskin, Savonarola, and Mazzini written about Christ, and what has He been to them?—that is the subject of a book entitled *The Meaning of Christ* (Allenson; 2s. 6d.), which the Rev. Richard Roberts, of St. Paul's Presbyterian Church, Westbourne Grove, has written. He first delivered the book as Sunday evening lectures, and the Sunday evening lecture style clings to it. And it is all the better for that. For though the Sunday evening lecture demands simplicity, it does not desire superficiality.

Of all the things in the teaching of Jesus that are difficult to handle, the most difficult is *The*

Teaching of Jesus Concerning the Future Life. The author of a book with that title is Professor Willis J. Beecher (American Tract Society; 75 cents). Professor Beecher is a good scholar, and cautious but not timid in his interpretation of Scripture. He knows the difficulties, and he knows that he has not solved them all. But he has laid a good foundation, carefully defining Scripture language and separating imagery from statement of fact. This is the beginner's book, the best we have yet.

Miss Alice Gardner, Associate and Lecturer of Newnham College, Cambridge, has published a little manual of Confirmation under the form and title of *Letters to a God-child* (Arnold; 2s. 6d. net). The letters are intimate and earnest, and not, we think, above the capacity of a child of 'Confirmation age,' but distinctly demanding high things—high things, however, not of belief but of practice. For, however wrong it may be in the theory of salvation to place good works before faith, that is the proper order in the growth of a child.

To the 'York Library' Messrs. George Bell & Sons have added Sir Richard F. Burton's *Personal Narrative of a Pilgrimage to Al-Madinah and Meccah.* The edition is in two volumes (2s. net each), and it is in every respect most desirable, making it altogether needless for us to spend our money upon higher-priced editions.

Who's Who (A. & C. Black; 10s. net) may now be described, without offence, as fair and fat. But if it does not grow a little to the height, it will soon be out of all fair proportions, and may even run the risk of bursting its binding. What a useful book it is, and how interesting. We have gone through every year's issue with a good deal of care for several years, and we have used it constantly day by day throughout the days of the year. We have found mistakes, but they have only proved that the work is just as near perfection as literary work can be. Surely Andrew Lang has published more than three books since 1901. Perhaps he is so busy writing books that he has not time to tell the editor what he has written. Perhaps he does not now remember. And that is all we have discovered yet.

Who's Who Year Book (1s. net) is also growing broad. *Who's Who* gives the great names separately; *Who's Who Year Book* gives them in groups. It gives the Royal Family, the Royal Academy, the British Academy, the Clubs and their Secretaries, the House of Commons, the Press, Societies and their Secretaries, the University Professors, and much more. It may not be so interesting as *Who's Who*, but it is quite as indispensable.

Professor Rudolf Eucken of Jena is one of the very few philosophers of our day who have added something permanent to the history of philosophy. His contribution may not always be associated with the name of the 'New Idealism' which it now bears. It is more likely to be found in the conception of Spirituality, which seems to be its most original and fruitful content. But there is no space here to expound Eucken's philosophy. That has been done by Dr. Boyce Gibson in a volume entitled *Rudolf Eucken's Philosophy of Life* (A. & C. Black; 3s. 6d. net). To it the interested reader will turn with expectation, and his expectation is likely to be more than realized. For Dr. Boyce Gibson is himself a scholar, as well as an enthusiastic lover of this great scholar.

An edition, with notes, of St. John Chrysostom's *De Sacerdotio* has been added to the Cambridge Patristic Texts (Cambridge Press; 6s. net). The editor is Dr. J. Arbuthnot Nairn, Headmaster of Merchant Taylors' School. Two things are prominent in this edition. The text is the best possible, and the notes are almost entirely occupied with the meaning of the text. In short, it is a text-book and a model.

Mr. Charles H. Barrows, who is described as 'Formerly President of the International Young Men's Christian Association Training School,' has so healthy an eye and so obedient a pen, that without the training of a specialist he has been able to write a book on *The Personality of Jesus* (Clarke; 3s. net) which is worth reading. It shows that, after all, in writing about Christ a great deal of modern criticism may be altogether neglected.

Mr. William Byron Forbush, whose Life of Christ for Boys was noticed last month, is now before us as the author of a rendering of *Ecclesiastes in the Metre of Omar* (Constable; 5s. net). Here are three stanzas from the end; the original is familiar—

Eccles. xii. 4, 5.

The merry dancing-girls with terror quail,
Song sinks to silence and Desire doth fail,
When pounds the roaring Tempest at thy door
And awful Death rides by upon the gale.

Rise now, O Soul—'tis time for Thee to go.
The morning lark is calling thee, and lo!
E'en as it calls, it soars athwart the storm,
And helpless hangs against the blackening Woe.

So Man unto his House Eternal goes.
The portals once for entrance ope—then close.
Along the sodden street the mourners trudge—
But what is done behind those Doors—who knows?

There is also in the book an introductory essay on 'Ecclesiastes and the Rubáiyát.' Altogether it is more than a literary curiosity, it is interpretation and it is poetry. Perhaps its own worth and the publishers' beautiful workmanship will make the volume one of those of which the value increases with the years.

It is with the British race in politics as it is in war, they simply 'muddle through.' By the age of manhood they are expected to be absorbingly interested in politics, but they receive no previous training. They are left to pick up its principles, if it has any, from the daily newspaper.

Messrs. Constable have published a volume on the *Elements of Political Science* (7s. 6d. net). It is written by Stephen Leacock, B.A., Ph.D., Associate Professor of Political Science in M'Gill University, Montreal. It will not do what early training has omitted, but it will make up a great part of the loss to every serious student.

It is a student's book, a serious student's book. The style is quite unadorned, but it is also quite intelligible. And the facts are sure. Then whenever Professor Leacock has made a statement of fact, he gives his authority for it. At the end of each chapter he offers selections for immediate reading and a list of books for further study.

Professor Leacock is not a party man. He goes down below party government and gives the principles upon which it rests. Even when he deals with a vexed question like female suffrage he takes no side. And yet it cannot be said that his book lacks interest. On the contrary, the interest is strong and sustained throughout. This may be partly due to our interest in the subject; but there it is.

Nor does he prefer one country's constitution to another. As a Canadian he has much to say about both the British and the American Constitutions, but he does not show his hand. For his business is education, not patriotism nor politics.

By Messrs. Constable there has been published *A Treasury of English Literature* (7s. 6d. net), selected and arranged, with glossaries and translations, by Kate M. Warren, Lecturer in English Literature at Westfield College (University of London). It is a volume of more than a thousand pages, and there is not a word of criticism or comment, so that there is room for a representation of all that is worthy in English literature from the very beginning to the end of the eighteenth century.

The author tells us that her purpose was to prepare a book which would accompany and illustrate Stopford Brooke's *Primer of English Literature.* And that purpose she has carried out, though she has been compelled to end with Burns, while the Primer goes on to 1832. But the use of this handsome welcome book will be far wider than any association with the famous Primer can give it. In particular, it will serve as a book for family reading. For it can be taken up at will, the selections from each author having their own independent interest; and yet each new reading will gain from what has gone before, and give to what is coming after.

Other two volumes have come out this month of Messrs. Constable's series on 'Religions Ancient and Modern.' The one is *Ancient Egypt*, by Professor Flinders Petrie; the other is *Islam*, by Syed Ameer Ali (1s. net each). We wish it were possible to do some justice to these books. They are most opportune; for very few preachers will boast now that they know nothing of any religion but Christianity.

Incubation, by Mary Hamilton, M.A., Carnegie Research Scholar (St. Andrews: Henderson & Son; 5s. net). What is Incubation? It is a way of getting oneself to dream dreams in order to see visions, but especially in order to be cured of disease. The Germans call it 'Temple-sleep.' For it was to the temple that the dreamer came.

He believed that the gods gave information about the future in dreams. And where were the gods to be found but in the precincts of the temple? But incubation was not confined to pagans; it was practised in Christian churches also. Nay, it is practised in Christian churches at the present day, especially in Austria, Italy, and Greece. Miss Hamilton has been on the track of the practice throughout all history and over all the Western world. And she has written a book about it which will henceforth be quoted as its classic. She proves it to be the progenitor of hypnotism and Christian science. Does she believe in it? Of course she does. Who could help believing in it?

Messrs. Hodder & Stoughton have published a very large number of books this month, and some of them are of first-rate quality. Among the rest they have published the new book by Professor Driver, and the new book by Sir William M. Ramsay, which we spoke of last month as coming. Professor Driver's book is called *The Book of the Prophet Jeremiah* (6s.). It is a revised translation, with introduction and short explanations. There is probably no Old Testament scholar so fit to give us a new translation of the Old Testament as Professor Driver, and it is a great satisfaction that he has given himself to it. He has already done the Psalter and the Book of Job. It seems scarcely possible that one man should be able to translate the whole of the Old Testament, or even one book of it, single-handed, so supremely difficult is the task. But Dr. Driver knows just what is wanted in a new translation. 'The ideal translation,' he says, 'should possess four leading characteristics: it should be idiomatic, dignified, accurate, and clear.' And with rare skill and schooling he comes very near even his own high ideal. Then he is deeply interested in English. He has felt the delight of the study of the mere language of the Bible.

Sir William Ramsay's new book is a collection of essays, some of which have already appeared in the *Expositor* and elsewhere, but are now much increased in value by being brought into relationship. He calls his book *Pauline, and other Studies in Early Christian History* (12s.).

The essays, we say, are much enriched by the observance of their relationship. Still, the book cannot be reviewed as a whole. Each article would need a separate review to itself. This much, however, may be said about them here, that whatever the topic they discuss—the Statesmanship of St. Paul, the Wild Olive, or the Authorship of the Acts—that topic at once assumes supreme human interest, so potent a magician's wand is Sir William Ramsay's pen.

But there is another book by Professor Ramsay. At least he is the editor of *Studies in the History and Art of the Eastern Provinces of the Roman Empire* (20s. net). The volume was written for the Quatercentenary of the University of Aberdeen, and is now published by Messrs. Hodder & Stoughton. It was written by seven Aberdeen graduates, Sir William Ramsay himself being one. He has written three of the chapters. These are entitled: (1) Preliminary Report to the Wilson Trustees on Exploration in Phrygia and Lycaonia; (2) The War of Moslem and Christian for the Possession of Asia Minor; (3) The Tekmoreian Guest-Friends. The second is the Rede Lecture in the University of Cambridge in the present year, and is in Professor Ramsay's best style of scholarly research and suggestive exposition. One of the seven authors is Miss A. Margaret Ramsay. Miss Ramsay writes a Proödos, and collaborates with Mr. John Fraser and Mr. W. Blair Anderson in the Epodos. This is *her* share of the Epodos—

ἦ τὰ ῥόδα, ῥοδόεσσαν ἔχεις χάριν . . .

Red roses blow beside your garden door,
Rose-petals strew your arbour's mossy floor,
Their scent is heavy on the idle wind
That scarcely stirs your tresses rose-entwined;—
But where's the rose-wreath yesterday you wore?
Can aught from summer's golden chalice pour
Anew the fragrance that was spilled before,
Or make, beyond the space the gods assigned,
Red roses blow?

Too soon, too soon June's rose-clad grace is o'er;
What one day takes no morrow shall restore.
Red rose amid the roses! ah, be kind,
While yet the hurrying days leave love behind,
While yet for one short moon and then no more
Red roses blow.

The new volume of Dr. Maclaren's *Expositions of Holy Scripture* (7s. 6d.) covers the Books of Deuteronomy, Joshua, Judges, Ruth, and 1 Samuel.

And, being in the Bible, we may mention next *The Prayers of the Bible* (6s. net), by John Edgar McFadyen, M.A., B.A., Professor of Old

Testament Literature and Exegesis in Knox College, Toronto. Professor McFadyen is what is called a prolific writer, which means that he has more facility than some scholars in giving out what he has taken in. But he gives it out, not as the squeezed sponge but as the honey bee, made fit for our spiritual nourishment. It means also that he understands what his own time needs. *The Prayers of the Bible* is a simple idea, almost inevitable, and yet nobody seems to have hit upon it. Professor McFadyen has quoted almost all the prayers which the Bible contains, and he has written a complete treatise on the things which the Bible intends to teach us about prayer.

Messrs. Hodder & Stoughton have other four volumes of sermons this month. Principal Iverach's volume has been noticed on another page. Here let us mention *The Great Promises of the Bible* (5s.), by the Rev. Louis Albert Banks, D.D., who in the gift of startling anecdote is ready to surpass Dr. Talmage himself. Next, *The Strenuous Gospel* (6s.), by the Rev. Thomas G. Selby. Mr. Selby also can tell a story well, and let no man despise the anecdote when it has a point, and the right one. But here it is less anecdote than experience, and especially experience in the Far East, that gives the book its colour. Beneath all that, however, there is the gospel of the grace of God, unfettered in its operation except by the wilfulness of man, and immeasurable in the bliss it bestows. The other is by a new maker of sermons, the Rev. P. J. Maclagan, M.A., D.Phil., Missionary of the Presbyterian Church of England in Swatow. A new maker of sermons and new sermons—not in that they were preached to Chinese, for they were not, but to English-speaking residents in Swatow—but in that they have a new quality, the combination, perhaps, of fine scholarship and missionary fervour. In the sermon upon *The Gift of God's Love*, Dr. Maclagan makes good use of that delightful addition which the Revised Version offers us to the familiar text, 1 Jn 3[1], 'Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: *and such we are.*' He says it is not that we are first called children of God and afterwards reach the reality; it is because we *are* children of God that we are called so.

The Rev. John Oman, M.A., B.D., D.Phil., and the Rev. D. S. Cairns, M.A., both prominent ministers of the United Free Church of Scotland, are among Messrs. Hodder & Stoughton's authors this month. Dr. Oman's book contains the Kerr Lectures for 1906. Its title is *The Problem of Faith and Freedom in the Last Two Centuries* (10s. 6d.). It is a well-chosen title and a well-chosen topic. For in practical religious life this *is* the problem of the last two centuries. It arrested Dr. Oman's attention long ago, and he translated Schleiermacher's *On Religion.* It has held him ever since. And this is a great book, marking a mind of much power and steady development. One thing of great wonder in it is the author's deliberate and determined refusal to recognize Socialism as the end, or even a direct means to the end, of human progress. Our social evils are glaring, and some solution is pressing hard upon us; but to solve them Dr. Oman calls us back to individualism rather. For the individual must be free, and must take the risks of freedom, or be nothing. Socialism may carve out 'garden cities,' but it cannot convert men.

Mr. Cairns' book is entitled *Christianity in the Modern World* (6s.) Not a few have already become acquainted with it and him in the pages of the *Contemporary Review.* The book was not all published there, however, and in any case it is an immense advantage to be able to read the chapters consecutively. For there is an argument throughout, and it gathers strength as it goes. Mr. Cairns is a man of faith. He knows the tremendous pressure that unbelief exercises in our day, not upon the unthinking and ignorant, but upon minds of the finest quality and deepest reverence—unbelief, we mean, in Christ and Christianity as exceptional gifts of God. He has felt the pressure himself. Yet he believes in Christ and Christianity. He believes in their uniqueness for this world and their eternal helpfulness. His motto is 'back to Christ'; but not back to Christ from Paul; for he believes in Christianity as he believes in Christ. It is back from mediævalism (you may call it 'tractarianism' if you will); but, most of all, back from unitarianism and universal humanism.

In the Library of Methodist Biography, Mr. Charles H. Kelly has published a short life of *William Morley Punshon* (1s. net), by Joseph Dawson. It is a clear characterization. Morley

Punshon is called the orator of Methodism, and the orator is in sight throughout the little book. In the middle of it there is a characteristic sketch by Dr. Parker, characteristic and therefore extremely clever. He says: 'After the prayer, which did not move me, he soon gave out his text, "The Lord will bless his people with peace." Without a note to help him, away he went, every sentence polished, every paragraph complete, and the whole tone solemn, urgent, and resolute, but without a touch of pathos or a trace of tears. It was like hearing good news spoken to one from the top of St. Paul's Cathedral, the news being very good, but the distance being very great.' Later, however, Dr. Parker says: 'After the years of boyhood had passed, I heard Dr. William Morley Punshon, with inexpressible delight, marking how wonderfully he had grown in spiritual knowledge, and in that kind of expression which, though not lacking one element of the old beauty, was yet charged with the subtle inspiration that can be caught only in deep and prolonged communion with God.'

Other books published this month by Mr. Kelly are—(1) *The Class-Leader's Companion* (1s. net); (2) *Highways in Bookland*, by the Rev. R. J. Wardell (1s. 6d.); (3) *Sunday Evenings in Methodism* (2s. 6d.), edited by John Telford, B.A.; (4) *The Mosaic of Life* (2s. 6d.), by the Rev. Hilderic Friend; (5) *Soldiers and Preachers Too* (3s. 6d.), by Owen Spencer Watkins; and (6) another book by John Telford—*A Short History of Wesleyan Methodist Foreign Missions* (2s. 6d.).

The last, to take it first, is an ideal, brief, popular, biographical history of a limited missionary enterprise. Every one of the Churches should find someone to imitate it. Although little is said of each of the missionaries, that little is distinctive. And then the whole heroic history is seen together.

Of the other book, Mr. Telford is only editor. It is a volume of sermons. Not ordinary sermons, however, nor by ordinary men. The men are Dinsdale T. Young, J. Ernest Rattenbury, John H. Goodman, and others like these. The sermons are selected to illustrate various methods of preaching, especially home missionary methods.

Soldiers and Preachers Too is 'the romantic story of Methodism in the British Army.' We are told that it contains a complete record of the war service of Wesleyan chaplains to the forces. It contains portraits and other illustrations, and will serve as an acceptable Christmas gift.

The most attractive of these Methodist books to the general reader will be Mr. Friend's *The Mosaic of Life.* 'Studies in Christian Experience and Thought' is the sub-title. The author tells us that they were begun in tears. It was sorrow that drove him to think. Wherein lay his confidence in God? What anchor of hope had he for the future? The chapters are very short, but they seem to have always some true thought in them, and the thought is never far away from the ordinary task of life.

But the most useful of all Mr. Kelly's books this month is Mr. Wardell's *Highways in Bookland*, not so much for the list of books, though that is well enough so far as it goes, as for the way in which knowledge is mapped out for the reader, and the reiterated advice not to attempt to know all knowledge, but to make sure of knowing some.

Under the title of *Not Saints, but Men* (a title with a 'savour' to the initiated), Bertha and Lilian Goadby have written 'the story of the Goadby ministers,' and Dr. Clifford has written the Introduction (Kingsgate Press; 3s. 6d. net). Dr. Clifford's Introduction is the introduction that leads to further acquaintance, a most rare thing in introductions, whether of books or men. The best known of the Goadbys was Thomas, the Principal of the Baptist College in Nottingham, and the translator into English of two of Ewald's books, *Revelation: its Nature and Record*, in 1884, and *Old Testament Theology*, in 1888. But the most alluring personality in the book is 'the minister's minister,' Mrs. Elizabeth Goadby, the wife of Joseph Goadby, of Loughborough.

Messrs. Longmans have published a valuable pamphlet on *Religion a Permanent Need of Human Nature* (3d. net). It belongs to the series entitled 'Judaism and Christianity,' which is edited by the Rev. A. Lukyn Williams, B.D. Its author is the Rev. W. O. E. Oesterley, B.D. Mr. Oesterley is one of our most accomplished scholars, and he gives himself to living issues. This is a fundamental question. It is just these fundamentals that the enemy is now compelling us to handle. Within some five-and-thirty small pages, Mr. Oesterley makes his point clear and his argument convincing. For he wastes none of his words on undeniable or merely general statements.

It is some time since we have seen a volume of the 'Oxford Library of Practical Theology.' But now here is one, and its topic is no less than *The Atonement* (Longmans; 5s.). The author is the Rev. Leighton Pullan, Fellow of S. John Baptist's College, Oxford. The Atonement is a great subject, and Mr. Pullan has wisely marked out limits for himself. He begins and ends with the Bible. It was good to limit himself, but that he should limit himself to the Bible will be a surprise to those who know him not as a student either of the Old Testament or of the New, but rather of the Church and its theology. Nevertheless, he has given himself to this book ungrudgingly. And if he has had to depend upon the scholarship of others in particular places, he has been the more able to bring their contributions together and take a dispassionate survey of the whole field. It is needless to say that he has left behind him the old-fashioned method of proving all things by proof-texts, and holding fast nothing that was good. And if there are some things in the book which those who read it will reject, for Mr. Pullan is a pronounced High Churchman, there is much that every one will find fresh and forcible, and confirmatory of their faith.

Messrs. Sampson Low, Marston, & Co. are working through the eighty-ninth thousand of Professor Paterson Smyth's *How we got our Bible* (1s.). And there is no reason why they should not reach the hundred and eighty-ninth thousand, for there are as many people as that who wish to know how we got our Bible. And there are no new discoveries about it likely to be made which would antiquate this popular story.

Messrs. Luzac have published an extraordinary book which we commend to the attention of astronomers and prophets. It is the *Revelations of Abdullah Muhammad Habib Effendi* (2s. 6d.), translated from the original Turkish by M. A. Chevky. Habib lived and died in Cairo, receiving revelations and uttering them. They were afterwards published by Hassan Chevky Hassib, and were translated into Arabic and French. They are as astronomical and as minute as the strictest science requires. But whatever scientific value they may have, they will certainly throw some light on the cosmological contents of the Kuran.

Is it possible for science to reach those who escape Religion? If it is, Mrs. Bosanquet's book on *The Family* will do much (Macmillan; 8s. 6d. net). It is an account of the institution called 'the Family' in human history. The institution you observe; Mrs. Bosanquet emphasizes that, for her book is scientific, not religious. Is the Family of Divine institution? Is it maintained by religious sanctions? She does not discuss these questions. It is an institution in human society. As an institution its history can be traced and its present value appreciated. The book is scientific, not religious. And since along scientific lines Mrs. Bosanquet is able to show that the Family has been the great factor in sweetening society from the very beginning, is it possible, we ask, that this scientific book of hers will touch those who are out of the reach of Religion? Will it lead them to consider whether, in pursuance even of their own selfish interests, they ought not to give the family its place and keep it pure?

Messrs. Macmillan have published a new and much cheaper edition of Dr. Illingworth's *Reason and Revelation* (6s.).

The Rev. Cornelius Witherby, M.A., has written seven sermons on the ancient antiphons for Advent, and has called his book *O Sapientia* (Masters; 2s. 6d.), from the words in the Calendar for December 16. Mr. Witherby has given us some interesting information about these 'Great O' antiphons, and has referred us to vol. 49 of *Archæologia* for more. The sermons have throughout some flavour of the antique. But that does not prevent them from being modern sermons.

Messrs. Marshall Brothers have published three volumes which are all characteristic of the 'Keswick House.' Not that there is anything distinctively Keswick in their teaching, but that they are all the fruit of a consecrated life, and have all the sense of a very high calling.

One is *Divine Upliftings* (3s. 6d.), by the Rev. G. H. Knight. Its sub-title is 'The Blessed Life of Peace and Victory.' It is meant for Christians only. 'To none but these will it be either a help or an appeal.' It is meant to give Christians peace, for they do not all possess it in fulness and power; for though they know Him, they have not all learned the power of His resurrection.

Another is *The Holy Mount* (3s. 6d.), by the Rev. Edward T. Vernon, M.A., Arbirlot. Its subtitle is 'With Jesus in the Transfiguration.' It is a devotional and practical study of that momentous but miserably understood event in our Lord's life. So there is no criticism, of course not; no hesitation as to the meaning of a word or a phrase; the Authorized Translation does as well as the Revised. It is the spiritual value of the story that Mr. Vernon is concerned with, its value for our spiritual nourishment and growth in grace.

The third is a book of travel—*In the Shadow of the Crescent* (3s. 6d. net), by J. Alston Campbell, F.R.G.S. It is a book of travel in Asiatic Turkey, and mainly among the Armenians. It is a book of travel undertaken by the writer, not to see the world, but out of a great hunger of heart to be able to help his suffering fellow-men. And he helped them at least by his sympathy. For he did not go as an official, to be personally conducted and well watched; he went as a poor man, to find out the actual truth of things and suffer for it. It is a book of strong interest, and if there is no interest without its painfulness, that also is here sufficiently.

Besides those four, there has just come in from Messrs. Marshall a little book by Prebendary Webb-Peploe which gives the gist of each of the Four Gospels, not as a mere scholar would give it, but as a scholar who is also a preacher gives it. Its title is *Consider Him* (1s. net).

What is Ethology? It is the science of character-making. And so, perhaps, it has a right to be distinguished from Ethics, as Mill did deliberately distinguish it. Henrietta Home has published 'A Study in Elementary Ethology' and called it *The Child Mind* (Elkin Mathews). It is published in paper for the reviewers. But it is worth reading several times, and had better be bought in cloth. Would that the average parent would learn from this little book what Ethology is, and apply it.

Messrs. Methuen, greatly daring, have published a book which recommends the belief in Reincarnation. The title given to it is *Life after Life* (2s. 6d. net); its author is Eustace Miles, M.A. Mr. Miles believes in authority. He gives the names of great men who believed in reincarnation—Herder, Lessing, Schopenhauer, Southey, James Freeman Clark, and Professor William Knight—these are representative. And he gives what they say. But he believes also in argument. His arguments are not so good as his quotations, but the idea of reincarnation does touch something within us which poets and philosophers and very common folk have felt and could not account for.

Another *Child's Life of Christ* (Methuen; 6s.). The author is Mabel Dearmer. It is filled with full-page illustrations in colour which are very 'realistic' indeed. But the author does not need them. You see her sitting in the midst with the children round her, and they hang upon her lips as she tells the gospel stories, not only so that they may understand, but so that they may feel them. And you hear them saying within their hearts, 'I will be good,' the child's way of 'I will take up His cross and follow Him.'

Our National Church, by the Archbishop of Armagh (1s. net); *An Exposure of Christian Science*, by T. G. Moulton (1s. net); *The Better Choice*, by the Rev. Francis Keyes Aglionby, M.A. (2s. 6d. net),—these are Messrs. Nisbet's books of the month. The last belongs to the 'Church Pulpit Library.' It is a volume of sermons distinguished for plain, practical sense more than for anything else; but there is scholarship in it also though it is unobtrusive, and an earnest desire to persuade men. One thing is strongly emphasized—the necessity of the new birth. There is that which is natural, and there is that which is spiritual. The natural may be courteous and very agreeable, but it does not renounce itself. As the author quaintly puts it, there are those who 'kiss' with Orpah but do not 'cleave' with Ruth.

If you wish to know what a modern High Churchman understands by the Real Presence—what a well-instructed, capable and conciliatory, but firmly convinced High Churchman understands—read the first essay in *The Holy Eucharist*, published by Mr. Murray (3s. 6d. net). The author is the Rev. P. N. Waggett, M.A., of the Society of St. John the Evangelist. The book contains other papers. One of them, on Bible-reading, is particularly useful and practical. But the chief paper is the one on the Eucharist. Mr. Waggett is most careful with his language, and most careful with his thought. He does not believe, perhaps, what you believe, but you are in no doubt as to what he does believe; and, on the whole, you find it to be less offensive than you anticipated.

Among the books of the month there is not one that has cost the author more conscientious hard work than the *Bibliography of Folklore for 1905*, which has been compiled by Mr. N. W. Thomas (Nutt; 1s. net). It is a model for all compilers of bibliographies, and certainly no student of the subject can be without it.

Messrs. Oliphant, Anderson & Ferrier have published two New-Year booklets—*Hitherto: Henceforth*, by Lady Simpson; and *The Responsibility of God*, by Ambrose Shepherd, D.D. (6d. net each). They have also published *George Buchanan and His Times*, a short life of George Buchanan written expressly for young people, by Professor Hume Brown (1½d., or 8s. 4d. per 100).

But the most wonderful and beautiful of Messrs. Oliphant, Anderson & Ferrier's publications is a leather-bound little thing, by Newell Dwight Hillis, called *Aspirations and Ideals*. It is about an inch broad and an inch and half long, but the type is perfectly clear, and the matter is very good; an incomparable and inexpensive gift for the New Year.

Four remarkable books have come from the Open Court Publishing Company (London: Kegan Paul). Their remarkable appearance suits their remarkable contents. The title of the first is *Yin Chih Wen*. It is 'The Tract of the Quiet Way,' with extracts from the Chinese commentary, translated from the Chinese by Teitaro Suzuki and Dr. Paul Carus.

The title of the second is in Chinese, but it is also mercifully rendered in English—*T'ai-Shang Kan-Ying P'ien*. It is 'The Treatise of the Exalted One on Response and Retribution.' It contains introduction, Chinese text, verbatim translation, translation, explanatory notes, and moral tales. It is the work of the same two translators.

The third is *Amitabha*. Now Amitabha is the Buddhist substitute for Yama, the Lord of the Brahman paradise. But this is not a mere description of Amitabha. Dr. Paul Carus, the author of the book, calls it a story of Buddhist theology, and a story it is. Amitabha is the theology of it, but Charaka gives it human interest.

The fourth is the most considerable. It is Ribot's *Essay on the Creative Imagination*, translated from the French by Albert H. N. Baron, Fellow in Clark University. Ribot's essay has first of all to be read by every one who wishes to lay a foundation for the study of all the phenomena of occultism of which there has been such a remarkable outbreak in our day. And it can be easily read here, for the translation seems to be very well done.

For all these books we have to thank, and we do heartily thank, Dr. Paul Carus. Some of them are the work of his own hands; they are all due to his inspiration.

From the Religious Tract Society there comes another volume of Mr. Buckland's Devotional Commentary. It is *The General Epistle of James* (2s.). The commentator is the Rev. Charles Brown. And, on the whole, we think Mr. Charles Brown's Commentary comes as near the ideal devotional commentary as any of them. It is encompassed with common sense, as becomes a commentary on *James*. And from beginning to end it seems to hear and obey the words of James, 'Draw nigh to God.'

The R.T.S. has also published *By-Paths in Nature* (2s. 6d.), by Frank Stevens. It contains seventy-two original illustrations by Frank Percy Smith.

Messrs. Revell have issued six volumes, and they have the Revell stamp upon them, every one. What is that? It is unimpeachable orthodoxy united with social progress.

Studies in Early Church History (1s. 6d. net), by Henry T. Sell, D.D., is a teacher's book.

Raising the Average, by Don O. Shelton (1s. 6d. net), is intended for young men. It is an answer to the question, 'How can I bring all my days up to the standard and achievement of my best days?'

Messages to Working Men (1s. 6d. net), by Charles Stelzle, is the most directly social volume. Its messages are very straight, such as only one working man could deliver to another.

Primers of the Faith (3s. 6d. net), by James M. Gray, D.D., is intended, the Foreword tells us, not for scholars, but for what Abraham Lincoln was wont to call the plain people, the average layman. These plain people, the next sentence tells us, are Sunday-school teachers, Y.M.C.A. and Y.W.C.A. workers, and students of the grade found in such Bible institutes as that with which the author is connected. The author is connected with the Moody Institute in Chicago. It is a book about the Bible. It discusses three topics: How we know the Bible is genuine, how we know the Bible is credible, and how we know the Bible is divine.

S. H. Hadley of Water Street (3s. 6d. net), by J. Wilbur Chapman, D.D., is a companion and continuation of *Down in Water Street*. It continues the story of the old Water Street Mission in New York 'from Jerry McAuley to the present.' Its centre of interest is Hadley himself, a remarkable man, rescued from a life of utter abandonment to profligacy and sent to as utter a consecration to the service of Christ. His assistants and friends are here also, and their photographs, and they are not without their interest. But it was wise to work the book round S. H. Hadley.

The last of the six is a serious theological work. It is *The Spirit World* (3s. 6d. net), by Joseph Hamilton, with an introduction by the Rev. W. H. Withrow, D.D. It is not, perhaps, scientific theology, and it does not go beyond the Bible. It is theology written for our edification. And if we must verify some of the statements for ourselves, we shall nevertheless find many things in the book worth verifying which we might not have thought of, things which now, however, we cannot think of too much. Some of the book has already appeared in popular magazines, and it must have been difficult to get all the articles to hang together. But Dr. Withrow claims, and it will be conceded, that it is not only written 'in the good English style of a practised hand,' but that it is also a 'soundly argued treatise.'

Where should the Editor of the Oxford Church Text Books go for a writer on *The Apostles' Creed* but to Dr. A. E. Burn (Rivingtons; 1s. net)? Dr. Burn does all his work to perfection. This will be the student's introduction to the Apostles' Creed for years to come.

What are the great questions that are being debated among us? The Rev. E. H. Archer-Shepherd, M.A., in his *Burning Questions in the Light of To-day* (Rivingtons; 2s. 6d. net), gives them as the Nature of the Virgin Birth, the Nature of our Lord's Resurrection Body, the Nature of the Atonement, the Nature of Inspiration, and the Nature of Christianity itself. He discusses all these questions. He discusses them with frankness and with insight. He discusses them because he must. He has had little encouragement to discuss them. The article on the Nature of the Virgin Birth, he tells us, was rejected by no less than fifteen editors of Magazines and Reviews. Why did the editors refuse it? Very likely just because it is one of the burning questions and everybody is discussing it, and it is not possible for the Reviews to find room for all the articles that are written.

How does it come to pass that men are still trying to prove *The Immortality of the Human Soul*? A book with that title, a thick, handsome, attractive book written by the Rev. George Fell, S.J., and translated by the Rev. Lawrence Villing, O.S.B., has been published by Messrs. Sands (5s. net). Have we not settled the fact of its immortality yet? Did Christ not settle it? Yes, He settled it; but only for His followers. Mr. Fell has no doubt of it himself. But he wants to settle it for those who do not accept the resurrection of Christ from the dead. He wants to settle it for men like Lipsius and Pfleiderer, who deny at any rate that it can be settled philosophically. He wants to show (and this is the very purpose of his book) that the immortality of the soul can be proved philosophically.

The volumes of Mrs. Gaskell's works issued this month are *Sylvia's Lovers* and *Cousin Phillis* (Smith, Elder; 4s. 6d. net each). Each of them contains a truly beautiful engraved portrait of Mrs. Gaskell herself, the one taken from the bust by D. Dunbar of 1829, the other from the portrait by Samuel Laurence of 1864. *Sylvia's Lovers* contains also the little thing called 'An Italian Institution.' *Cousin Phillis*, of course, occupies only a small portion of its volume. The other tales are 'Lois the Witch,' 'The Crooked Branch,' 'Curious if True,' 'Right at Last,' 'The Grey Woman,' 'Six Weeks at Heppenheim,' 'A Dark Night's Work,' 'The Shah's English Gardener,' 'French Life,' 'Crowley Castle,' and 'Two Fragments of Ghost Stories.'

The Rev. Samuel Hemphill, D.D., Litt.D., ex-Professor of Biblical Greek in the University of Dublin, has written a *History of the Revised Version of the New Testament* (Eliot Stock; 3s. 6d.). But there is more than one way of writing history, and Dr. Hemphill's is not the best way. For he thoroughly dislikes the Revised Version, and his history is really a depreciation. All the same, he has gathered into his book a great deal of interesting information and accurate reference; and future writers on the subject must see that they have it beside them.

Mr. Charles J. Thynne has published some Advent Addresses by Canon Garratt, under the title of *The Purposes of God* (1s. 6d. net); and 'The Soul-History of R. le Comte,' entitled *From Rome to Christ*, by the Rev. C. S. Isaacson, M.A. (6d. net).

We have two volumes this month by Professor Pfleiderer, the one published by Mr. Fisher Unwin, the other by Messrs. Williams & Norgate. Mr. Unwin's volume is entitled *Christian Origins* (5s. net). It is the outcome of a series of public lectures delivered at the University of Berlin last winter, lectures which a friend who heard them tells us drew immense audiences and roused immense enthusiasm. They are thoroughly Pfleidererian (if the word may be allowed in English), thoroughly popular in style, thoroughly radical in treatment, thoroughly loyal to all that is left of the Jesus of the Gospels after the Gospels themselves have been thoroughly handled, and thoroughly satisfied with Dr. Pfleiderer's treatment of the whole subject. At the head of one of the Lectures, as they are now printed, stands the little word 'Jesus.' It is an interesting subject in Dr. Pfleiderer's hands. There is no hesitation. One lecture is enough. And Dr. Pfleiderer passes on.

The other volume, published by Messrs. Williams & Norgate, belongs to the Theological Translation Library. It is the first volume of a translation of Pfleiderer's *Primitive Christianity*. The translation is done by the Rev. W. Montgomery, B.D., and edited by the Rev. W. D. Morrison, LL.D. This is not a more serious work than the other, for Professor Pfleiderer is always serious, but it is a little more academic. The audiences were not so great, and the memory of them has passed away. There is remarkably little that is new in the book. For Professor Pfleiderer, although he reads the new literature as the years go by, and revises his thought in the light of it, has nevertheless moved very little indeed from the attitude which he adopted in his *Paulinism*. It may be said that the thorough student of that book is thoroughly acquainted with Pfleiderer. This volume contains four parts—The First Christian Community, The Apostle Paul, The Writings of Paul, and The Theology of Paul (10s. 6d. net).

The *Agnostic Annual* for 1907 (Watts; 6d.) has a number of short but substantial papers. Its strength is in religion and folklore. There is a paper on 'Bible Folklore,' one on 'Social Morality and Religion,' and one on 'Dr. Johnson and the Cock Lane Ghost.'

The Christ of the Fourth Gospel.

By the Rev. Vincent M'Nabb, O.P., St. Dominic's Priory, London.

A certain attitude of thought towards the Fourth Gospel is summed up in the following paragraph:

> 'It is quite otherwise with the Fourth Gospel, in which, from the very first, the Christ astonishes Galilee and especially Jerusalem by the most astounding prodigies, whilst at the same time overwhelming them by a doctrine which no one can comprehend. The Johannine Christ is presented as a transcendent Being who is not of this earth, and who seems to speak and to act only to satisfy the terms of His definition, to prove that He is God and one with God' (Loisy, *Autour d'un petit livre*, pp. 90, 91. Edit. 1).

It would be hard to state the theory more clearly or more pithily. But whilst there is undoubted evidence pointing towards the conclusions drawn by this school of criticism, it would be unscholarly to maintain that all the evidence points that way. Indeed, it may well be asked whether a patient and unprejudiced study of the Gospel does not go to show that the conclusions of this school of criticism run a long way ahead of their premises.

In the first place, we are confronted with the historical fact that the Arians based their denial of the divinity of Jesus Christ chiefly on the Fourth Gospel; if we except the famous passage from the Book of Wisdom. But this passage, which was more quoted than any other, was seriously weakened by its position in the Old Testament. It needed strengthening by some New Testament text. The Arians were not slow to see that the Fourth Gospel was not only a very important part of the New Testament, but was the accredited work of an apostle whose intimacy with Christ was a guarantee that its Christology would not keep to a low level. Their keen insight soon detected certain phrases wherein the beloved disciple seemed to make his Master, if somewhat more than the angels, at least a little less than the King of angels. The long stubborn fight, lasting several centuries before the overthrow of Arianism, goes no little way towards showing either that the Johannine Christ was not the 'transcendent Being' of our critics, or that the authority of St. John was not all that every school of critics would admit.

That this opinion of the Arians fully bore out their character of well-informed exegetes and keen dialecticians may now be established by examining the

A. admissions, and
B. omissions

of the Fourth Gospel. In dealing with these we may be helped towards a true judgment by recalling that this Gospel, written against the gnostics who denied or attenuated the manhood of Christ, would seem to lay stress upon facts showing that the Word became *flesh.*

A. The admissions of the Fourth Gospel are very significant; and not in the direction of the above-mentioned thesis. The Christ does not seem to have met with the success that would necessarily have attended such a display of transcendent power. Hardly any one believed in Him. The Synoptics are nowise so insistent on the irresponsiveness of all classes to Christ, as the Fourth Gospel appears to be. Indeed, the Marcan document leaves us with the impression that Jesus met with an enthusiastic reception upon His first beginning His public ministry. The Fourth Gospel, on the other hand, gives a different impression. Its author admits that the Jews did not believe in Jesus Christ; 'the darkness did not comprehend' (1^5); 'the world knew him not' (1^6); 'there hath stood one in the midst of you whom you know not' (1^{26}).

Again, even after a prolonged discussion with Jesus, Nicodemus remains unconvinced. He is even reproached for his blindness, 'Art thou a master in Israel, and knowest not these things?'

Another group of texts bearing in the same direction constitutes a problem in Christology. During our Lord's first visit to Jerusalem, after His public ministry, His strength of character in driving the money-changers and sellers from the temple had brought Him before the eye of the city. 'Many believed in his name. . . . But Jesus did not trust himself unto them' ($2^{23.\,24}$). It is a singular course of action for a 'transcendent Being who is not of this earth.' The argument becomes stronger when the Fourth Gospel is found to repeat this statement twice more. 'After these things Jesus walked in Galilee; for he would not walk in Judea, because the Jews sought to kill him' (7^1). 'He himself stayed in Galilee. But after his brethren were gone up, then he went up to the feast, not openly, but in secret' ($7^{9.\,10}$). These three passages constitute one of the most serious problems in Christology. For the moment we must deal with other topics. But we may be allowed to remark that whatever they may prove or disprove, they would seem fatal to any theory of a 'transcendent Being who is not of this earth.'

Hitherto we have found the Fourth Gospel admitting in no uncertain terms that the common run of Jews to whom our Lord spoke, and before whom He wrought His signs, did not believe in Him. The matter is taken still further by another group of texts. Not only did the Jews as a body remain indifferent to Him, but those nearest to Him in kindred and calling are represented by the Fourth Gospel as unmoved by His transcendental attributes. St. John Baptist naïvely confesses, 'I knew Him not' (1^{33}). And, though it is anticipating, we may remark that the Fourth Gospel omits the miraculous welcome given by John to Jesus when Mary visited Elisabeth.

That the text, 'He came unto his own, and his own received him not' (1^{11}), was no mere generalization is witnessed by the perplexing text, 'His *brethren* said to him, Pass from hence, and go into Judea, that thy disciples also may see thy works. . . . For neither did his *brethren* believe in him' (7^{3, 4}).

Even those who had been witnesses of His going out and coming in from the beginning 'went in . . . to the sepulchre, and saw, and believed. For as yet they knew not that he must rise again from the dead.' Almost the last scene of the Gospel is given to the doubt and subsequent faith of one of the apostles.

The texts we have brought forward are not isolated sayings, to be explained by the fact that even the most cautious exponent of a thesis sometimes forgets premisses or his conclusion. St. John is not betrayed into these admissions; they are part of his plan. We may not at once see his thesis; but they are part of his thesis. To disprove or even to depreciate the manhood of Christ is not his aim. He gives convincing evidence that Jesus was flesh of our flesh and bone of our bone, 'Jesus therefore, being *wearied* with his journey, sat thus on the well' (4^6). The Synoptics have omitted this consoling witness to our Saviour's manhood. Again, the Fourth Gospel alone mentions the thirst of Jesus, 'Give me to drink' (4^7), and the pathetic moan, 'I thirst' (19^{28}). It is not, then, without significance that the Fourth Gospel alone has recorded the phrase, 'Behold the MAN' (19^5).

But if the manhood of Christ is insisted on so forcibly, the Godhead is sometimes veiled behind phrases that have been the stronghold of heresy. 'I ascend to my Father, and to your Father; to *my God*, and to your God' (20^{17}).

Lastly, we are brought to the text which, to some extent, formed the basis of the Arian denial of the divinity of the Son, viz.:—'The Father is greater than I' (14^{28}).

Arianism was exaggerated literalism. It rested for its success on its keen instinct for difficulties arising out of the letter of Holy Writ; and never were its exegetical instincts keener than when it found in the Fourth Gospel admissions which made the divinity of the Son a matter to be solved, perhaps elsewhere than in the pages of Holy Writ itself. For if the texts quoted show anything, they would seem to show that part, if not the whole, of the plan of the Fourth Gospel was to demonstrate the manhood of Christ with a clearness calculated to refute any theory of 'a transcendent being who is not of this earth.'

B. Let us next turn to the *omissions* of the Fourth Gospel, which have often been studied, though not always completely, nor ever, perhaps, in view of the present thesis. Three remarks must be made. First, that instead of the Fourth Gospel representing Jesus as astonishing every one with His wonders, the fact is that no Evangelist records so few miracles. Even St. Mark's Gospel, which is not more than half as long as the Fourth Gospel, contains more than twice as many miracles; St. Mark has eighteen, St. John eight.

Again, there were not a few miracles which would have recommended themselves to a writer whose thesis was that described above. For these miracles were especially calculated to help the thesis, by bringing out the transcendent character of Christ. Yet these miracles have been left out.

Thirdly, a group of miracles was witnessed by a select body of men, the Apostles, or a select body of the Apostles—Peter, Andrew, and *John*. Yet most of these are left unmentioned. Now, it can hardly be urged that this silence would go to show that St. John was not the author of the Fourth Gospel. If any other than he was its author, it is inconceivable that they would have dared to assume his rôle whilst seeming to be ignorant of some of his special privileges.

To come to the actual omissions. It has often been remarked that St. John nowhere gives the actual institution of Baptism and the Holy Eucharist, though he was present on both occasions. Nor does he give the sweat of blood, though he was again one of the little group that witnessed what was looked upon as an astounding miracle. Whilst describing the storm on Lake Tiberia with all its details, he has omitted (6^{17-21}) to state that no sooner had Jesus reached the boat than the wind ceased, though he was present at the miracle, and though it was calculated to support the thesis of a 'transcendent' Christ.

Again, he takes great pains to describe the attempt St. Peter made to defend his Master with the sword. Indeed, it is from the Fourth Gospel that we learn the name of the apostle (Peter) and of the servant (Malchus). Yet he omits the very striking and perhaps unique miracle of the cure of the servant's ear; though, again, he was an eye-witness of this miracle, which surely would have helped on the theory of a transcendent Christ.

Although he has given the raising of Lazarus, he has not given the raising of the daughter of Jairus, nor of the son of the widow of Nain, though he was an eye-witness of both miracles.

Again, he has not made any mention of the rending of the veil of the Temple. Yet he was 'known to the high priest'; and he must have been aware of the miracle. Had he been the only evangelist to record this dramatic fact, no doubt it would have been attributed by some modern critics to his theological reveries.

Again, he has given us no miracle over the demoniacally possessed; he has omitted the withering of the fig-tree, and the passing of Jesus through the angry crowd at Nazareth, though it will be seen at once what support the thesis of a 'transcendent' Christ would have received from these striking wonders.

Lastly, there is one miracle, the Transfiguration, recounted by the Synoptics, which St. John omits. Yet again, he was one of the three privileged to behold its transcendent glory. It is difficult to see how any miracle could have given greater support to the 'transcendent' Christ theory. Yet it is not even alluded to.

In thus summing up the various admissions and omissions of the Fourth Gospel we feel ourselves obliged to say that the thesis we have examined seems based upon imperfect observation. It is not a patient putting together of facts; but a brilliant generalization which is taken as true because it accounts for many texts, yet must be taken as untrue because it contradicts other texts. We need not add that for the moment we have no theory of the Johannine Christ, or of the literary character of the Fourth Gospel, except that it deals with the historic Christ, and that its witness is not to be dismissed at once as unhistorical. But whether this theory is true or false, the theory of 'a transcendent being who is not of the earth' would seem to be itself a transcendent exegesis which is not of the Fourth Gospel.

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

Luke vi. 12.

'And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God.'—R.V.

Exposition.

'In these days.'—The date is vague, and may belong to any part of the period of our Lord's ministry now before us. I believe it to be a form of acknowledgment on the part of the Evangelist, that he did not determine exactly into what part of this period to bring the incident so introduced. Indeed, the whole of this paragraph is of a supplementary and indefinite character, serving more as a preface to the discourse which follows, than as an integral part of the narration in its present sequence. This, of course, in no way affects the accuracy of the circumstances therein related, which nearly coincide in this and the cognate though independent account of Mark.—Alford.

'Into the mountain.'—With special reference to the Kurn Hattîn, or Horns of Hattîn, the traditional and almost certainly the actual scene of the Sermon on the Mount.—Farrar.

'All night in prayer.'—The Evangelists frequently call attention to the prayers of Jesus—(1) at His baptism (Lk 3[21]); (2) after this night of toil in healing (Mk 1[35]); (3) after a day of like severe toil (Lk 5[16]); (4) before choosing the apostles (Lk 6[12]); (5) before Peter's great confession (Lk 9[18]); (6) when the people would have made Him king (Jn 6[15]); (7) at His transfiguration (Lk 9[28. 29]); (8) for Peter (Lk 22[32]); (9) in Gethsemane (Mk 14[35]); (10) for His murderers (Lk 23[34]); (11) at the moment of death (Lk 23[46]). 'Those that have most business in public, and of the best kind, must sometimes be alone with God; must retire into solitude, there to converse with God, and keep up communion with Him' (Matt. Henry). For prayer is a holy conference with God.—Lindsay.

'In prayer to God.'—The expression used is peculiar. It is literally 'in the prayer of God.' Hence some have supposed that it should be rendered 'in the Prayer-House of God.' The Greek word (προσευχή) meant not only 'prayer,' but also 'prayer-house,' as in the question to a poor person in Juvenal, 'In what proseucha am I to look for you?' The *proseuchæ* were merely walled spaces without roof, set apart for purposes of worship where there was no synagogue, as at Philippi (Ac 16[13]). There is, however, here an insuperable difficulty in thus understanding the words, for *proseuchæ* were generally, if not invariably, in close vicinity to running water, for purposes of ritual ablution, nor do we ever hear of their being built on hills. On the other hand, if the Greek words (τὸ ὄρος) mean only 'mountainous district,' this objection is not fatal.—Farrar.

THIS phrase occurs nowhere else. It means prayer which has God for its object: cf. *ζηλος Θεοῦ* (Ro 10^2); *ὁ ζῆλος τοῦ οἴκου σου* (Jn 2^{17}); *πίστις Ἰησοῦ* (Gal 3^{22}). That *προσευχὴ* here means an oratory or place of prayer is incredible. Lightfoot says that some Rabbis taught that God prays: 'Let it be My will that My mercy overcome My wrath.' But such trifling has no place here.—PLUMMER.

THE SERMON.

The Praying Christ.

By the Rev. James H. Atkinson.

The praying Christ is a prominent feature in each of the four Gospels, but especially in the Gospel of St. Luke. That Evangelist refers to six of the Lord's prayers that are unnoticed by the other three—the prayer at His baptism; after cleansing the leper; before calling the Apostles; at His transfiguration; on the cross for His murderers; and with His dying breath. This fact, that Christ constantly prayed, at first seems strange to us. Surely if any being in the world could have lived without prayer, it was the Son of God, the perfect Son of Man. He had no sins to confess, no base nature to conquer, He had no need to pray for any growth in grace. But what is prayer? Is it not communion with God? If this is so, it is not difficult to see that Christ as the Son of God must have communion with His Father. But He was also the Son of Man, and had, in common with us all, to draw from God the strength He needed for His human life and work. He said Himself, 'I live by the Father.' If the Master required to pray, can His servants live without it?

We hear often the sentimental remark that 'work is prayer.' So it is; but only in so far as it is done in a prayerful spirit. We must pray in order to work, and work because we pray. Does any one say that he can dispense with hours of prayer? Let him think of Christ, the perfect Man, alone on the mountain continuing all night in prayer.

We shall understand better the place of prayer in Christ's life if we think of Him as the *servant of God*. A servant needs qualifying for his work. Christ needed the anointing of the Holy Spirit to equip Him for His work. He received this anointing while He was praying. 'It came to pass . . . that Jesus having also been baptized, and praying,—the Holy Ghost descended in a bodily form as a dove upon him.' While praying, His followers also received the Holy Spirit on the day of Pentecost. By prayer we also receive the Holy Spirit's presence and power.

Christ's miracles also were connected with prayer. John, for example, tells us that before raising Lazarus He prayed to His Father. If we want power to do greater works, we also must get alone with God. 'Christlike praying in secret is the secret of Christlike living in public.'

In the early days of His ministry Jesus knew something of popularity. He knew that success has its snares. He sought refuge from them in prayer. Luke tells us that after the cleansing of the leper, so much the more went abroad the report concerning Him; then immediately he adds, 'But he withdrew himself into the desert and prayed.' There is need to pray *before* our work is begun, there is as great a need to pray *after* it is done.

When He was misunderstood, Christ prayed. The people would have taken Him by force and made Him king, but He 'withdrew again into the mountain himself alone.' When He suffered He prayed. In Gethsemane He cried with an exceeding bitter cry, 'O my Father, if it be possible, let this cup pass away from me.'

Christ was pre-eminently a man of prayer. It is written in the Book of Psalms, 'The prayers of David, the Son of Jesse, are ended.' It is nowhere written, 'The prayers of Jesus, the Son of David, the Son of God, are ended.' Christ as our great High Priest 'ever liveth to make intercession for us.' Let us learn of Him the *need* of prayer, the *nature* of prayer; let us learn of Him *how* to pray.

Private Prayer.

By the Rev. W. Milne, M.A.

When Henry Martyn was beginning his ministry in Northern India, he said, 'Now let me burn out for God.' Of Jesus, in a still more real sense, it might be said that, in the self-consuming labours of His three years' ministry, He literally burnt out for God. His extraordinary activity so took it out of Him that He had continually to renew His strength by communion with His Father.

Christ made *distinct efforts* to get away into solitude to commune with God. At Capernaum after a Sabbath of terrible toil, we are told that 'in the morning, rising up a great while before day, he went out and departed into a solitary place and there prayed.' In Mt 14^{23} we read that after having fed the multitude 'he went up into a mountain to pray, and when the evening was come he was there alone.'

At every time of special need and when He had any important step to take, Jesus prayed—at His baptism, at the transfiguration, at the grave of Lazarus; in the garden of Gethsemane; on the cross; as He entered heaven.

Christ never ceased impressing on His disciples the absolute necessity of prayer. He explained to them the condition of prevailing prayer in respect to secrecy (Mt 6[5-8]), perseverance and importunity (Lk 11[1-13]), agreement (Mt 18[19]), and strong faith (Mt 21[22]). He told them that when He had ascended to heaven they should pray in His name with the assurance of receiving whatsoever they should ask (Jn 16[33. 34]).

The New Testament is almost composed of two biographies—those of Jesus Christ and the Apostle Paul. In nothing is the resemblance more remarkable than in the place which intercessory prayer holds in each life. Paul speaks of 'praying always,' 'night and day,' and 'without ceasing' (Ro 1[9]). Not only the time which he devoted to prayer, but the things he prayed for were remarkable. All his missionary journeys were undertaken and directed with prayer. He prayed in the temple, in prison, on the seabeach, in the convict ship, and on the Roman highway. He prayed without ceasing for the Christian Churches, he prayed also for a large number of individuals by name—Philemon, Timothy, Onesimus, Onesiphorus, and others.

It is such Christlike intercessors that the Church needs to-day. Were the prayers of the saints to rise to Heaven with the fervour and sustained earnestness of the Apostle's pleadings, the Church would soon carry the gospel triumphantly and irresistibly through the earth.

ILLUSTRATIONS.

I CAN vouch for the truth of the following incident which was related to me by the friend himself who had passed through it.

Mr. —— was one of the noblest Christian men whom I ever met. He lived daily in the conscious presence of God. More than any other man that I have known he was, in especial, distinguished for truth in word and life.

He once fell into serious business difficulties. A bill due by him had to be met on a certain day, and the creditor refused to put off payment. Certain sums, sufficient to discharge the obligation, on which my friend had counted, failed to reach him in time, and bankruptcy stared him in the face. When the night before the day of settlement had arrived, he was in the deepest distress. His sensitive and high-strung nature shrank from the ordeal that awaited him. He saw no possibility of deliverance. That night was passed without sleep, in one unbroken prayer. It was not a cry for deliverance, for he felt there was none for him, but for strength to bear the agony of the shame that awaited him on the morrow.

It so happened that he had a friend who was a Christian man and a man of wealth. He also had a remarkable experience that night. While his friend was praying through the night watches, he himself was kept awake, and in strange agitation, for a voice seemed to be ever ringing in his ears, 'Go to your friend ——; he is in need of your help.' Before eight o'clock in the morning he was at his friend's house. 'What,' he asked, 'is wrong with you? I have heard a voice all night saying to me, go to Mr. ——, he is in need of your help.' My friend, bursting into tears, laid his whole case before him. 'What do you need to meet your call,' he asked. 'A large sum, a few thousands,' was the reply. He at once drew out a cheque in his favour for the amount, and gave it to him saying, 'You can repay me when it is in your power.' My friend met his obligation, wondering at the goodness of God, which he never ceased to praise. He also repaid his generous benefactor, in due time, the sum which he had advanced to him in his hour of need.

This incident has always appeared to me a wonderful illustration of prevailing prayer, answered by God in a miracle, and also in 'good measure, pressed down, shaken together, running over,' for while he had prayed for strength to bear the agony before him, God had answered him by removing the agony itself. The miraculous is still about our lives, and prayer reaches the heart of our Father in heaven, and moves His arm of succour.—Rev. HENRY W. BELL, Aberdeen.

Continued all Night—An Incident of the Madagascar Revival.—Among the Betsileo are many witch-doctors, clever and cunning, who claim power to heal the sick and expel evil spirits, and who often acquire wealth and influence. One such had for long carried on much bitter hostility to the Christians in the Ambòhimàhasòa district. At length the Christians in three adjacent villages determined to use against him the only weapon they possessed—prayer. They had come under the influence of the recent Revival; they had real faith in God's willingness to help. One afternoon, about thirty met together in a village church, and they prayed earnestly, continuously all night long for this man's conversion. From three o'clock till four next morning, the one burden of their cry was—'Lord, save Razàu!' Then they left the church, but not to go home. No! They went to the man's house, and preached Jesus to him. God heard and answered. On the spot, the man became a Christian, threw away his charms and divining instruments; and with tears in his eyes he, who had been a Saul, asked to be received as Paul.—*The Chronicle of the London Missionary Society*, November 1906.

OUR Lord's night-long prayer was doubtless to prepare Him to meet a crisis in His ministry. That crisis was the appointment of twelve apostles. That appointment had now become necessary, in the course of the development of the Kingdom of God, which He had come to establish. This aspect of the text is very fitly illustrated by Luther's conduct in prospect of the second day's meeting of the Diet of Worms, at which he was to give his final answer to the papal charges against him. The assembly was the most august that could have been convened. The Emperor Charles V., the mightiest ruler of the time, presided. The Pope's agents had decreed the reformer's death. Luther knew his great peril. That day might seal his fate. The danger of his situation weighed on his spirit, and even God's face for a moment seemed hid from him. In great anguish of soul he sought strength from on high. That morning's prayer, in strange broken sentences, breaking out of a surcharged heart, has been handed down. By it he prepared himself to own God and His truth before Emperor and prelates and princes, men who held his life in their hands. Here are some of the burning sentences, like bolts from a very volcano of feeling:—

'O God! O God! O thou my God, assist me against all the wisdom of the world! Do it: thou must do it. . . . Thou alone; . . . for it is not my work, but thine. . . . O Lord! be my help. Faithful God! immutable God! O God! O God! dost thou not hear? My God! art thou dead? . . . No, thou canst not die! Thou only hidest thyself! Thou hast chosen me for this work! I know it. Act, then, O God! . . . Stand by my side, for the sake of thy well-beloved Son, Jesus Christ, who is my defence, my buckler, and my fortress!' Then followed, as with Christ in Gethsemane, a time of silence, and then, like Christ, he passed through a deeper agony into the peace of acquiescence and confidence: 'Lord, where standest thou? O my God, where art thou? . . . Come! Come! I am ready! . . . I am ready to give up my life for the truth . . . patient as a lamb. . . . And though the world should be filled with devils, though my body—which, however, is the work of thy hands—should bite the dust, be racked on the wheel, cut in pieces . . . ground to powder . . . my soul is thine. Yes, thy Word is my pledge. My soul belongs to thee, and will be eternally near thee, . . . Amen. . . . O God, help me! . . . Amen.'

From this agony of prayer Luther went to the Diet, calm and unmoved, the calmest and most unmoved spirit in the whole gathering, and he uttered those words which won the battle of the Reformation: 'Here I stand; I can do no other; so help me God.'

Surely this must be regarded as the classic instance which the Church of Christ affords, of prayer as a preparation for duty or conflict. It has been well called by Dr. D'Aubigne 'Luther's Gethsemane'; but our Lord had His Calvary, while Luther, though ready for the sacrifice, was saved from death.

MRS. GLADSTONE asked Mr. Morley if he noticed that on a certain public occasion Mr. Gladstone rested his face in his hands for a few moments before rising to speak. Mr. Gladstone, she said, always prayed before speaking.

IT is told of the late General Gordon that each morning during his journey in the Soudan country for half an hour there lay outside his tent a white handkerchief. The whole camp well knew what it meant, and looked upon the little signal with the utmost respect. No foot dared to pass the threshold of that tent while the white guard lay there. No message, however pressing, was to be delivered. Matters of life and death must wait until that slight signal was taken away. Every one in the camp knew that God and Gordon were communing together. No strength will come to us for the battle of life, no enthusiasm, or calm, or assurance will fill our souls, unless we have such high and solitary interviews with God.—*Watson* 'On Prayer.'

The Power of Prayer.—As one whose whole life has been concerned with the sufferings of the mind, I would state that of all the hygienic measures to counteract disturbed sleep, depression of spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give first place to the simple habit of prayer.—Dr. HYSLOP at a meeting of British Medical Association at Leicester, 1905.

ONE of the most remarkable of modern answers to prayer has been published by the Rev. D. R. Breed, himself a witness of the facts, with regard to the visitation of locusts in the State of Minnesota in the years 1873 to 1877. The area seeded with their eggs was more than two-thirds of the State, embracing about 50,000 square miles; and the farmers were threatened with starvation. Governor Pilsbury, Governor of the State, officially appointed 26th April as an occasion of fasting and prayer. The proclamation provoked much adverse criticism. Infidels, and even many of the nominal Christians, ridiculed an appeal to God, saying: 'The locusts were there to stay,' and represented that resort to prayer in such circumstances was an evidence of credulity and superstition. But the day of prayer was kept, notwithstanding the protests of the 'Liberal League.' Nevertheless, after the day of prayer the locusts reappeared, and the sceptics triumphantly sneered. But a very remarkable change occurred within twelve hours. A large number of the locusts were destroyed by a terrific storm and frost; and the insects which were hatched and survived the storm disappeared mysteriously. They left the State without depositing their eggs in a single square foot of territory. The question whither they went has never been satisfactorily answered, but the fact is that they disappeared entirely, and the State at large garnered the largest harvest in its history, or about 40,000,000 of bushels. The locusts that remained seemed to be diseased; a parasite fastened upon them, which destroyed their power to injure the wheat and the power to propagate the species. Infidels have been slow to refer to the 'Day of Prayer,' of which at the time they made such unbounded ridicule.

Communion with God.—The sympathy and intercommunion between the stainless soul of Jesus and the spirit of the Most High may be illustrated by the marvellous achievement of modern telegraphy. A short time ago it would have been deemed impossible to transmit a message over 3000 miles of ocean without a wire. Now, by the genius of Marconi, the seemingly impossible has been accomplished. Waves of ether, signifying thought, may be transmitted through space. But the receiving instrument must be in perfect unison with the transmitting one. In like manner the stainless soul of Jesus is in perfect harmony with the Eternal Father. The all-night prayer typifies the eternal communion of love, and teaches us to bring our minds into harmony with the Divine Spirit by endeavouring to purify ourselves as He is pure.

Not Safe except on your Knees.—In a recently published volume Dr. Geo. Adam Smith relates the following incident. He was mountain climbing in the Alps. Reaching the summit of a lofty peak, after eight hours' hard climbing, his foremost guide stepped on one side, that the doctor might be the first to plant his feet upon the hard won heights. What followed is best told in his own words. 'And I with the long labour of climbing over, and exhilarated by the thought of the great view awaiting me, but forgetful of the high gale that was blowing on the other side of the rocks, sprang eagerly up them and stood erect to see the view. The guide pulled me down with the exclamation, "On your knees, sir! you are not safe there except on your knees."'

God lifts us all to the summits in life, high, splendid, perilous. We need to erect our altars on the mountain-tops of experience, knowledge, friendship, love, and success, and not alone in the valleys of difficulty and defeat.

Oft when of God we ask
For fuller, happier life,
He sets us some new task
Involving care and strife.
Is this the boon for which we sought?
Has prayer new trouble on us brought?

This is indeed the boon,
Though strange to us it seems;
We pierce the rock, and soon
The blessing on us streams;
For when we are the most athirst,
Then the clear waters on us burst.

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The Pilgrim's Progress.

By the Rev. John Kelman, Jun., M.A., Edinburgh.

The Valley of the Shadow of Death —(*continued*).

The description goes on adding new horrors with a swiftness which shows the terrible fertility of Bunyan's brain in this sort of imagination.

The Mouth of Hell.

Once again the pilgrim sees this dreadful thing. Formerly it was just where he stood; here it is 'hard by the wayside,' for this is no theoretical vision of hell, but a matter of personal danger and fear. The mouth of hell, in the form of a whale's wide open jaws, was a familiar part of the property of the mediæval morality plays. Dante's conception of it is a cave in the wild wood. Bunyan supplied it with abundance of flame and sparks and smoke and hideous noises, suggesting a hillside vent from some volcano which intermittently rose and subsided. What exactly he meant by it, it would be difficult to say. It may have been simply the fear of damnation, or it may have been suicide, or the plunge into sin that he might end suspense. All of these Bunyan could remember as temptations in his own experience, and there had been times when, like Tomlinson,

> He yearned to the flare of Hell-gate there, as the light of his own hearth-stone.

Whatever it was, the flames and the sounds of it chased him with the sense of 'rushings to and fro.' In this we have a fuller horror than could be supplied by any more definite portraiture. It is the omission and suggestion which by their indefiniteness give the most terrible quality to the picture. These also were things that cared not for his sword—another very horrible touch. The enemy which you can see but cannot strike, the weapon passing through the spectre, supplies the point on which many weird stories have depended for their horror. Shakespeare, indeed, boldly speaks of 'taking arms against a sea of troubles,' but Bunyan knew well that melancholy of this sort cannot be fought even by the armed power of will. This kind goeth not out but by prayer, and he betakes himself to the mystic weapon. It will be noted, however, that will sends him steadily forward with undelayed and active march through all. It is one thing to pray idly, and a very different and more useful thing when prayer goes with the swift foot.

The rushings to and fro, and the imagined 'company of fiends,' have a very skilful reticence about them. Interesting parallels will be found in Dante's *Inferno*, Cantos 3 and 21, but it is characteristic of the two writers that while Dante goes into a mediæval fulness of detail, which for us tempers the horror by its grotesqueness, Bunyan, with a more skilful touch, says just enough to stir up the imagination, and leaves the effect to the reader's own mind. Nathaniel Hawthorne makes these fiends bear the faces of individual sins of his own which stretch out their hands to claim him. It is true that the worst fiend for any man to meet is that which bears the likeness of his sin, and the conscience-stricken may grow mad by looking into the reflection of their own eyes. Yet the possibilities of this valley include many other kinds of horror. Whittier, expressing in his own way what Bunyan expresses by his weapon All-prayer, gives us a great song of the valley in *My Soul and I*—

> Why fear the night? Why shrink from Death,
> That phantom wan?
> There is nothing in heaven or earth beneath
> Save God and man.
> Peopling the shadows we turn from Him,
> And from one another;
> All is spectral and vague and dim
> Save God and our brother.

Christian, however, had not reached so healthy a point of view as this. First of all, he hesitates and is kept back from retreat mainly by the thought that the danger of going back might be greater than that of going forward. It may seem a poor defence, but a breastwork may be thrown up in an emergency out of any rubbish that lies in the neighbourhood. So Christian resolves to go on. During the war of emancipation in America the town of Petersburg was besieged, and the work of storming the walls fell to the black contingent. For a little time they advanced, but the fire of the guns was deadly, and they halted and were about to retreat. The only man who kept on his way was the old standard-bearer, who advanced alone with the colours. The colonel shouted to him, 'Come back here, old Sam! The answer was, 'These here colours never go back,' Colonel!—Come you up here, Colonel!' The contingent turned and the town was taken. Yet as we see Christian advancing through the darkness, we hear the name of God uttered in a vehement cry like the stormy clang of consecrated bells bidding back the fiends. All-prayer again prevails. We may remember that scene in Faust where the soldiers, reversing their swords, present to Mephistopheles the sign of the Cross, so that he cannot advance. It is a happy fancy that the sword-hilt may become the mystic Cross, prayer thus being but another side of action.

Whispers in the Soul.

The confusion of the place had entered into him, and this element of disorderliness greatly intensifies the horror, introducing the classic dread of *Chaos*, of which Carlyle speaks continually. Perhaps it is the greatest victory of all when a man's courage does not fail him even then, but overcomes perplexity. The specific form which the confusion here takes is noteworthy. A fiend whispers to him from behind, and he mistakes the language for his own utterance. This experience is continually recurring in *Grace Abounding*, where all manner of blasphemies and foul thoughts persecute Bunyan until he compares himself to a kicking and screaming child carried off by a gipsy. It is a curious psychological fact, this persecution by alien imaginations; and unfortunately it is a very common one in highly strung natures. It is safe to say that such haunting thoughts and words in no case become sinful until they are welcomed and deliberately harboured. Sinful things, disowned and repudiated, may seem to haunt a man only the more insistently for that; but until he chooses them for his own they are no sin of his. A very wise and able treatment of this subject will be found in the late Dr. Bruce's *Parabolic Teaching of Christ*, page 139.

Company.

After this long misery of haunted loneliness there comes the infinite relief of the human voice as he hears great words spoken by a man going before him. One remembers in Carlyle's *Everlasting Yea* the similar emergence of Teufelsdröckh from the darkness, when he breaks forth into the great passage beginning 'With other eyes, too, could I now look upon my fellow-man; with an infinite Love, an infinite Pity,' that is the highest meaning of this sudden companionship. Each of the two men had imagined he was alone, and each makes that most amazing and revolutionary discovery that there are other people in the world besides himself. The fountains of compassion and sympathy and the desire to help are opened, and the soul is refreshed by them. But the very sense of company, apart from its fuller meanings, is a blessed thing at such times. One of the most striking things that Nansen tells of his experiences is his account of the feelings with which he first heard a dog bark in Franz Josef Land, after his long wandering. Bunyan could not have invented anything which would have given the sense of relief more perfectly than this voice. We may perhaps be justified in remembering that, as yet, Christian has made no friends among other pilgrims. From this point onwards we shall never see him alone again. Had he from the first cultivated the love of men and clung to their companionship, it might have gone better with him in the valley. But then, in these first stages of difficult and anxious pilgrimage a man has little heart for company. It is a part of the journey on which God sends most pilgrims alone.

Dawn in the Valley.

The verse which the unseen man is saying is from the 23rd Psalm, where there is as yet no word of ending, and the comfort comes simply from the fact that God is with the man. By and by the day breaks, and Bunyan, who was intensely sensitive to the changes of light and darkness, finds a deep satisfaction in the new light. His poems of sunrise are well worth consulting. There is in them that authentic note of true poetry which reminds us sometimes of Chaucer and sometimes of Spencer. They contain the finest touches in his printed poems. The verse that Christian utters is from Amos 5 and 8: it is the same that is engraved upon the tomb of Dr. Guthrie. Christian had need of light, for the second part of the valley which remained yet to travel was more dangerous than that through which he had found his way in the dark. All manner of traps and pitfalls seem to exhaust the cunning of the evil one. These may represent special circumstances of difficulty and temptation which beset a man whose nerves have long been on the strain, and who now comes out from mental wrestling into the practical difficulties of the world. Nothing could render him more unfit for sudden and petty irritations than the experience he has just passed through. Scott's note is valuable here, 'Believers are not in most danger when under the deepest distress.' It is worthy of notice that the mood of the man is represented cleverly, by the fact that the daylight has not driven away the hobgoblins, but only kept them visible at a distance. Neither has it ended the dangerous narrowness of the path between quag and ditch, but only revealed it. It is with the full consciousness of the horrors which had tortured him in the dark that he is now called upon to gather his wits together, and pick his way with the most painful carefulness among the new dangers of the active life. Part third cleverly invents a kind of trap which is like a noose hanging in the air, so that at this point the only safety is in lowly stooping.

Pope and Pagan.

This passage leads us to the subject of persecution. Bunyan had studied history mainly in the pages of Foxe's *Book of Martyrs*. In his own day Protestants were persecuting one another, taking up the rôle which the Papacy had so recently laid down. The Act of Uniformity, with its threats of the gallows, hung like a dark cloud over the imagination of John Bunyan. In Elizabeth's time the poet Southwell had been executed for avowing that he had come into England to preach the Roman Catholic religion, and it was long after this before any adequate realization of the real meaning of toleration could be found either on the one side or the other of the papal controversy. Naturally, however, both on account of the far greater extent of its persecutions and on account of Bunyan's own attitude to it, it is the Roman Church which stands as the modern type of persecutor to Bunyan. The Bloodmen in the Holy War have Captain Pope for their chief, whose escutcheon is 'the stake, the flame, and good men in it.' Here and there in provincial hospitals an operating table may be seen round which there are iron rings fixed in the floor by which the patients were tied down before the use of anæsthetics. The thrill of horror which such a sight produces upon those in whose youth this was the manner of operating, may give us some imagination of Bunyan's feelings towards the recent stake and axe.

There is a passage in *Sir Bevis of Southampton* which may have suggested the gruesome picture of the end of the valley at the mouth of the cave. There two lions inhabit such a cave, and

> Whan Bevis cam from hyntynge
> In the cave, at the begynnynge
> As he went inwarde for the nonys,
> He sawe a man gnawen al to the bones.

Pope and Pagan inhabit the same cave. The reading of any Church History, of Lecky, or of Hatch's *Hibbert Lecture*, supplies innumerable instances in which it is seen that the policy of the Church of Rome has been to incorporate and baptize the ancient Paganism; and the same thing may be witnessed in the policy of Roman missionaries in many mission fields to-day. As a matter of expediency, there is, no doubt, much that may be said on both sides of this question. Many of the pagan beliefs and customs which have led men in some fashion towards God, may offer the best means in certain circumstances for sending on the new life. On the other hand, there are obvious dangers connected with such a policy, and no law can be laid down which will cover all the individual sets of circumstances.

There is, however, a deeper sense in which Pope and Pagan have often been allied. It has been said that 'Romanism is the paganism of Christianity. . . her strength is a pagan strength.' This means that the same outwardness, materialism, and worldly power have characterized the two systems; and it is true that not in persecution only, but in her whole point of view, the Church of Rome has elements that make this her danger. At the same time, it would be unjust and untrue to imagine that that is a complete statement of the case. It cannot be forgotten that there is a spiritual side to the ritual and the doctrines of Rome which has produced some of the finest types of devotional Christianity. The danger in all such discussions is that, through the circumstances of the individual thinker's case, only one aspect of that which he is opposing will present itself to him. Nathaniel Hawthorne puts Transcendentalism into this cave instead of Pope and Pagan; and a well-known divine has asserted that not the Pope but Hegelianism is the 'man of sin.' The cave is wide, and there is room in it for the pet aversions of many generations of earnest men.

Pope.

It is very curious to remember that with a few alterations the *Pilgrim's Progress* has been adapted for the use of Roman Catholics. The question as to which army Bunyan fought in at the time of the Civil War has given rise to much discussion. In a former reference the view was expressed that probably he fought in the Royalist side. It ought to have been stated that Dr. Brown, in his life of Bunyan, brings forward, in favour of the contrary view, lists of the names of soldiers in the army which fought against the king at Leicester. In these lists there is the name of John Bunion; and if this be the same John Bunyan who wrote the *Pilgrim's Progress*, the evidence is conclusive. It still remains true that at one period Bunyan seems to have been in a state of mind, according to his own confession, far more congruous with the Royalist than the Roundhead way of thinking. Cheever says of him, 'his mind seems to have been in that state of bondage which we call *priest-ridden*; heartily as he afterwards hated the Pope, it would not have taken much at this time to have carried him completely over to Rome.'

However this may be, it is certain that in his later time his antipathy to Roman Catholicism was intense. He trusted the indulgence of Charles the Second in which Papists were excepted, and afterwards wrote his uncompromising *Discourse on Anti-Christ*. The view he here takes of the Roman Church is that its day is done, and the picture of Pope is that of one outworn. Through the days of James II. and Charles II., when the Papacy threatened the English throne, he kept in the main aloof from politics, and trusted the march of progress to render the Papacy obsolete. Like Christian, he held his peace and passed on.

The wisdom of this point of view has been called in question. It is said that the genius of Roman Catholicism 'has the old will if he had the old way.' Now and then some priest or cardinal is quoted as advocating the revival of the Inquisition; and there are some who absolutely disbelieve in progress within the Roman Church, and distrust the power of society to defend itself from the barbaric methods of the Middle Ages. Of such an attitude Dr. Kerr Bain happily says that 'Chronic alarm does more to foster and flatter the giant than to quell him.' It is to be hoped that all sensible people in every Church will eventually agree with Praed's vicar,

> That if a man's belief is bad,
> It will not be improved by burning.

As to the undoubted recent advances of the Roman Church in this country, these bear witness to the fact that there is a perpetual element in society for whom authority and high ritual is the natural way of worship. Protestantism appeals to those who are willing and able to undertake the intellectual and spiritual responsibility of religious thought and life, and who are prepared in a time of questioning such as the present to do without the comfort of a more luxurious trustfulness.

The passage in Part III. which corresponds to this is peculiarly interesting and happy. On the place over against the cave of these two giants it invents another cave where there sits 'a middle-aged man of a mild, grave, and venerable countenance.' The name of this man is *Reformation*, and his function is to guard and keep clear the inscription on a pillar which is erected there—the pillar of History. Nothing could be better than that as a view of the situation between Protestant and Catholic faith. It is history that is against the Papacy, and its form of faith is an anachronism. Its house is in the valley of the shadow, and humanity moves towards the light and the sunshine. Of course, there will always be people who prefer to live and to worship in that mediæval shadow, and they will and ought to be allowed to do so. It is progress and not propagandism to which Protestants have to trust. There will always be pre-Raphaelites in the Kingdom of God as well as moderns, but there is no danger of Roman Catholicism becoming again the general faith in Protestant countries. There may be a real danger of its being allowed to speak in the name of Christianity; in which case the bulk of the nation would cross over into scepticism. The moral of the situation appears to be that the Protestant appeal to conscience and to reason must be insisted on with all urgency and human sympathy, so that the Christian faith shall always present to the thinking world the aspect of a living force of thought, and not the mere beauty of ancient tradition.

Pagan.

Pagan is said to be dead in the allegory, and the reference is to the persecutions of the past centuries. It must be remembered that in the times of the Crusades and the Romances the word Pagan was applied to Mohammedans, and their God or idol was spoken of as a Mawmet. Sir Bevis of Southampton supplies many instances of this. In such outward senses as these it is quite true that Pagan is dead, and yet no one knew better than Bunyan how terribly alive in the heart of man is the subtle spirit of Paganism. In every generation of men there is the inward conflict of Pagan and Puritan. Given certain conditions social and otherwise, and great masses of the population lapse into a state which justifies the title 'Heathen England'; and even in those who have not lapsed there is an element which responds but too readily to the Pagan ideals. Readers of Fiona Macleod's *Green Fire* will remember the rush back to nature of the Christian; and though the popularity of Omar Káyyám is a literary rather than a moral phenomenon, yet there can be little doubt that its frank Paganism has had a wide appeal. The victory of Jesus Christ over the Pagan world has to be fought out and achieved in the heart of every Christian.

Recent Foreign Theology.

The Doctrine of the New Birth.[1]

THIS is a really interesting and valuable book, though it is not so much an investigation, in spite of the title, as the demonstration and illustration of a thesis. Herr Gennrich has no doubt about what regeneration is. 'In faith the Christian experiences his re-creation or regeneration; yes, we may say right out, his faith is his regeneration (p. 24). This he regards as not only the genuinely New Testament view, but also the genuinely Lutheran view; and his book aims at vindicating it, and bringing it again to the front (p. 251). It begins with an excellent examination of New Testament teaching on the subject, creditably free from all quibbling on words, and in wholesome contact with experience. This leads to the definition just given. Then in the longest section of his book (pp. 61–272), he traces the history of the idea in the doctrine and life of the Christian Church. One of the most interesting chapters here is that in which he shows how the idea was transformed 'in magisch-mysteriösem Sinne,' and discusses the influence of Mithraic and other mysteries on the Christian mind (*renatus in æternum*, etc.). He is reasonably sceptical of any such influence in the New Testament itself. The doctrinal history of regeneration may be unspeakably dreary, as any one knows who has read books like Heppe's *Dogmatik der evangelisch-reformierten Kirche*, or Schneckenburger's *Vergleichende Darstellung*; but Gennrich has a practical and up-to-date interest in it which is quite refreshing. We not only learn again all about the catholic, the mystical, the orthodox, and the pietistic notions of regeneration, but we have valuable expositions and criticisms of the 'holiness' movements, which are as familiar in Germany as in America and Britain, and carefully vouched statements of all that evangelical theologians have made of the subject in the nineteenth ceutury. Not all of this is equally profitable; if we have done our best to clarify our own minds on a particular question, we grow tired of watching an indefinite series of other persons trying to clarify theirs. It is important for them, but not for us. This part of the book closes with a philosophical vindication of the idea of regeneration to the present time. What men crave is personal life; we wish to be personalities, to be men in short; and in different ways science and history seem to involve us in necessities and fatalities out of which free personal life can never emerge. Regeneration is the very aspect of the gospel which meets this mood. It is the experience in which we really become persons—not things, nor links in a chain, but free men. The last part of Herr Gennrich's book deals—*mirabile dictu*—with Buddhism. The Buddhists believe in a new birth, or, rather, in a succession of new births; a man's *Karma* incorporates itself in another body after his death. This is not unlike the Pythagoræan idea of the transmigration of souls, an idea which was expressed not only by *μετενσωμάτωσις τῆς ψυχῆς*, the transference of the soul to another body, but by *παλινγενεσία*, the word rendered 'regeneration' in Mt 19[28], Tit 3[5]. Herr Gennrich discusses this idea on its native soil in India, and traces its diffusion through the Western world, and its influence in Christendom. Though there is at this moment, apparently, a lively Buddhist propaganda in Germany, with a monthly at its service, it is not necessary to take all this very seriously. The worst of being exhaustively learned is that a man may forget that there are things which deserve to be ignored.

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[1] *Die Lehre von der Wiedergeburt: die christliche Zentrallehre in dogmengeschichtlicher und religionsgeschichtlicher Beleuchtung.* Von Lic. theol. P. Gennrich, Konsistorialrath in Berlin. Leipzig: Georg Böhme, 1907.

JAMES DENNEY.

Glasgow.

Is it Atheism?[1]

WILFRED MONOD, the author of this brilliantly written volume, appears to be a French or Swiss Protestant minister; and the book consists mainly of addresses given at conferences of ministers or students. The writer is deeply impressed with the seriousness of the present crisis of religion in France, and eloquently contends that if Christianity is to pass successfully through this crisis, its ministers must, on the one hand, revise their doctrinal systems in the light of present scholarship and science—a process which will reveal that a vital faith in God, common to them all, underlies their superficial doctrinal differences; and, on the other hand, must combine in one persistent effort for the redress, as far as possible, of the social injustice which now alienates so many from Christianity. In M. Monod's view there are very few thoroughgoing Atheists; and disbelief in God generally means no more than unwillingness to accept that view of God which clericalism and narrow orthodoxy seek to impose on their votaries.

The most original, but by no means the most convincing, portion of the book is an elaborate essay on 'The Problem of God.' In his endeavour to solve this problem the author essays to reconstruct the generally recognized Theodicy. In the Theodicy now current it is assumed that God is omnipotent, and that when for the attainment of supreme ends, otherwise unattainable, He confines Himself to an unbroken uniformity of action in nature, and, on the other hand, allows to His rational creatures a limited freedom of moral choice, these limitations are *self-imposed*, and are therefore not detractions from, but rather illustrations of, God's omnipotence. Now M. Monod contends that in the presence of great national or personal calamities this theory is satisfactory neither to the religious intellect nor the religious heart. Religion, he says, refuses to believe that God voluntarily permits these sufferings; and he maintains, with the late J. S. Mill, that there must be, in this part of the universe at least, some *extrinsic* limitation to God's benevolent activity, for that otherwise the reality of His Infinite Love is inexplicable. In what the author considers this external hindrance to consist, he does not succeed in making intelligible to us. While thus holding that we must not expect to gain insight into God's real nature by the study of the world or of human life, he yet believes that in God's self-revelation in Christ we have complete insight into His character. In Prayer, too, he says, the soul has immediate access to God, and through that access is so inspired, that it becomes capable of being used by God in the work of redemption; for it is a feature in the author's doctrine that it is only through the agency of man that God saves mankind. 'When I contemplate Jesus,' he says, 'I comprehend the lesson of the Incarnation; it signifies that God will not save the human race, except through the human race; it signifies that the spiritual redemption of humanity must emanate from humanity.' We do not think that this new Theodicy is at all likely to replace the recognized one; but it has some interest as illustrating in an extreme form a trend of thought, which is of late finding some representation among French Protestants.

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[1] *Aux Croyants et aux Athées.* Paris: Librairie Fischbacher. 1906.

C. B. Upton.

Oxford.

The Reading of Holy Scripture in Public Worship.

The Intimacy between the Lesson and the Sermon.

By the Rev. Frederick J. Feltham, Putney, S.W.

The subject is one of vital importance, and both ministers and congregations will profit from this interchange of thought and experience. Seeing that the reading of the Holy Scriptures is an integral part of public worship, it is most essential that the wisest method of treatment should obtain, so that the service may gain in spiritual beauty and force, and public worship become from beginning to end a 'means of grace' in its continuity of thought and purpose. No one would dream of suggesting for a single moment the adoption of any one prescribed plan for universal use. The character of the service and general mode of worship in each case, the training and disposition of the congregation, and the mental discipline and attitude of the preacher, will very largely determine the method to be adopted. Moreover, the varying spiritual moods through which the mind of every preacher passes will often call for some departure from the custom which is generally followed.

Speaking broadly, the method which an experience of nearly thirty years in the ministry has taught me to be the most effective is that which aims at making the lesson to be read in public worship to harmonize with the subject which is to be treated in the sermon, for expository and illustrative purposes. By this means a keen interest is awakened in the minds of the congregation in the service as a whole, and especially in the theme which is to engage their attention at a subsequent stage in the service. It is my general custom to announce before I begin the lesson what the subject of my discourse will be, so that the design with which the lesson has been selected may be clearly recognized as the Scriptures are being read. Where explanatory remarks are needed in order to elucidate the meaning of the sacred writer, or to throw light upon Oriental habits and geographical details, such are afforded; the object being to give *the sense* of what is read, and to make the exercise a delight and an inspiration. Thus the lesson and the sermon sustain an intimate relation, and the one becomes an introduction to the other. May I add that, as to the hymns, my usual method is to make a selection without any reference to the theme of the discourse (with the exception of the one immediately following the sermon), so that their more general significance may the better meet the wider experience of the congregation.

The Children's Message may or may not bear upon the subject of the discourse; more frequently than not it stands quite by itself. But next to the message which God has given to the preacher to declare in His name, no feature in public worship is of greater importance than the reading of the Scriptures; and where this is done in a clear and interesting manner, evident pains having been taken by the preacher to 'prepare his heart to seek the law of the Lord, and to do it, and to teach Israel statutes and judgments,' there you will find but one testimony and one experience on the part of the congregation.

Mr. Spurgeon's Practice.

By the Rev. T. W. Medhurst, Cardiff.

After fifty years' ministry, I unhesitatingly give my opinion, that *unity* in public worship is essentially necessary. I have always myself, as far as possible, read, and given a few expository words on, the chapter from which I have selected the text of my sermon. The hymns, Scripture read, and prayers should, in my judgment, be related. To read Scripture consecutively, without regard to the sermon preached, seems to make the service spiritually unprofitable. All Scripture inspired of God is profitable for teaching and instruction, but all parts of sacred Scripture are not suited to be read in public worship.

The late Charles Haddon Spurgeon, the most successful preacher of the last century, invariably sought to preserve *unity in public worship*, and read the Scripture, from which the text of his sermon was preached, with an exposition of the portion read before the sermon. All the most successful ministers with whom I have been acquainted have adopted a similar practice.

Church clergymen, who read the lessons from Scripture prescribed for them in the Prayer-Book, usually select the text of their sermons from some of the Scripture lessons, and thus endeavour to preserve unity in the public worship, and in this respect they set an excellent example which Nonconformist ministers would do well to follow.

I may add I have held pastorates twenty-four years in England, two years in Ireland, seven years in Scotland, and now seventeen years in Wales, and have always found that chosen passages of Scripture suitable to the text of the sermon preached, have been most acceptable to the hearers.

Itching Ears.

By the Rev. Frederic C. Spurr, Maze Pond Chapel, London.

It seems to me to be impossible, in the conditions of our modern life, for a minister successfully to adopt the method of consecutive reading in public. In London, for example, our congregations are ever-changing. Tens of thousands of people hire a house on a three years' lease, at the expiration of which they move elsewhere. Such people would profit very little from the method of consecutive reading. Again, in a great city, the disease of 'itching ears' is very prevalent. The idea of a parish church or chapel is nearly extinct for a multitude of eminently respectable people. They scan the Saturday papers to see what great pulpit star is due to appear on the following day, and they follow that star until he disappears. How would consecutive reading help them? The only feasible and really helpful method in our present state of change and flux seems to me to be that which makes each service a harmonious whole. And in this harmony the reading must play a chief part. I do not see that it is necessary, or even to edification, always to read the chapter in which the text occurs. My own method is carefully to select passages which directly bear upon the subject of the sermon. I choose these passages from as wide an area of the Bible as possible, so as to show the different lights which different epochs cast upon some sacred truth. In this way I believe my congregation appreciates the beauty of 'progressive revelation.' The reading ceases to be a 'lesson'; it is instinct with life. It helps to show, not only the 'progress' of revelation, but its essential harmony with its culmination in Christ. I think you are acting wisely in ventilating the subject in The Expository Times. The general ignorance of the Bible is lamentable, and anything that will help ministers to make the Book 'live' before their people is to be welcomed. But for *consecutive* reading of the Bible we must turn once more to the deserted altar of the hearthstone and try and evangelize our homes.

Dr. Hunter's Lectionary.

By the Rev. L. J. Havard, Wrexham.

My usual method is the 'Lectionary' one. I follow the course prescribed by Dr. Hunter in his Devotional Services. With few exceptions these lessons are admirably chosen. The range of selection is wide, and that is true both of the Old and New Testaments. Almost every book in the Bible comes in for recognition. Thus there is the advantage of variety, and, moreover, during the year one introduces the regular worshipper to nearly the whole of the Biblical record. Of course, one does not adhere to this plan in a cast-iron fashion. There are times when it is necessary to break away from it, either by curtailing the portion suggested to be read, or by reading a passage suitable to the sermon. An occasion for the latter would arise when the sermon is expository or deals with unfamiliar narrative. I agree with Dr. Dale that the lessons may have a message for some one, as well as the hymns and the prayers. I care not for the supposed unity in the service that comes from choosing lessons in harmony with the teaching of the sermon. The profitableness of the service to the largest number of worshippers is far more important, and this, I contend, is more apt to be the case when lessons are chosen according to some prescribed course, than in keeping with the subject of discourse. The reading of passages suitable to the text would be the more general method in the principality.

Whatever method is adopted, every lesson should be prepared. What to read, should not be left to the impulse of the moment. Do not trust the memory to recall a passage. It will surely fail you at the critical point. Study the text beforehand. Examine unknown words and words of whose pronunciation you are uncertain. Then there will be some chance of intelligent, reverent, and dignified reading of the Word of God. One afternoon last July I attended service at Westminster Abbey, and was much impressed with the dignity which the reader seemed to give to some of the words, which ordinarily were harsh and vulgar. For instance, such a word as 'Hell' instead of being changed to 'Hades,' was enunciated so as to inspire all, and leave the impression on the mind of the stately dignity of the mere words of Scripture.

The Central Figure.

By Principal the Rev. David Rowlands, B.A., Brecon.

When copies of the Bible were scarce, and ability to read was a rare accomplishment, it may have been advisable to read the whole Book consecutively in the ordinary services, as it was the only way to make the people acquainted with its contents. Such a condition of things, however, no longer exists, and the only question we have to consider now is, how a minister may make the best use of the Scriptures in his public ministrations. There can be no doubt that Christ and His apostles laid the greatest stress on the sermon, and that they meant it to be the 'central figure' in the services of the Christian Church. Now, a sermon to be real must contain a message from God to the people at the time when it is delivered, and the preacher should therefore be guided mainly by the requirements of the occasion in selecting his theme. And as unity is a source of power, even as the absence of it is a source of weakness, I believe that the hymns, the lessons, and the prayers should be on the same lines as the sermon, in order to achieve the highest results.

The Weakness of the Lectionary.

By the Rev. F. Goldsmith French, Blackheath.

My practice in choosing chapters for public reading has always been to find just so much related matter as will make the subsequent exposition as luminous as possible. But having satisfied that demand, to choose such chapters as are the most forcible and beautiful statements of Biblical truth.

I very much dislike hearing a subject reiterated in every part of the service. Public worship should express the common needs and aspirations of mankind: it should not be an overture to the preacher's oratory, suggesting, like an overture, the subsequent themes.

The most striking illustration of the weakness of a lectionary came to me on a glorious June morning at Chamounix, when the wisdom of the rubric ordained that a clergyman should read painfully through the miserable story of Jael and Sisera.

Worship.

From the Rev. Stanley Rogers, Quarry Bank, Bootle.

I am too much of a Free Churchman to allow myself to be tied down by any rule in the conduct of a Divine service. Very naturally the ministry put emphasis on the sermon. Some brethren go so far as to regard all that precedes it as preparatory, and what they are pleased to call preliminary. But are we justified in making the sermon the all-important function of the service? The first object of a service of worship is surely worship. Let us put first things first. When we assemble ourselves together, we do so in the belief that there is something that all men owe to God. We strike the keynote of worship in the first line of the 'Te Deum,' 'We praise Thee, O God.' A unity, say some of your correspondents, ought to mark the whole service. Very well, let it be the unity of praise. Taking that as a guiding principle, I would say, so far as the reading of Scriptures and the hymns and the prayers are concerned, let us aim at diversity. Why should the lessons be chosen to illustrate the theme of the sermon? I have ministered at the same church here in Liverpool for thirty years, and do not recall an occasion on which I have taken as my reading the chapter from which I have selected my text. I have preferred that my hearers should come to the subject with that freshness of mind which is conducive to good hearing. Besides this, the wants of our people are many, and their moods are varied, so that diversity is essential if we are to meet the needs of all.

The Exact Opposite of the Text.

By the Rev. Henry Moulson, Sheffield.

I have two methods—(1) to read a passage which is an illustration of the text; (2) to read a passage which sets forth a truth the exact opposite of the text: *e.g.* if I were preaching on humility, then the reading would be on over-confidence. Not infrequently before reading I call attention to the subject of the reading so as to emphasize the identity or difference of subject.

The Atmosphere and Tone of Mind.

By the Rev. George M'Hardy, D.D., Kirkcaldy.

With regard to the reading of the Scriptures in public worship, I believe in so arranging it as to give a certain kind of unity to the service; not, however, unity of thought and subject, but rather unity of sentiment and impression. In the first part of the service, it seems to me, the most important point to be aimed at is the creation of an elevated atmosphere of feeling, the awakening of a devout and reverent tone of mind, that so the worshippers may be drawn into a mood favourable to the reception of spiritual influences. For this end, it will be found most suitable to take the Psalms consecutively, omitting those that are specially imprecatory in character, and selected portions of Isaiah for the Old Testament lesson. The practice of reading the Old Testament right through, week by week, is open to the objection that it is apt to introduce suggestions that are distracting, and often not helpful to the right disposition for worship. Of course, when an illustration or enforcement of the subject that is to be dealt with in the sermon is supplied by any section of the Old Testament, it is advisable to choose that passage as the first lesson for the day.

But the main object to be secured at the outset is to stir the religious sympathies, and it is of immense advantage that, as far as possible, the Old Testament lesson should be selected with that object in view. Then, when the devotional feelings have thus been moved, and a susceptible frame of mind has been induced, the passages chosen from the New Testament may be made to bear directly on the idea which is to form the theme of discourse. In this way unity of *effect* may be obtained with a sufficiently varied range of interest. I decidedly agree with those who maintain that in every service the sermon should hold the central place, although I doubt the wisdom of making the dominant idea of the sermon run through the entire service, from beginning to end. It is to be feared that such a method is liable to the risk of producing a sense of sameness and monotony, and that is a result to be guarded against with the greatest care. In these days especially, when life is so vivid, and people's spirits are so restless, a lengthened monotone is not conducive to alertness of attention, and it is highly important, therefore, to vary the strain of thought in the course of a service, so far as is consistent with the one great aim—to draw the souls of the worshippers into a receptive attitude, and then force home upon them some vital truth which the preacher feels to be essential to their highest life.

Contributions and Comments.

New Evidence on the Date of Polycarp's Martyrdom.

The date of the martyrdom of Polycarp, on which depend so many and so important consequences, has been brought a step nearer to certainty by a new discovery at Ephesus, published in the latest number of the Austrian *Jahreshefte*, November 1906. To show the importance of this discovery we must briefly recapitulate the principal steps in the argument, without making any attempt to describe the controversy or enumerate the combatants.

The date of Polycarp's death is inextricably involved with the tedious and difficult discussion as to the chronology of the rhetorician Aelius Aristides, because the year when Quadratus governed the Province of Asia is a critical date in that discussion, and Polycarp suffered under Quadratus the Proconsul, and C. Julius Philippus the High Priest of Asia. The proof that Philippus held office for the four years 152–155, which has always appeared to me conclusive, and which, I believe, I was the first to formulate, is complicated by the controversy as to whether the High Priest held office for four years or for one; and here we may set it aside. No direct and conclusive evidence has as yet been found to fix the date of Quadratus' Proconsulate in Asia; but at any moment the inscription may be discovered which shall place the year beyond controversy. Waddington's careful examination of the chronology of Aristides fixed the year as 154–155, with the result that Polycarp was burned on Saturday 23rd February 155. His reasoning has always seemed to me highly probable, but does not approach certainty. It does not consist of separate arguments converging to one conclusion. It is a very long chain, whose strength is not greater than the weakest link, and several links are weak.

Now in the chronology of Aristides the date of his birth is doubtful. Astronomical facts made it certain that he must have been born either in 117 or in 129 A.D. Waddington decided in favour of 117; but W. Schmid[1] brought forward some new evidence from the notes of time in MSS of Aristides, which he considered to prove that the rhetorician was born in 129. This was fatal to Waddington's chronology, and Schmid placed the Proconsulate of Quadratus in 166 A.D. His reasoning convinced Harnack in his *Chronologie der altchr. Litteratur*, p. 353 f., who, however, eluded the inference as to Polycarp's death, and maintained Waddington's date 155 by the wholly unreasonable supposition that there were two Proconsuls of Asia named Quadratus—one in 155 and one in 166. Dessau, in *Prosopographia Imp. Romani*, *s.v.*, adopted Schmid's dating; and so did Keil in *Hermes*, xxxii. 497 ff. On the other hand, P. Corssen, in *Zft. f. d. neutest. Wiss.*, 1902, p. 61 ff., argued against Schmid on general grounds; and in The Expository Times, vol. xv. p. 221 f., I pointed out that a fresh discovery, bearing on another Proconsul, Julianus (who also is critical in the chronology of Aristides), was fatal to Schmid's system. Keil afterwards, in the preface to his critical edition of *Aristides*, ii. p. xxxi, brought forward new evidence from MSS and changed his opinion, dating the rhetorician's birth in 117. This opinion is now confirmed by the Ephesian inscription.

Keil discovered a note that Aristides was 53 years and 6 months old in the twelfth Asian month (*i.e.* August–September), in the year when Macrinus was governor of Asia. Now Egger has published an inscription recording the career of Macrinus, which was erected to him while he was governing Asia; and has pointed out that, as the birth of Aristides was either in 117 or 129, the government of Macrinus must have been either in 170–171 or in 182–183, and he has shown that the latter date is impossible. Therefore Macrinus governed Asia 170–171, and Aristides was born in spring 117 A.D.

So far, everything is satisfactory for Waddington's system. But at the end of his article, without argument or reasons, Egger briefly states his view of the chronology of Aristides, evidently reserving his full discussion for some later opportunity. It will be convenient to place his system side by side with Waddington's dates.

Proconsul.	Waddington's Date.	Egger's Date.
Julianus . . .	145–146	143–144
T. Atilius Maximus .	146–147	—
Glabrio . . .	(?)	(?)
L. Antonius Albus (?) .	151–152	—
T. Vitrasius Pollio .	152–153	150–151
Ti. Julius Severus .	153–154	151–152
Statius Quadratus .	154–155	152–153
M. Nonius Macrinus .	—	170–171

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[1] *Rh. Mus.* 1893, xlviii. p. 53 ff.

As Egger states no reasons, it is impossible to discuss his system without opening up the whole controversy about the life of Aristides. But, apparently, his system depends on no new external evidence, but on a reconsideration of the facts recorded by Aristides. The date of Julianus alone seemed to Waddington to be fixed by external evidence; but both Schmid and (as his system shows) Egger dispute his interpretation.[1] I was not convinced by Schmid's reasoning on this point, and still cling to Waddington's view, though eager to read Egger's fuller discussion. It is, of course, fully admitted that the argument to fix the date of Julianus's proconsulate in Asia (on which Waddington's chronology was based) was a weak link in his chain of reasoning, and was made weaker by Mommsen's proof that the marriage of Marcus Aurelius took place a year earlier than Waddington allowed; but his dating remained the most probable on the whole. How Egger is to treat the date of Polycarp's martyrdom on Saturday, 23rd February, which was the case in 155 and 166, but not in 153, we cannot guess.

In using the table above, it must be remembered that the Proconsul's year of office began in May, while the Asian year began on 23rd September.

W. M. RAMSAY.

Dr. Driver's 'Jeremiah.'

MAY I mention in your columns a little misadventure which has befallen my recently published volume on Jeremiah? After the last sheets had been returned for press, the type of the Table of Contents, which I had intended to be a useful summary of Jeremiah's prophecies, was altered without my knowledge into unreadable small capitals, the space occupied by the Table being at the same time extended from three pages to five, so that the pagination of the entire Introduction was changed, with the result that all the references to the Introduction in the Index are too low by two. May I therefore ask readers using the Index kindly to make the necessary allowance for this discrepancy?

S. R. DRIVER.

Oxford.

The Article 'Gospels' and the Preface to Neumann's 'Jesus.'

IN the opening pages of THE EXPOSITORY TIMES for September 1906 (pp. 529–531) there is a discussion of my Preface to Dr. Neumann's *Jesus* (London: A. & C. Black), and especially of the nine 'foundation-pillars[2] for a truly scientific life of Jesus,' which I set up in my article 'Gospels' in the *Encyclopædia Biblica* (§ 139 f.). I beg permission to clear up the misunderstandings which appear in this discussion.

[We are very glad to give Professor Schmiedel this opportunity of making clearer his purpose in the writing of the article 'Gospels.' And we think that, on the whole, he has made it clearer. But this paper is a little misleading in some respects, and we had better add a note at the end of each of the paragraphs, which he has himself numbered.]

1. At p. 530*a* we read: 'When the English-speaking public read Professor Schmiedel's article, they came to the conclusion that those nine passages were all that he found credible in the Gospels.'[1] In reality, the 'English-speaking public' did not do this, but only a certain number of my critics. In my Preface (p. xiii) I have expressly stated: 'Others of my critics, indeed, have perceived that such is not my view, and have from the outset warned against such a representation as misleading.'

[This phrase 'the English-speaking public' is Professor Schmiedel's own, and he seems to use it in the Preface to Neumann's *Jesus* in the way we have indicated.]

2. In the passage above cited we read further: 'The mistake arose, says Professor Schmiedel, from the circumstance that the article "Gospels" . . . is really an apologetic article, and the English-speaking public never saw that.' 'It is Professor Schmiedel himself who now tells us that his article "Gospels" . . . was written with an apologetic purpose.' 'It is written to meet the objections of men like Mr. John M. Robertson, to the historical existence of Jesus.'

In reply to these sentences I must affirm that I do not find a single passage in my Preface in which, either expressly or by implication, I ascribe an apologetic purpose to my article 'Gospels' *as a whole*. According to p. x, foot, all in my article that could be so described is contained, as I expressly state, in §§ 131 and 139 f.

[This paragraph and the next may be taken together.]

3. In reply to the sentences quoted above (2),

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[1] See also *Prosopographia*, *s.v.* 'Claudius Julianus.'

[2] Viz. Mk 10^{18}, Mt 12^{32}, Mk 13^{32} 3^{21} 15^{34} 8^{12} 6^{5} 8^{14-21}, Mt 11^{5}.

I must further affirm that my article 'Gospels,' considered in itself and apart from the Preface to Neumann's book, has not in its general purport an apologetic purpose of the kind indicated. Only § 139 f. along with § 131—and these only *in part*—are designed to combat the denial of the existence of Jesus. But they are meant also, as I explain afresh at p. xxi of my Preface, to combat the opinion of conservative theology that Jesus was a Divine Being. All the other sections of the article that treat of the credibility of the Gospels, in particular, §§ 132–138 and 141–145, are *critical*, not apologetic, in character, *i.e.* they combat the conservative theology, seeking to show that the compass of what is credible in the first three Gospels is narrower than this theology assumes. In so far as they by no means reduce the amount of credible matter to nothing, they may be used for purposes of defence against a standpoint like that of Mr. John M. Robertson, but it follows from what I have said that they were not written with any such object. The aim of the article, as a whole, is thus not defence against any one standpoint, but an all-round investigation of the origin and credibility of the first three Gospels.

[It appears from these two paragraphs that Professor Schmiedel uses the word 'apologetic' in a peculiar sense. When an article is written to defend any position, it is apologetic; but Dr. Schmiedel calls it apologetic only when it is written to defend a conservative position. That is an illegitimate use of the word, and may even become offensive. Dr. Schmiedel himself, in reviewing Professor Stanton's book on the Gospels in an English journal, called it apologetic, and when Dr. Stanton protested, he simply varied the phrase, and said that it 'served an apologetic purpose.' But Professor Stanton's work is as much 'an all-round investigation of the origin and credibility' of the Gospels as Professor Schmiedel's article. Let us all drop the epithet 'apologetic' and call sound scholarship 'scientific' whenever it is an all-round investigation.]

4. In reply to the sentences quoted in 2, I must finally affirm that in my Preface, p. xiii, I have mentioned an entirely different reason for the origin of the erroneous opinion that I considered only nine passages in the Gospels credible. I take the liberty of repeating what I have there written: 'In point of fact, not only does the entire tenor of my article "Gospels" show that I hold as credible many other passages in the Gospels besides the nine above enumerated, but in § 131, which prepares the way for all that follows, I have expressly said: "If we discover any such points—even if only a few—they guarantee not only their own contents, but also much more. For, in that case, one may also hold as credible all else which agrees in character with these, and is in other respects not open to suspicion."' I cannot see how any one who has read these words of my Preface, or my article 'Gospels,' can claim the right to assume that I consider only the nine 'foundation-pillars' as credible. The article 'Gospels' recognizes as credible almost the whole of the purely religious and moral teaching of Jesus, including most of the parables; it recognizes, similarly, much that is said about various journeyings of Jesus, about works of healing of the kind that are known to happen even at present, about His entry into Jerusalem, about His cleansing of the temple, about His passion and His death.

I can therefore only express my earnest regret that in The Expository Times, in spite of acquaintance with my Preface, an attempt should have been made to defend 'the English-speaking public' in their disregard both of the entire tenor of my article and of the explanations there expressly given.

[Here Professor Schmiedel seems to admit that the 'English-speaking public' as a whole did misunderstand him. We did not defend them; we only noticed what he seemed himself to say in the Preface to Neumann. But it is a pleasure to read this statement of his actual belief, the clearest that he has yet made.]

5. On p. xiv of my Preface I have divided the sections of the first three Gospels, according to their credibility, into three classes: '*First*, those which are plainly incredible; *secondly*, those which are plainly credible; and in the *third* category, those which occupy an intermediate position as bearing on the face of them no certain mark either of incredibility or of credibility.' This classification is represented in The Expository Times as follows:—'First, there are the incredible contents; next, the doubtful; and, last of all, the credible.' Thus for '*plainly* credible' there is substituted 'credible.' The significance of this alteration of my words appears in the immediately following words:—'And when he came to the third part he found himself only with these nine pas-

sages.' The exact opposite of this is to be found in the following words of the same page (xiv) of my Preface :—'I concede to Mr. Robertson at once that this whole class (*i.e.* the intermediate class) must forthwith be rejected as unhistorical if Jesus never had any historical existence. But if He had, then it appears to me equally certain that all the statements belonging to it may be accepted as credible, provided (as stipulated in the passage already cited from § 131) that they are not open to any other objection. Nay, more, I go further, and assert that of these statements all those which affirm something peculiarly great about Jesus, or put into His mouth some saying of marked significance, *must*, on the presuppositions we have made, be accepted as historical.

It was possible and appropriate to describe in three short words the three classes into which I divide the Gospel records in respect of credibility. Only these words or phrases must NOT be *incredible*, *doubtful*, *credible*, but PER SE [1] *incredible*, PROVISIONALLY *doubtful*, PER SE *credible*. And then a sentence should be added to show how much of the 'provisionally doubtful' I consider in my final estimate to be 'credible.'

[Professor Schmiedel seems to think that the adverb 'plainly' was omitted intentionally, and with some bad intention. It was not used simply because it seemed unnecessary. Professor Schmiedel did not always think it so necessary himself. In the article 'Gospels' he does not use it, but speaks simply of 'credible elements'; and even in the Preface to Neumann he uses it but once, elsewhere speaking merely of the 'credibility' of the foundation-texts.]

6. From a proper understanding of my classification it will appear that the following closing words in THE EXPOSITORY TIMES (p. 531*a*) rest upon misapprehension :—'Professor Schmiedel admits that the portrait of Jesus in the Gospels is inconsistent. And with the admission his foundation-pillars fall to the ground.' It is due to a similar misunderstanding that in the same passage Mr. Robertson is defended for rejecting my 'pillars' without testing them singly. My 'admission' does not include the possibility that the 'foundation-pillars' may become incredible. On the contrary, I have emphasized the fact that they must be in their very nature credible, because they cannot conceivably have been invented by the worshippers of Jesus, who composed the Gospels, and on *their* account, as has been shown above, the intermediate class becomes also credible. The fact that alongside of these credible portions of the Gospels there appear others that are absolutely and *per se* incredible, does not alter the credibility of the former any more than the legends which unquestionably attach to their names make doubtful the existence of historic persons like, *e.g.*, Alexander the Great.

[Professor Schmiedel thinks that the nine sayings in the Gospels, which are plainly credible, are immovable foundation-pillars. Mr. John M. Robertson, *working on Professor Schmiedel's lines*, seems able to show that they are not. This is what we said; and it is not misapprehension of Dr. Schmiedel's argument, it is doubt of its validity.]

7. Finally, I must not omit to mention that one of my 'pillars' is erroneously represented. At p. 529*b*, the last of them is described as follows :—'Mt 11^5, the answer to John the Baptist's messengers, where he [Professor Schmiedel] thinks that the statement at the end, that "the poor have the gospel preached to them," counteracts the preceding enumeration of miracles, and proves, in short, that the blind did not see, nor the lame walk.' In reality, what I say in my article 'Gospels,' § 140*d*, is: 'Jesus was speaking not of the physically but of the spiritually blind, lame, leprous, deaf, dead.'

[So, when Christ said to the messengers of John, 'The blind see, the lame walk,' etc., He meant that the spiritually blind see, the spiritually lame walk, and so on. Professor Schmiedel is a scholar for whom we have the utmost respect, but we cannot follow him in exposition of that kind. For whatever it is, it is not scientific.]

PAUL W. SCHMIEDEL.

Zürich.

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[1] Germ. 'ohne weiteres' = schon ohne genauere Untersuchung, *i.e.* essentially or in themselves incredible or credible, without their credibility or the opposite needing to be proved.

Entre Nous.

It has become necessary to tell our correspondents that it is no longer possible for us to answer their questions privately, not even when they are 'regular readers,' and are highly appreciated accordingly. But if the questions are of public interest, we shall try to answer them publicly.

And to begin at once. The best book we know of to be read, before the critical study of the Old Testament begins, is *For Faith and Science*, by the Rev. F. H. Woods, B.D., late Fellow and Theological Lecturer of St. John's College, Oxford. A happier introduction to a difficult subject could scarcely be written, and it is published very cheaply by Messrs. Longmans.

For a knowledge of the principles of the Higher Criticism, which should properly come next, there are many books. It might be well to begin with the Pentateuch; and no better book has been written than Mr. Alfred Holborn's *The Pentateuch in the Light of To-day*. It is published by Messrs. T. & T. Clark at 2s. net.

After that, try a little book which the same publishers have just issued called *To Christ through Criticism*. The author is the Rev. R. W. Seaver, M.A., B.D., Donnellan Lecturer for 1905–6. It tells us where we stand in regard to the great doctrines of Christianity, after criticism has been applied to them. It costs 3s. 6d. net.

These three books, then, might be taken in order. If they are taken in order, the reader will know what criticism means, and he will be able to work out for himself the loss or the gain. But, in any case, let Mr. Woods' little book be read.

The *Monthly Visitor* pays us a visit only once a year. It has conquered all the natural man's distaste for 'tracts.' Is it the tract that has changed or the natural man? The twelve which make up the year's output for 1906 have as much spicy evangelical reading in them as threepence would be likely to buy, however carefully laid out. The *Monthly Visitor* is published by Mr. R. Henderson Smith at 60 Hanover Street, Edinburgh.

Professor Morris Jastrow, jun., has republished from the *Journal of the American Oriental Society* a paper in which he answers the question, 'Did the Babylonian temples have libraries?' The paper is really a very severe handling of Professor Hilprecht, round whom there still rages a controversy which has shaken exploration scholarship to its very foundations. Oriental students everywhere should read the article, first for the extraordinary knowledge it contains of the contents of the Babylonian temples, and next for the controversy.

Professor Menzies is giving himself to the editing of the *Review of Theology and Philosophy* (Edinburgh: Schulze; 1s. 6d.) with splendid energy. The number for December has several reviews that are real contributions to their subject; but it is worth having for its first and last papers alone. The first paper is by Professor Bennett. It is a survey of recent literature on Old Testament Theology. The last is by Mr. Andrew Lang. It is a review of Professor Westermarck's 'Origin and Development of Moral Ideas'—a piece of delicious banter, such as we rarely receive since A. B. Davidson died.

The Great Text Commentary.—The best illustration this month has been sent by the Rev. Henry W. Bell, M.A., Aberdeen, to whom a copy of Briggs' *Psalms*, vol. i., in the 'International Critical Commentary,' has been sent. Illustrations for the Great Text of February must be received by the 4th of January. The text is Lk 7^{47}.

The Great Text for March is Lk 9^{23}—'And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me.' A copy of Adams' *Sermons in Accents* and Reid's *Jesus and Nicodemus*, or of Walker's *Christian Theism and a Spiritual Monism*, will be given for the best illustration. Illustrations must be received by the 1st of February.

The Great Text for April is Lk 9^{28-36}, the Transfiguration. A copy of Reid's *Jesus and Nicodemus* and of Seaver's *To Christ through Criticism*, or of Scott's *Fourth Gospel*, will be given for the best illustration. Illustrations must be received by the 1st of March.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

WE are about to hear of the Hittites again. It is just ten years since Dr. William Wright, giving an account of the Hittites in Hilprecht's *Recent Research in Bible Lands*,—the last and best account he ever gave,—wrote: 'We are on the eve of great discoveries in the early history of the world, which only await the enterprise of the spade, and the spade only awaits the enterprise of wealth intelligent enough to set it at work.' Ten years is a long time to wait. But the promise is about to be fulfilled. And it has come about, in accordance with Dr. Wright's forecast, through the enterprise of the spade and the intelligent enterprise of wealth.

Sir William Ramsay has sent a short article to *The British Weekly* on 'The Hittites in Asia Minor.' It appears in the issue for the 27th of December. It is an article with a sting. And the sting is in its tail, where it ought to be. Professor Ramsay has had to wait like the rest of us. He has had to wait upon the intelligence of wealth. Unlike the most of us, however, he has been working while he waited, using the spade so far as the slender means at his service made it possible. And he has felt, as few of us have done, how slow the wealth of this country is to awaken to intelligence. 'For discovery in history,' he says, 'there are needed, not merely learning, brains, and courage, but also money. The minimum on which systematic work could be planned for the future was £500 a year for, say, five years.'

But £500 was not forthcoming for even one year. When Dr. William Wright finished his article, and died, he was not sure where the spade should be driven in. Senjerli, perhaps, he said. 'If not there, then in Kadesh, or Carchemish, or in Boghaz-Keui.' Sir William Ramsay has known for nearly all the time that Boghaz-Keui was the place. He was waiting upon wealth.

In the meantime he has had the scholar's joy of learning that what Britain would not do Germany has done, that Professor Winckler had begun to dig at Boghaz-Keui last May, and that he has now come home with more than two thousand cuneiform inscriptions, many of them belonging to the Tel el-Amarna period, and many of them in a language which must be Hittite.

It is an article with a sting. But the sting is taken out of it before the end comes. For when Professor Ramsay went to the Chancellor of his own University with his story, the £500 a year for, say, five years, was granted immediately. 'I went to him hoping to get a beginning, which might encourage us to appeal to others to help: half an hour later I was writing to Constantinople to request permission from the Imperial Government to make excavations on an important Hittite site.'

Lord Strathcona, having furnished the intelligent wealth, Professor Ramsay will do the digging. Not at Boghaz-Keui, however. The ancient capital of the empire of the Hittites is occupied by the Germans. But 'there are several other important cities, on one of which we hope soon to begin.'

In his study of Nicodemus and the New Birth, entitled *Jesus and Nicodemus* (T. & T. Clark; 4s. 6d. net), the Rev. John Reid, M.A., has the opportunity of explaining the puzzling reply which the Pharisees made to Nicodemus when he cautioned them against condemning Jesus unheard. 'Art thou also of Galilee?' they answered, 'Search and see; for out of Galilee ariseth no prophet.'

The answer is puzzling for two reasons. It seems to have nothing to do with what Nicodemus had said; and it is untrue. Nicodemus had warned them against condemning a man unheard, which would be contrary to the law. What had 'out of Galilee ariseth no prophet' got to do with that? And it was glaringly untrue. For the Pharisees knew that out of Galilee had arisen the prophets Jonah, Hosea, and Nahum, perhaps also Elijah, Elisha, and Amos.

No doubt it may be said that the Pharisees simply told a lie. It has been said. It is what the commentators say with one accord. But is this the way with Pharisees? It may be the way with sinners. Sinners may tell lies wantonly. But Pharisees never tell a lie except when it suits their purpose.

Now it did not suit the Pharisees' purpose to tell a lie like this. Whether prophets came out of Galilee or not was a matter of no concern to them. It was one particular prophet that they were concerned about—the prophet whom they called the Christ. And we must look at our passage again and see if what they really said to Nicodemus was not this—'Search and see, for out of Galilee *the Prophet* ariseth not.'

That answer would be to the point. It would not be an answer to the words of Nicodemus, but it would be an answer to his thought. The common people had already been suggesting that Jesus was the Christ. The Pharisees felt that Nicodemus was going over to their side. They asked, 'Art thou also one of those that favour Galilee?' The answer to the people had been that the Christ was to come out of Bethlehem, where David dwelt; not out of Galilee, where Jesus had been born. And this is their answer now to Nicodemus.

Only they say 'the Prophet,' not 'the Christ.' Mr. Reid believes that the titles are synonymous. He refers us to an article by the Rev. Arthur Carr, M.A., in the *Expositor* (6th ser. viii. 219), afterwards printed in *Horæ Biblicæ* (Hodder & Stoughton, 1903), in which the question is discussed. He agrees with Mr. Carr that the two titles, 'the Christ' and 'the Prophet,' are, here at least, synonymous. He knows that the word 'Prophet' has not the article before it in the Greek. But he holds that it may be used without the article, just as 'Christ' and 'the Christ' are used.

The Biblical World has reached its semi-jubilee, and celebrates it, practically if not poetically, by the issue of an Index. The Index covers the last twenty-eight volumes; that is to say, the fourteen years during which the magazine has gone under its present title. But the magazine was founded five-and-twenty years ago. It was founded by the late Principal Harper, of Chicago University. Its title at first was *The Hebrew Student*, which after a year was changed into *The Old Testament Student*. Then at the end of the eighth volume this title was altered to *The Old and New Testament Student*. And fourteen years ago, as we have said, it was made more popular in style, much more attractive in appearance, and its title became *The Biblical World.*

The Biblical World has done heroic work for the study of the Bible throughout these years. We are accustomed in this country to say that in the scientific study of the Bible, America, so far in advance in other things, such as the work of the Sunday school, lags lamentably behind. Perhaps we are accustomed to overstate the facts. But however that may be, it is certain that the study of the Bible in America would have been further behind than it now is if it had not been for *The Biblical World.*

In the issue for December, which closes the twenty-fifth year, there is a short article under the title of 'A Quarter Century of Old Testament Study.' A quarter century—it is scarcely a generation, and yet how great is the change that this article has to record. 'A quarter of a century ago,' say the editors of *The Biblical World*, 'when men now in the midst of their lifework as teachers and preachers were students at school, the idea that the Pentateuch—the Hexateuch we had not yet heard of—was not written by Moses, was viewed from afar as one of those dangerous German heresies, the importation of which into America would be the beginning of disaster to religion.'

In the year 1888–89 a famous duel took place in the pages of *Hebraica* between Professor Green of Princeton and Professor Harper over the composition of the Pentateuch. Professor Harper was handicapped. The time had not come for an open advocacy of the critical analysis of the Pentateuch; it was still too generally distasteful to American Biblical scholarship. And more than that, Professor Harper himself had not yet reached a final judgment on the subject. The editors do not say how the duel ended, but we think there can be no doubt that Dr. Green was generally held to have had the best of it. Certainly Professor Green's friends had no hesitation in placing the crown of victory on his head.

In the *New York Evangelist* for May 23rd, 1889, there appeared an article by Dr. Howard Crosby, in which he said: 'Professor Green of Princeton has an article in the *Hebraica* of January which ought to be put into a separate pamphlet form, and a copy be placed in the hands of every minister in the land. It meets the Higher Critics from Reuss to Wellhausen; not in a general way, but by a careful examination of every detailed statement they make, and shows the utter unreasonableness of their wild work with Genesis. Dr. Green exposes the sophistry by which these men start with their destructive hypothesis, and deliberately make the text bend to it, creating diversities and discrepancies where there are none, and assuming principles of style in imaginary authors, which they have to establish by recklessly striking out certain passages as spurious. He holds up the absurdity of making R (the Redactor) put together a mass of incoherent matter, which the wise heads of this nineteenth century are first to discover and to tear into their original fragments, and he conclusively exhibits the oneness of the Genesis narrative.'

For whom did Dr. Howard Crosby speak so triumphantly? There is no doubt that he spoke for almost the whole theology of America. The editors admit as much. For they say 'there existed at that time no commentary by English or American authors based on the documentary theory; and it is safe to say that no Sunday-school publisher would have undertaken the issue of lessons which advocated that view.' And what was true of the Pentateuch, was true of the Old Testament generally. 'They who divided Isaiah's prophecies, assigning the later chapters to a post-exilic writer, were criminals fit to be classed with those who, as tradition affirms, sawed his body asunder.'

With the beginning of the present year the International Lessons enter anew upon the study of the Old Testament. Throughout thousands of Sunday schools in America [(and, we doubt not, at least hundreds in this country), teachers and scholars are already giving themselves to the study of the Book of Genesis. What are they making of it? 'We venture no predictions,' say the editors of *The Biblical World*, 'as to the proportion of cases in which the Mosaic authorship of the Pentateuch and the historicity of the stories of the Creation, Fall, and Flood will be defended in printed comment and oral teaching. But we run no risk in saying that the more modern theory, that the books were based on older documents and assumed their present form centuries after the time of Moses, with its corollary that much of the material is in no strict sense historical, but ancient legends shot through with the religious purpose of the prophet who gave it shape, will be by a large number of the more intelligent writers, pastors, and teachers either openly advocated or simply taken for granted, and that in very few instances will it require any special heroism to take this stand.'

But what will the result be? The editors of *The Biblical World* no longer ask that question. They ask what the result has been. What will the result be? was the question of twenty-five years ago. But now what they ask is, 'Has this change of view been marked by that decline of religion, and that loss of influence of the Bible which twenty-five years ago were honestly feared by many of those who to-day hold these views?' And they answer, 'On the contrary, the change has been in every way to the advantage of religion and the Bible.'

It has been to the advantage of religion and the Bible, they say, because it has brought us back to the view of the Old Testament which our Lord held. This is a very bold claim to make. Is it not the teaching of our Lord concerning the Old Testament that has been the stronghold of the traditionalist from the beginning of this controversy? The editors are aware of it. 'Twenty-five years ago,' they say, 'Professor Osgood at Rochester, and Professor Green at Princeton, were interpreting the teaching of Jesus as settling once and for all the historicity and authority of the Old Testament books and their authorship.' And the followers of Dr. Osgood and Dr. Green are doing the same to-day. Yet the editors of *The Biblical World* affirm that the view of the critic, and not of the traditionalist, was the view of the Old Testament held by Christ. To be sure, they admit that our Lord showed no special interest in questions of authorship and date. They acknowledge that He expressed His conviction of the high value and essential soundness of the moral teachings of the Old Testament. But they hold that just as clearly did He criticize its ethics and religion in matters of detail, and by so doing denied to it as a whole that Divine authority which it was sought to defend by appeal to His words. In short, they claim that Christ's attitude to the Old Testament was distinctly critical and eclectic alike in approval and in disapproval.

And it has brought us other gains besides that. They claim that it has stilled for ever the ancient battle between science and religion. Who would endeavour now to reconcile the statements of Genesis with the evidences of geology, or philology, or history? Genesis is no longer looked upon as a text-book of science, whether physical or philological. It is a book of religion. Science is on our side. 'Our windows are open to all the winds of heaven and all the light of the sun.'

Again, the editors claim that our change of attitude to the Old Testament has enabled us to discover what the books of the Old Testament really teach, and what has been the real history of the Old Testament religion. For while we read the earliest books of the old Testament as if they contained a scientific record of how the world came to be, and how the ancient nations arose, we missed the great ethical and religious ideas of which the prophets, to whom we owe them, made them the medium of expression. And we have discovered the history of the religion. For while we assumed that the first books were also the oldest, we read the history of Israel's religion in no small degree, say the editors, 'wrong end to.' The analysis of sources and the dating of documents has been tedious enough, but it is issuing at last in a reconstructed history of the origin and growth of Semitic and Hebrew religion in the light of which the significance of this unique Divine revelation appears as never before.

Once more, the new attitude of the Old Testament has broken down the barrier between the creed of the Church and the intelligence of the community. There is to-day, say the editors, as never before, a passion for reality, above all in matters of religion. Men no longer ask, what does the Church teach, or what does the Bible teach, but what is the truth? It is a fair demand, and modern scholarship meets it.

Last of all, there has been a great and welcome displacement of emphasis. First things come first. It is now seen that the historicity of the Book of Jonah and the Mosaic authorship of the Pentateuch are not really matters of religion at all. These things, once felt to be vital, are now seen to be of little importance. The attention is turned to the great central truths of Religion and Ethics which are essential to the highest living.

One of the arguments against the historicity of the Virgin Birth is the absence of all reference to it by St. John. It is perhaps the strongest of all the arguments, the force of it being so easily felt, and the fact of it being so difficult to explain. For of all the Evangelists, St. John ought to have known about the Virgin Birth best, and it lay most directly in his way to record it.

Mr. Ernest F. Scott touches the point in his new book on *The Fourth Gospel, its Purpose and Theology* (T. & T. Clark; 6s. net). Mr. Scott does not accept the Johannine authorship of the Fourth Gospel, so he does not say that if the Virgin Birth were a fact St. John must have known of it. But he says that whoever was the author of the Fourth Gospel, he could not possibly have been ignorant of the tradition of the Virgin Birth, and that therefore he passed it by deliberately.

Now Mr. Scott holds that of all the things which distinguish the Fourth Gospel from the previous three, the most emphatic is the Sonship of Jesus. The special name of Jesus in the Fourth Gospel, the name which determines the whole Johannine conception of His nature and work, is the Son of God. That name is further defined by the epithet Only-begotten. It seemed, therefore, to be directly in the author's way to refer to the Virgin Birth and build a strong argument upon it for the uniqueness of Christ's Divine Sonship.

Why does he not do so? Mr. Scott has no interest in defending the Virgin Birth of our Lord. We do not know if he believes in it. But he is quite sure that the Fourth Evangelist passed it over, not because he did not know of it, but just because it did *not* suit his purpose to refer to it. For he thought of Jesus as the Divine Logos, the Word of God who had been with God from the beginning, who had been loved by the Father, and had Himself loved the Father before the foundation of the world. There was no moment in his thought when the Word was passive, unable to love, unable to work. 'My Father worketh hitherto,' without a break up till now, 'and I work.' So he represents the Son of God as entering into the world not by birth of a virgin, not by the overshadowing of the Holy Spirit, but by His own free and deliberate act. 'The Evangelist,' says Mr. Scott, 'shrank from any theory of His origin that might impair the central idea of full activity, from the beginning of His work to the end.'

There was also another reason, and it weighed with the Evangelist yet more decisively. The current tradition of the birth of Christ seemed to cast a doubt on His pre-existent Sonship. (We are quoting Mr. Scott's very words now.) It might appear as if He came into being as Son of God at a given moment of time by an act of the Divine will; and thus the hypothesis of a miraculous birth, so far from supporting, might be so construed as to deny the doctrine of His essential Divinity. It is therefore replaced by the theory set forth in the Prologue, that the early life of Jesus was only the continuance of a Sonship which had subsisted from all eternity.

There is an article in *The Guardian* for November 21st on the 'Servant of the Lord.' Recent literature, and especially Professor Peake's book on the *Problem of Suffering in the Old Testament*, and Professor Addis's on *Hebrew Religion*, have taken this long-debated subject out of the hand of the mere expert. The varying interpretations that are given to the title, and to the prophecies which contain it, can no longer be ignored even by the unlearned and ignorant. Nor is it necessary any longer to ignore them. For, with all diversity of interpretation, recent writers on the subject are almost unanimous in the conclusion that whatever the prophets understood or expected, the Suffering Servant of the Lord was never actually found among men until Christ came.

The writer of the article in *The Guardian* is Mr. G. A. Cooke, sometime fellow of Magdalen College, Oxford, and the author of certain articles in the *Dictionary of the Bible*. In this, as in all his work, there appears considerable independence of opinion, with an occasional indication that the criticism of the text has a special fascination for him. But everything rests upon a foundation of matured scholarship.

Now, in seeking to determine the meaning of the Servant of the Lord, we have chiefly to do with the second Isaiah. It is true that the title is not original to him. It is used both by Jeremiah and by Ezekiel. But its use by the second Isaiah is the most frequent and the most arresting. There are four passages in particular in which it occurs. They are Is 42^{1-4} 49^{1-6} 50^{4-9} and 52^{13}–53^{12}. These passages stand out by themselves in the most marked and significant manner. They have no direct connexion with their context. The Servant of the Lord is introduced without preparation or announcement. Their very style is their own. 'Even in our English translation,' says Mr. Cooke, 'we feel that we have passed from the glowing periods of rhetoric to the balanced rhythm of poetry.' He calls them, therefore, the 'Songs of the Servant.' But it is not necessary for us to examine even all the Songs. We are most familiar with the last, and it is sufficient.

Mr. Cooke believes that the Servant of the Lord in the 53rd chapter of Isaiah is the Nation of Israel. And more than that, he believes that the servant is the Nation of Israel just as it was known to the prophets—'not an individual such as Jeremiah or Jehoiachin or Zerubbabel, not the pious kernel of the nation, not the ideal as distinguished from the actual Israel—Israel itself, the historical nation.'

The problem which the author of this prophecy had to face was the meaning of the misfortunes which had fallen upon Israel. These misfortunes had long been predicted; they were now an accomplished and awful fact. The Exile had taken place. And if the sufferings which attended it were hard to bear, infinitely harder was the thought of the Exile itself, the thought that the theocratic nation was now actually scattered among the Gentiles. The problem of suffering was not new to the Israelites, but they never had to face it on this gigantic scale before. What was the meaning of it?

Jeremiah and Ezekiel found the meaning of it in the nation's sins. Israel had suffered, because Israel had sinned. Isaiah acknowledged the sin, but in all that the nation was passing through he saw something more than simply punishment for her sins. He had no light estimate of sin, but he had also a strong feeling for what the Exile meant to Israel. The punishment which she had received of the Lord's hand was double for all her sins. There must be another great purpose behind it. That purpose was the salvation of the Gentiles.

Thus Isaiah took a darker view of the sufferings of the Exile than Jeremiah or Ezekiel did. Grievously as Israel had sinned, these sufferings were more than enough to atone for all her sins. But out of the dark heart of the problem came the light of hope. Her sufferings were not merely punishment for her sins, they were partly vicarious. He saw afar off the great fact of life which our Lord expressed in the words, 'Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit,'—the fact which brought our Lord Himself to the cross. He came before Israel with a word not of despair, but of consolation: 'Comfort ye, comfort ye, my people, saith your God . . . for she hath received of the Lord's hand double for all her sins.'

How did Isaiah attain to this conception of vicarious suffering? He began with God. He realized as it had never been realized before, or at least as it had never been stated, the uniqueness and supremacy of Israel's God. The nations put forward the claims of their deities. They put them forward only to have the fatuity of them exposed. The conclusion of Isaiah's argument was irresistible, 'I, Jahweh, am the first, and I am the last; and beside me there is no God.' The passages are Is 40^{12-26} $41^{1-4. 21-29}$ 43^{8-13} 44^{6-20}.

But if there is only one God upon the earth, and He is the God of Israel, then there lies upon the nation of Israel, whose God He is, a new obligation. If the God of Israel is the God of the Gentiles, Israel must see to it that the name of God is glorified amongst them. All this was mere matter of argument. Then came the great revelation. Israel must fulfil her responsibility to the Gentiles by dying for them.

Isaiah had grasped the clue to Israel's future. The Exile was not the end. Abasement and defeat were to be the starting-point for fresh spiritual conquests. Israel was to emerge from captivity to become one of the moving forces in the world's history. Isaiah embodied his high hopes and convictions in his conception of the Servant of the Lord.

Now, if the Servant of the Lord of the 53rd chapter of Isaiah is the nation of Israel, an important question arises. Who are the speakers? 'Surely,' they say, 'surely he hath borne our griefs and carried our sorrows.' Who are they that say this? They are, says Mr. Cooke, the nations of the world. 'Startled and amazed by the extent of Israel's sufferings and by a recovery not less wonderful,—a resurrection, as it seemed, from a dishonoured death,—the heathen, with this unique career enacted before their eyes, at last perceive the unimagined and far-reaching truth. "Who can believe that which we have heard?" They admit that they had been wholly in the wrong; they plead that there was nothing outwardly that promised such an issue, everything rather to encourage their indifference and contempt. In the light of Israel's restoration they can now see a purpose in those sufferings. Compared with themselves, Israel was innocent; yet the extremity, the excess of suffering, was borne by Israel. Only one explanation was possible—the innocent had suffered that the guilty might escape; Israel had suffered vicariously for the heathen. "He was wounded for our transgressions, bruised for our iniquities; on him fell the chastisement that brought us peace, and by his wound our healing came. Jahweh has caused to light upon him the iniquity of us all."'

There are difficulties in this interpretation. Mr. Cooke knows it. He knows that the chief difficulty will be in persuading us to believe that the Suffering Servant of Isaiah is a nation and not a single person. For he knows that the whole description 'brings vividly before the mind an actual person, a martyr, speaking, stricken, bending beneath the violence of the storm.' He claims the prophet's right to personify the nation at his will, but he makes another claim besides that.

Mr. Cooke claims that the prophecy was never fulfilled by the nation of Israel. 'The qualities,' he says, 'which existed in Israel were never really adequate to the accomplishment of its lofty mission.' It was fulfilled in Jesus of Nazareth. No nation can ever reveal God adequately. No nation can be said to suffer vicariously in actual fact for the sins of the world. God alone can adequately reveal God. But the Revealer came through Israel. Those qualities which were imperfectly realized in the nation were perfectly embodied in Him. 'The greatest of the prophecies has been fulfilled, and in a manner beyond the poet's dream, by our Lord and Saviour Jesus Christ.'

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John Alexander Selbie.

By the Rev. R. Bruce Taylor, M.A.

Considering the small extent to which the Northern Universities have been able to foster research, the number of Scotsmen who are in the very van of Old Testament scholarship is remarkable. In quiet country manses and in busy city pulpits there are those whose work upon the sources is the work of explorers. And if the most advanced scholarship in Scotland has not lost touch with evangelical thought, this union, which England scarcely knows and Germany cannot credit, is due to the fact that study has never been allowed to become an end in itself, but has always had a definite bearing upon preaching. G. A. Smith's volumes on Isaiah were written amid the myriad cares of a pastorate, and if the scholar is abundantly manifest in them, they owe their place not to this scholarship alone. They have been obviously written with a congregation in view, and it is this that gives point and urgency and modernity to the interpretation of the prophet.

The dictionaries which are appearing under the joint editorship of Dr. Hastings and Dr. Selbie are perhaps the most remarkable testimony to the thoroughness of the Biblical scholarship in the North, unfostered as it has been by any endowments for research. 'Who are Hastings and Selbie?' must have been a question frequently on the lips of those who had found in the *Dictionary of the Bible* exactly what they had been looking for, and who yet had the misfortune to be only English, or American! And their surprise must have been great when they discovered that the editors were not scholars who lived in the retirement of college cloisters, but busy ministers with heavy congregational duties devolving on them. Of Dr. Hastings I may not speak. An editor is a literary policeman, with a blue pencil for a truncheon. But Dr. Hastings himself tells a story concerning his co-editor, which is more significant than chapters of biography and pages of scholarship records. On one occasion he sent a large Dutch book to Dr. Selbie for review, and as Dr. Selbie did not know Dutch, a Dutch grammar and dictionary were included in the parcel. In a week such a review came back as showed that the book had been read from cover to cover.

The Free Church Manse of Maryculter, in which John Alexander Selbie was born in 1856, lies some eight miles from Aberdeen, in the middle of a moor high up upon the southern spur of the Grampians. At the Disruption the church was placed in this lonely spot that it might serve, in that day when enthusiasm scorned distance and inconvenience, the Free Church section of a very wide area. The view from the manse windows stretches away across the valley of the Dee to the hills of Buchan, but in winter the snow lies deep and long. Children brought up there require to have well-knit frames if they are to force their way to school through the drifts. But those northern manses are famous rather for the intellectual than the physical qualifications of the sons they produce.

Yours sincerely
J A Selbie

The isolation makes it useless to expect stimulus from without, nor is it needed in the exuberance of the intellectual life within. From five Free Church manses within a short radius there have come in little more than half a century, Robertson Smith, Robertson Nicoll, Elmslie, Mackay of Uganda, and Selbie. Selbie received his early education at the local Free Church school. He afterwards attended the Aberdeen Grammar School, in which the traditions of the Latinity of Melvin meant so much. In 1872 he was third in the Bursary Competition on entrance to the University; he graduated in 1872 with Honours in Classics and in Philosophy, dividing the Hutton Prize with Charles E. Troup, now Principal Clerk in the Home Office. Yet greater honours were to follow. The Ferguson Scholarships, granted each year in Classics, Philosophy, and Mathematics, and open to all the Scottish Universities, are rightly regarded as the blue ribbons of northern academic worth. The minister of the Maryculter manse had more ambition than his studious son. So, one day, there appeared on the manse table the books prescribed for the next 'Ferguson' in Philosophy, and John could hardly refuse under the circumstances to 'have a shot at it.' To vary Gibbon's famous phrase, he sighed like a loiterer, he obeyed like a son. He had his 'shot,' and won the scholarship. In the following year, the 'Fullarton,' the highest classical scholarship in Aberdeen University, also fell to him.

When Selbie entered the Free Church College in Aberdeen in 1876, Robertson Smith was already beginning to make history in the interpretation of the Old Testament. From the students' point of view it must have been a great time in which to have been alive. The Church historian will draw his materials for the narrative of that controversy from the records of the General Assembly, but, in point of fact, the real issues were all fought out in the Aberdeen Presbytery and Synod. The whole city was moved. The Aberdonian, contrary to the popular impression, is a theologian by instinct and a business man only because he has to be. The complicated questions of Old Testament criticism were the one subject of discussion for months. The man in the street was perfectly familiar with the peculiarities of the various documentary sources of the Pentateuch, and questions of authorship and interpolation had no terrors for him. Congregations were so deeply divided over the matter that even now, after the lapse of nearly thirty years, the line of cleavage can still be marked. Mr. Selbie, the minister of Maryculter, fought strenuously on the conservative side. Not content with expressing himself in Presbytery, he wrote vigorous letters on the subject to the *Aberdeen Free Press*. Each letter was replied to quietly but crushingly by an anonymous scribe, who had complete command of the whole field. The letters of the combatants were so thoroughly representative of the two sides of the conflict, so completely competent from their different points of view, that they were eagerly looked for and carefully studied. Not for many a year did it leak out that the advocate of the newer things had been young Selbie, who delightedly discussed with his father the letters as they appeared!

At the Exit Examination of the Free Church College, Selbie was first in Aberdeen, and gained the Lumsden and Sachs Scholarship. He was, however, beaten for first place over the Church by Professor Kilpatrick, now of Toronto. The United Free Church is surely to be congratulated on its wealth of scholarship when it can find no niche within itself for the teaching powers of Selbie, and Kilpatrick, and Skinner, and Harper, and H. A. A. Kennedy, and James Moffatt, and John E. MacFadyen.

In 1882 Selbie was ordained minister at Birsay, in Orkney. In this large congregation he showed himself a most exemplary pastor, and a thoughtful and spiritual preacher. It was while he was at Birsay that Dr. Hastings discovered him, and saw that he was just the man to be his complement in the large Bible Dictionary scheme he was meditating. As literary work took more and more hold of him, Selbie found the isolation of Birsay inconvenient; and when, in 1896, on the death of his father, the people among whom he had been born and brought up asked him to return to them as their minister, he accepted the call, and speedily found transferred to himself all the love and devotion his father during his long ministry had received. A few years ago his Alma Mater, which keeps the credit of her honorary degrees high by the comparative parsimony with which she grants them, made him Doctor of Divinity, and, in honouring this profound but retiring scholar, honoured herself. Last year, to the great regret of his congregation, Dr. Selbie retired from the active duties of the ministry. The work that the series of dictionaries called for was too hard and too exacting to allow him to carry as well the burden of a pastoral charge. The step was wisely taken, not only in the interests of his own health, but in the interests of Biblical scholarship generally. Only those who have been allowed to see something of the *Dictionary of the Bible* in course of production can have any idea of the labour that is involved in the settlement of subjects, in the allotment of the articles to various writers, in the supervision of contributors—alas, those postcards to the tardy—in the translation of the articles written by foreign contributors, in the clipping of verbosities and the curbing of irrelevancies, in the cares and difficulties of proofreading and the verification of references. Those who have enjoyed Dr. Selbie's friendship count it among the best things they have received. It is no small matter to have known this man, so profoundly learned and so utterly modest, so lavish in his appreciation of what others haltingly do, and so stern in the criticism of his own work.

The New Testament

IN THE LIGHT OF RECENTLY DISCOVERED TEXTS OF THE GRÆCO-ROMAN WORLD.

By Professor Dr. theol. Adolf Deissmann, of the University of Heidelberg.

IV. The Importance of the Texts for the Religious Interpretation of the New Testament.

In the days when the inscribed stone monuments of the ancient world were still above ground, and the dust and rubbish of Egypt were not yet piled up over the cast-out papyrus leaves, when people still wrote upon sherds, and the coins of the Roman emperors were current throughout the world—in those days a Man of Galilee, in conversation with His opponents at Jerusalem, took a Roman silver denarius in His hand, and, pointing to the portrait and inscription on the coin, spoke the words, 'Render unto Cæsar the things that are Cæsar's; and unto God the things that are God's.'[1] In an age in which divine homage was paid to the Cæsar, this sentence, without being disrespectful to the monarch, nevertheless clearly draws a sharp line of distinction between Cæsar and God. The two terms, Cæsar and God, are not of equal value in this sentence, but the first is subordinated to the second: 'Give unto Cæsar the things that are Cæsar's, and, much more, of course, unto God the things that are God's'—that is the meaning of this pregnant text. The image and superscription on the coin are proof patent of the right of Cæsar to the tribute; the rights of God are not thereby impugned, for they tower high above the rights of this world. Thus the portrait and inscription on a Roman coin were used by Jesus as an object-lesson, in answer to a religious and political question of His age.

And not long afterwards, on the evening before His Passion, in the intimacy of converse with His nearest disciples, Jesus alluded to a custom that must have been known to Him from Syrian and Phœnician coins, and which can be proved by numerous inscriptions of the Greek world. The kings of the Gentiles, He says, are called 'Benefactors,' but it is not to be so with the disciples; he that is chief among them is to be as a servant.[2] Here, then, we are listening to the hypocritical phrase that displays itself on the coins and in the inscriptions of that age.[3] For a man to allow himself to be called 'benefactor' by another man seemed to the Master incompatible with the idea of brotherhood.

Some twenty years later we see St. Paul, the world apostle of Primitive Christianity, on his way through the streets of Athens, pause and reflect before the inscription on an altar. The inscription interests him most intensely. *To an unknown god*,[4] he reads; and to him the stone speaks as the collective voice of heathen humanity seeking and sighing for the living God. And when, soon afterwards, he comes to Ephesus, here, after the episode of the inscription at Athens, he has a remarkable experience with papyrus books. By the power of the Spirit in his preaching a number of pagans were converted who hitherto had been addicted to magic, and now they brought their books of charms in great quantities and burnt them publicly, books to the value of 50,000 silver drachmæ, as we are told in the Acts.[1] They were, no doubt, exactly the same sort of magical texts as are now recovered in such numbers on Egyptian papyri of the imperial age.

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[1] Mt 22^{21} etc.

[2] Lk $22^{25ff.}$

[3] See chapter v.

[4] Ac 17^{23}.

The coin in the hand of Jesus, the inscribed stone at Athens before which St. Paul stood, the papyrus charms of the Ephesian magicians—does not the New Testament itself, in these typical cases, challenge us to regard the pagan texts of the imperial age with the eye of the student of religious history? Thus we raise the third question which it was our intention to consider: the question of the importance of our texts for the interpretation of the New Testament as viewed by the historian of religion. Our first question was concerned with the philological importance of the texts, the second question with their literary importance. Both questions referred principally, though not exclusively, to the external or formal interpretation of the New Testament; in this chapter, however, the question touches most emphatically the inner or material interpretation of the New Testament, and therewith of Primitive Christianity. We believe that here also our texts will yield not unimportant results.

A mere glance at the fact that hundreds and thousands of the inscriptions and papyri are of religious content will interest us in the whole problem. There are the countless epitaphs in poetry and in prose, often stereotyped and impersonal, but not infrequently also of a simple sincerity of feeling; there are prayers and dedications, private letters with a religious colouring, and other records. The extent of what is discoverable from these texts, about the religion and cults of the age which saw the great change in religion, is shown by the monographs of the last twenty years. Even the non-specialist will have great profit in reading what Friedländer, for example, in his pictures from the history of Roman morals, has collected out of the inscriptions concerning religious life under the Empire, with examples from the length and breadth of the Græco-Roman world; or what Carl Wessely[2] has collected from the papyri in his researches on the civilization of two Egyptian villages, and the religious life of those villages. To quote but one more recent work, which may in a double sense of the word be termed 'monumental,' there is Franz Cumont's book on the cult of Mithra; without the inscriptions this brilliant work could not have been written.

In these observations we have already indicated the *first* reason why the pagan texts are of such importance for the New Testament studied as part of the history of religion. They enable us to realize the religious environment of Primitive Christianity more clearly and comprehensively than was possible merely by the use of the literary sources.

Let us look for a moment at this environment.

The civilized world round the Mediterranean, in the age of the Roman Cæsars, lies stretching out before us in the sunshine of the South. Lost in contemplation of the vision we hear the words, 'The field is the world,' and in the Eastern morning sun we behold a Sower moving along the furrows to sow His seed.

What did this field look like? Here, too, we have to correct the traditional lines of the picture. Most of us probably have learnt that it was a world of corruption into which the gospel came. The religious and moral condition of the Roman Empire has generally been painted in the gloomiest colours, and in places where they could not but find light, only too many of our authorities were disposed to call the virtues of the pagans brilliant vices. In our opinion this gloomy picture is owing to its being drawn, firstly, from the literary evidence of the age itself, and then from the polemical exaggerations of many old Fathers of the Church. It will be readily understood that, however intelligible as psychological phenomena, these exaggerations of polemic cannot be accepted as historical without criticism. It ought, however, to be equally clear that purely literary evidence is not sufficient to give us a reliable picture of any age. Literature, as a rule, reflects the feelings of the upper class, where the voices of doubt, negation, satiety, and frivolity are much louder than in the healthier, less *blasé* lower class. When the lower class begins to doubt and deride, it has generally learnt to do so from the class above, and thus the lower is always a generation behind the upper class. It takes that amount of time for the impure matters to settle, but then they are purified again by a sort of automatic process. The forces of healthy reaction against decay lie in the healthy organism itself, or, as Carl Neumann once expressed it, in the well-spring of the deep-seated spiritual strength of the people. The literature of the Roman Empire abounds in expressions of resignation and negation; it witnesses to the luxury of the monarchs, with its refined cult of lust and cruelty; and hence it gives to a portion of the upper class—not to the whole of society in that age—the look that portends its fall.

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[1] Ac 19^{19}.

[2] *Karanis und Soknopaiu Nesos, Denkschriften der Kaiserlichen Akademie der Wissenschaften in Wien, philos.-hist. Klasse*, Bd. xlvii. pp. 56 ff., Wien, 1902.

If, however, we allow the non-literary evidence to influence us, that is, if we by this means allow the lower class to be heard, we shall be compelled radically to revise our judgment of the religious position under the Empire. The great mass of the people were deeply religious, and even in the upper classes there were plenty of pious souls. This has been proved irrefutably from the inscriptions by Friedländer in his sketches of the history of Roman morals. The papyri afford further proof. Any one who is not satisfied with this evidence might calculate the enormous sums of money that were then voluntarily devoted both in the East and in the West to religious purposes, to temples, oracles, priests, and pious foundations. The great religious movements also bear witness to the strong hold that religion had upon the men of that generation. Gods migrated and became blended with the gods of other nations. Foreign cults came from the East and from the South and mixed with the old forms of worship; Isis, Sarapis, and, later, Attis and Mithra found everywhere their enthusiastic devotees. There was a dark side to all this, of course, just as in the upper classes of society there were the pleasing vistas already mentioned. But certainly, if we wish to be just—and the victors presumably can afford to be just to the vanquished—our general verdict as historians of religion must be framed like this: that the vast majority of mankind were not tired of religion, or hostile to religion, but friendly to religion, and hungering for it.

We may quote in confirmation of this another observer who long ago came to the same conclusion from the study of ancient inscriptions—we mean the Apostle Paul. After wandering through the streets of Athens, where so many inscriptions met his view, St. Paul summed up his impressions thus: 'Ye men of Athens, I perceive that in all things ye are very religious!' Such were his words on the Areopagus at Athens,[1] and so they must be translated; not, as the Authorised Version says, 'Ye are too superstitious.' They prove that St. Paul possessed a knowledge of the real spirit of his age, knowledge that he had acquired at first hand, by walking about with open eyes among the men and monuments of his time.

Considering, therefore, the strong hold which religion had on the age which saw the birth of Christianity, we are impelled to say that the age was prepared for the new religion, positively prepared for its reception.

We have already hinted that the lights are attended by shadows, and the second, somewhat less decided, impression which the period leaves on us is that it suffered from deep religious and moral evils. St. Paul, whose eye for facts may be trusted after Ac 17^{22}, has in the first chapter of his Epistle to the Romans drawn a night-picture of contemporary civilized life, particularly that of the great cities, which—to our shame be it spoken!—stands without parallel save in the cosmopolitan cities of modern Christendom. The religion of St. Paul's contemporaries is flecked with shadows equally dark. One point alone need be emphasized. In our reading of the epitaphs and other texts we find, on the one hand, a firm conviction of immortality, and, on the other hand, expressions of a very different temper—the forced, hollow mirth which says, 'let us eat and drink, for to-morrow we die,' and a helpless, weary, chilling despair. The Library of Yale University, U.S.A., possesses a Greek papyrus of the second century, from the Egyptian city of Oxyrhynchus,[2] on which is a letter of consolation, highly characteristic of this spirit of hopelessness:

> 'Eirene to Taonnophris and Philon, good cheer! I was as much grieved and shed as many tears over Eumoiros as I shed for Didymas, and I did everything that was fitting, and so did my whole family, Epaphrodeitos and Thermouthion and Philion and Apollonios and Plantas.

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[1] Ac 17^{22}.

[2] The Oxyrhynchus Papyri, No. 115.

> But still there is nothing one can do in the face of such trouble. So I leave you to comfort yourselves. Good-bye. Athyr I.'

Is not this letter an illustration of St. Paul's words about 'the rest which have no hope'?[1]

The helplessness of men before the great problem of personal life left them often enough at the mercy of the most degrading despotism. Thousands had recourse to magic in order to extort by demonic aid what was otherwise denied them. The existence of vast numbers of magical books at Ephesus,[2] as proved by the incident already quoted in this chapter, is typical. Numerous papyri, leaden tablets, gold plates, and similar finds, have not only taught us the extent to which magic was disseminated; they have restored to us the magical texts themselves in large numbers. For many people magic must have been the beginning and the end of all their practical religion.

With reference, then, to the moral evils and the oft-heard cries of fear and helplessness, we can repeat the sentence already formulated: That the age was prepared for the new religion, *i.e.*, in this case, negatively prepared for its reception.

Both the positive and the negative aspects of this preparation can be comprehended in one expressive Greek word, which we again borrow from St. Paul. Under the Roman emperors the world was in its *Pleroma*. St. Paul uses this word in Gal 4^4, where the Authorized Version has 'when *the fulness* of the time was come.'[3] It expresses the fact that St. Paul regarded the period of Christ's advent as the date appointed by God for the dawn of a new epoch, namely, the coming of age of the human race. In our somewhat different figure the word *Pleroma* implies that the world was ripe for Christianity.

So much for the first or general background of Primitive Christianity, as indicated by the texts. We have, secondly, the ample contribution of the texts to the history of religious feelings, ideas, and institutions in detail. This division of our inquiry overlaps the earlier division which dealt with the philological bearing of the texts. We learn that many of the religious ideas employed by primitive Christianity were adopted from its surroundings, from the period; that, on the other hand, Primitive Christianity often gave to these venerable ideas a new import, or itself created new ideas. The same is true of the religious customs and institutions. The following are but a few of the religious conceptions, for the history of which we have gained important new material[4] from the inscriptions, papyri, etc., namely, 'God,' 'Lord,' 'the Most High,' 'The Son of God,' 'the Saviour,' 'the Creator,' 'prophet,' 'ministration,' 'priest,' 'bishop,' 'virtue,' 'manner of life,' 'debt,' 'propitiation,' etc. A few observations on one of these, the conception of 'Lord,' may here follow.[5]

It is a well-known fact that Augustus and Tiberius refused the title of 'Lord,' because it did violence to the Roman conception of the Empire as the 'Principate.' 'Lord' is a thoroughly Oriental conception; from time immemorial the kings of the East have been 'Lords' of the slaves, their subjects. The conception runs also through the Oriental religions, which are fond of expressing the relationship between the divinity and the devotee as that of the 'Lord' or 'Lady'[6] to a slave. This can be proved by innumerable examples, apart from the Old Testament. The effects of this mode of thought are traceable even in Greek religion, and in the cult of Sarapis. The men and women who wrote papyrus letters in Egypt under the Roman Empire, for example, often assure their correspondents of their prayers to 'the Lord Sarapis.' In the time of St. Paul, 'Lord' was throughout the whole Eastern world a universally understood religious conception. The apostle's confession of his Master as 'our Lord Jesus Christ,' with the complementary idea that Christians were dearly bought 'slaves' (the Authorized Version weakens the expression to 'servants'), was at once intelligible in all the fulness of its meaning to every one in the Greek Orient. 'Our Lord' as a divine title is felt to be thoroughly Eastern. Hitherto it has been generally assumed that the Roman emperors were first named 'Lord' and 'our Lord' from the time of Domitian onward. It may have been so at Rome, and in the West, but in the East, as we now know from the texts, men began much earlier to endow the emperors with the title which had been so long current in the courtly language of the country, and which from its associations carried with it an odour of sanctity. The later victory of 'Dominus' over 'Princeps,' which means the triumph of the political theory by which the Emperor was the Lord, and the overthrow of the other theory, by which he was only the Leading Member of the State—this victory, which ultimately betokens a victory of the East over Rome, was thus clearly foreshadowed centuries before. The present writer has collected a comparatively large amount of evidence on this point from papyri, inscriptions, and allied sources, from which it is clear that in Egypt and, for example, in Greece it must have been quite usual to call the Emperor Nero 'Lord.'[1] The ominous title occurs occasionally, however, with the name of Claudius, and even with Tiberius, and, of course, the protests of Augustus and Tiberius, already mentioned, allow of the deduction that these emperors had at some time or other been entitled 'Lord.' It is therefore not impossible that Eastern Christians, hearing St. Paul preach in the manner of Ph 2^{11} and 1 Co 8^{6}, and other such passages, may have seen in the solemn acknowledgment of Jesus Christ as the Lord, a tacit protest against other 'Lords,' or even against the 'Lord,' as the Roman emperor was beginning to be called. St. Paul himself may have felt and intended this tacit protest. More than this we would rather not assert at present. Later, no doubt, when the Dominatus had triumphed over the Principatus at Rome, there was, from the point of view of a Roman official, something extremely dangerous to the State in the formula, 'our Lord Jesus Christ.' And it can hardly be accidental that, as we again learn from the papyri and inscriptions, the Christian emperor, without abandoning the style of 'Lord,' yet chose another Greek word to express it. In papyri of the Christian period it is quite remarkable how κύριος gives way to the word δεσπότης in Greek imperial titles, as if it was desired to reserve κύριος for the Lord of Heaven.

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[1] I Th 4^{13}.

[2] Ac 19^{19}.

[3] 'So we also, when we were children, were held in bondage . . . : but when the fulness of the time came, God sent forth his Son . . . that we might receive the adoption of sons' (Gal 4^{3-5}, R.V.).

[4] Most of the references will be found in the author's *Bible Studies*.

[5] Cf. *Die Christliche Welt*, 1900, cols. 291 ff.

[6] Cf., for example, the inscription from Kefr-Hauar, in Syria, quoted above, p. 61.

That it needed no very special effort for St. Paul to think of the Roman emperor as 'the Lord' is shown by another fact which the newly discovered texts have established. In describing the Eucharist as '*the Lord's Supper*,'[2] St. Paul employs the adjective κυριακός, and many scholars, finding no other examples of its use, have assumed that the word was invented by St. Paul for the occasion. It is proved, however, by the inscriptions, papyri, and ostraca, that it was used in the official language of the Greek East (Egypt and Asia) to mean 'pertaining to the Lord, *i.e.* the Emperor,' 'imperial.' The earliest example of the pagan use of the word with which we are acquainted occurs in an inscription of the Prefect of Egypt, Tiberius Julius Alexander, found in the great Oasis. It belongs to the year 68 A.D., and is therefore of St. Paul's date. The prefect, of course, did not learn the word from the First Epistle to the Corinthians, but from the current language of his time, of which St. Paul also made use. We have here a clear case of a word current in the official political phraseology of the East being taken over into the religious vocabulary of Primitive Christianity, in the first instance by St. Paul.

The history of the term 'Lord' furnishes other analogies of some interest. Two short letters of invitation, of the second century A.D., were found at Oxyrhynchus, one of which is now in the Library of Eton College, Windsor,[3] and runs thus:

> 'Chairemon invites you to dine at the table of the Lord Sarapis in the Sarapeion to-morrow, the 15th, at 9 o'clock.'

The other,[4] now in an American Library, runs:

> 'Antonios, son of Ptolemaios, invites you to dine with him at the table of the Lord Sarapis in the house of Claudius Sarapion on the 16th, at 9 o'clock.'

The remarkable expression, 'the table[5] of the Lord Sarapis,' is a striking parallel to St. Paul's phrase, 'the Lord's table.' We regard St. Paul's phrase as parallel rather than derived, because in all probability it was influenced by the Greek Old Testament (cf. Mal 1$^{7.12}$, Ezk 39^{20}, 44^{16} in the Septuagint), just as the phrase, 'the table of devils' in 1 Co 10^{21} points to the Septuagint version of Is 65^{11}. On the other hand, we would not assume that the Sarapis formula is derived from the Pauline, although the idea is not an impossible one. For the present it can only be said that the two phrases crop up, as it were, side by side, without any apparent genealogical connexion. The lesson of the Egyptian parallel is that again in an important particular the pagan phraseology approximates to the technical phraseology of early Christianity. In order to make plain to his Corinthians the nature of the Christian Eucharist, St. Paul did not scruple to employ the analogy of the pagan sacred feasts.[1] In the gospel preached by a missionary like St. Paul there was so very much that sounded familiar to the 'Greek,' that the one new thing, the message of Jesus Christ, produced all the greater impression.

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[1] It is impossible, therefore, to make use of Ac 25^{26} as a proof that the book in which it occurs is of late date.

[2] 1 Co 11^{20}.

[3] The Oxyrhynchus Papyri, No. 110.

[4] The Oxyrhynchus Papyri, No. 523.

[5] The Greek word in both papyri is κλίνη. In 1 Co 10^{21}, 'the Lord's table' (A.V.), 'the table of the Lord' (R.V.), the word is τράπεζα. For what follows, cf. *Die Christliche Welt*,' 1904, cols. 37 ff.

One further example may be mentioned, belonging to that popular sphere which has been so often brought into prominence in these pages. It concerns an expression[2] which occurs in the account given by St. Mark (7^{35}) of the healing of the deaf and dumb man:

> 'And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.'

Most commentators explain the phrase, 'string of his tongue' (R.V. 'the bond of his tongue') as figurative: 'the tongue with which it is not possible to speak is looked upon as bound.' This view is taken, for instance, by Bernhard Weiss in Meyer's *Handbuch*, with the result that, though the whole sentence is not made unintelligible, the point of the phrase in question is probably missed. We believe that the first readers of the Gospels and the evangelist himself understood the phrase in a definite technical sense. The idea runs through the whole of antiquity that a man can be 'bound' or 'fettered' by demonic influence. We find this idea in Greek, Syrian, Hebrew, Mandæan, and Indian charms.[3] From the Greek-speaking peoples of antiquity there has even come down to us a document[4] of precise instructions how to 'bind' a man by art magic, and we possess quite a number of ancient inscriptions with the 'binding' of a man as their subject.

'I bind Euandros in leaden bonds' is the reading on a leaden tablet of the third century B.C., from Patissia,[5] and similar inscriptions occur on over fifty leaden cursing-tablets of the same period form Attica.[6]

That the idea flourished not only at this time and place, but in other nations and periods of antiquity, is shown by a lead tablet of the imperial period from Carthage,[7] which calls upon gods and demons in these terms:

> 'I adjure you by the great Name, that ye bind every limb and every sinew of Biktorikos.'

The *tongue* of a man is often particularized. Among the Attic tablets of lead mentioned above there are thirty on which the tongue of an enemy is 'bound' or cursed.

'I bind the tongue and soul (of the enemy)' is the inscription on two Attic tablets of the fourth century B.C.[8] A cursing-tablet of the second century B.C., from Tanagra,[9] adjures Hermes and Persephone

> 'to bind the tongue of Dionysia.'

A Mandæan enchanting-dish of much later date in the Louvre at Paris bears the inscriptions[10]:

> 'Bound and stopped be the mouth, and stopped the tongue of curses, of vows, and of imprecations of the gods. . . . Bound be the tongue in its mouth, stopped be its lips, shaken, fettered, and banned be the teeth, and shut be the ears of curses and of imprecations.'

What was understood and intended by 'binding' the tongue is made clear by synonymous expressions.

'Cripple the senses, the tongue (of Kallias)' is the exhortation of an Attic leaden tablet[1] of the third century B.C. to Hermes Katochos.

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[1] 1 Co 10^{19-21}.

[2] Cf. *Die Christliche Welt*, 1903, cols. 554 ff.

[3] Cf. M. Lidzbarski, *Ephemeris für semitische Epigraphik*, vol. i. p. 31.

[4] In the Anastasy magical papyrus. The passage referred to has been edited by R. Wünsch in the *Corpus Inscriptionum Atticarum*, Appendix, p. xxx.

[5] *Ibid.* No. 45.

[6] *Ibid.* Nos. 40 ff.

[7] *Corpus Inscriptionum Latinarum*, viii. Suppl. No. 12,511.

[8] *Corpus Inscriptionum Atticarum*, Appendix, Nos. 49 and 50.

[9] *Ibid.* p. viii.

[10] *Ephemeris für semitische Epigraphik*, vol. i. pp. 100 ff. The exact date of the dish cannot be determined.

'They will strike dumb my adversaries' is another expression of the same idea on a leaden tablet[2] of the third century from Kurion, near Paphos, in the island of Cyprus, where St. Paul encountered Elymas the sorcerer. He, therefore, whose tongue was 'bound' was expected to become dumb in consequence; and we may say inversely that he who was dumb was often regarded in popular belief as demoniacally 'bound.' This latter idea falls into line with the more general and very widely spread belief that certain diseases and diseased conditions were caused by demonic possession. Thus, in Lk 13[16], our Lord Himself says that Satan had 'bound' a daughter of Abraham eighteen years. The reference is to the deformed woman mentioned in v.[11], 'who had a spirit of infirmity,' and whose 'bond' Jesus had 'loosed' on the Sabbath day (v.[16]). The 'bond of the tongue' in St. Mark may, therefore, well be a technical expression of this kind. The evangelist wishes to relate not only that a dumb man was made to speak, but that a demonic chain was broken, and that one of the works of Satan was destroyed. It is again one of those popular features which facilitated the entry of Christianity into the ancient world.

We have given only a few examples. Were it possible for a scholar at the present day to survey the whole vast mass of details afforded by the texts on stone, papyrus, etc., he would be convinced that the threads connecting Primitive Christianity with the life of the time are legion—in other words, that Christianity, though it introduced a new epoch, had a foundation in history.

Of still greater importance, in our judgment, than the promotion of our knowledge of all these details, is a third service rendered to the New Testament by the witnesses to the religious life of the Roman Empire. They make the student's eye keen to recognize the essence of religion, particularly of popular religion, religion as distinguished from theology. Previous generations of commentators have generally regarded the New Testament retrospectively. From their own theological and ecclesiastical sphere they looked back at the primitive age of Christianity, and submitted it to an essentially theological and ecclesiastical judgment, using the book of that age, the New Testament, according to their conception of it as a great Book of law and dogma. If, however, we approach the New Testament from the point of view of its own times, from the point of view of its own religious environment, as that has been made actual to us by the inscriptions, etc., scales, as it were, fall from our eyes. With the self-same eyes which, owing to modern dogmatic prejudice, formerly suffered from religious blindness, we then see that the New Testament owes its existence in large measure to religion rather than to theology. Just as the texts sharpened our perception of the real meaning of what was non-literary, so, too, they reveal to us the significance of what is non-theological and pre-dogmatic. This is laying strong stress on the fundamental distinction between religion and theology—what, then, is that distinction?

Religion is, no matter in what form, a relation between ourselves and a superhuman divine power. Theology is the science of religion; it examines the phenomena of religious life in the history of mankind. Besides this great historical function, it discharges also speculative and normative functions, but it is the science of religion, not religion itself. Religion and theology are related to each other in the same way as art and æsthetics, as language and philology, as the starry sky and astronomy. Theology is therefore of the secondary, religion of the primary, order of things. Theology is scientific reflexion concerning one aspect of the life of the individual; religion is personal life itself.

Now, by far the greatest part of the religious records of the Roman Empire are in the true sense records of religion. It is not always a simple living religion—not unfrequently it is formal and stereotyped—but it is religion, often the religion of the people, and hardly ever the theology of a thinker, that is represented in the existing remains. No serious student would dream of regarding the many scattered memorials of pagan piety as a series of theological manifestations—the testimonies to the religion of the Roman army,[3] for instance, as subjects for an essay on 'The Theology of the Roman Army.' And when, from a study of the memorials of a strong and simple piety, one has acquired an eye for the childlike, unquestioning, and non-theological characteristics of true piety, it becomes impossible to understand how the New Testament can be read otherwise than with the same sympathy for the childlike, the unquestioning, and the non-theological, which stands out in almost every line of this book of the people of a former, more pious age.

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[1] *Corpus Inscriptionum Atticarum*, Appendix, No. 88. The verb for 'cripple' is κατέχω.

[2] *Ibid.* p. xviii. The verb used here is φιμόω, which the lexicographer Hesychius explains as synonymous with 'bind.'

[3] As collected by the author's friend, Alfred von Domaszewski.

Let us put the matter to the test. In the forefront stands Jesus of Nazareth, and if anything can with certainty be affirmed of Him it is this: that He was no brooding theologian. He is completely non-theological. He is all religion, all life; He is spirit and fire. To speak of the theology of Jesus is a mere form of words. He had no theology, for He had the living God in Him. The fact was shown by His testimonies, words of conflict and of exhortation. He who undertakes to formulate a theology of Jesus from our Lord's testimonies behaves exactly like the infant who stretches out his arms to grasp the golden sun. Let us have done with the theology of Jesus; it leads a shadowy existence in books, but in the light of day it never was.

And how is it with St. Paul? St. Paul certainly possessed, even when he was a pupil of Rabban Gamaliel, a decided theological bent. But it is highly questionable whether we have grasped St. Paul's chief characteristic if we call him the great theologian of Primitive Christianity. Our own answer would be, 'Not at all!' With St. Paul, as with every right theologian, the primary consideration is religion, and this is so not only with St. Paul in the course of his psychological development, but with St. Paul the finished man. St. Paul is the prophet and the missionary of Primitive Christianity. It is possible to speak of the theology of St. Paul, but we are unjust if we do not first speak of his religion, which glows and throbs beneath the surface even of the more theological parts of his Epistles. We decline, therefore, to discover only 'Paulinism' in St. Paul; we refuse to turn the man into a bloodless system. In history the religion of St. Paul has had far more effect than his theology, and the same is true of Primitive Christianity as a whole. It was certainly not long before Primitive Christianity struck into theological paths, as proved by the classical example of the Epistle to the Hebrews, and the evolution of ecclesiastical Christianity is the evolution not only of a constitutional body, but also of theological Christianity. The mighty influence, however, exercised by Christianity in its early days was the result of religion, the force which propagated itself by contact, the life transmitted from man to man and from conscience to conscience. And subsequently the epochs of Christianity which have affected history have been the religious epochs. Where theology has pushed itself forward it has bound the pinions of the life in God and tied the hands of brotherhood and of the zeal which overcomes the world. In the study of Primitive Christianity the exclusively theological way of looking at things has presented us with dogmatists instead of prophets, and turned the confessions of struggling men and pardoned sinners into moral sentences. Totally unable to appreciate the signs of healthy life and sturdy independence, this same theologizing tendency has misinterpreted the non-literary letters of the apostolic missionaries as works of literature, and exalted their popular dialect into a sacred idiom. But when we approach the New Testament from the same point of view as men of the imperial age, all the prejudices which obscure the historic vision are removed. We hear the unpolished tones of the popular dialect, we see non-literary texts and popular books, we see a religion strong in the strength of the people, Primitive Christianity to wit, coming forward to gain adherents in the age of the 'fulfilment.'

Let us now attempt to view this propagandist religion in its characteristic peculiarity as it must have appeared to the pagan of the Western world. We are accustomed, as a rule, to take up a position within the sphere of Primitive Christianity and to look from East to West, from Galilee and Jerusalem towards Ephesus and Rome. But we shall not acquit ourselves of our historical task unless we take our stand in the West and view with the eyes of a contemporary the great tidal wave of a new religion slowly rising on the Western world from out the Eastern sea of nations, from the birthplace of the world's great religions.

In viewing the westward advance of Christianity we can, of course, only take in what is most characteristic. Microscopic observation is out of the question; we must stand back in order to see; then, and only then, the historical character of early Christian religion will appear. Therefore, instead of attempting ten or twelve or fifty horizontal sections of early Christianity, we conceive of it as a single whole, and make one vertical section through that. Then it matters not if there were a number of different personal types of early Christianity; the men of the time were not affected by the individual variations, but by the style and spirit of the whole.

The first thing which strikes us at the present day in the religion of the Primitive Christians, even in the very first pages of the New Testament, is the miracles. A contemporary, however, would take them as a matter of course, finding in them nothing exclusively Christian. For him there was no such thing as a religion without miracles. The most remarkable feature in Christianity was for him what we, alas, at the present day too often take for granted as something commonplace and trivial, namely, *the One Living God.* We are careful not to say 'Monotheism'; that is the doctrine or the system of the One God. But the One God Himself, who is both Life and Spirit, and who drew near to the pagan in the preaching of the missionaries, now taking the wings of the morning, and now flying upon the storm-wind,—He it was who promised to satisfy the hungry. The world had long been prepared for this One; the Greek thinkers, Plato especially, had made straight His way, and Greek Judaism with the Septuagint had ploughed the furrows for the gospel seed in the Western world.[1] And now came He whom the wise men had foreseen and the Jews worshipped; and the pagan, anxious and distracted by the complexity of idolatry, at last heard of a God who is near us, with whom we can have communion, and in whom we live, and move, and have our being. The result was inevitable. The crowd of lesser lights in the night sky paled before the one majestic luminary of day: *ex oriente lux!* In this light from the East men understood what their poets had prophesied: 'We are also His offspring.'

And secondly, *the figure of Jesus Christ.* Whenever the apostles preached, they preached Jesus Christ, and it was clear to every hearer that these missionaries were introducing the cult of Jesus Christ. It was not the cult of a dead man, but of a living Person, the cult of a Lord who was above all lords. Such cults had already been preached by other apostles, but no other ancient cult ever impressed men as did the cult of Jesus Christ; all the cults of the old gods and goddesses were obliged either to give way before it or to take refuge under Christian names in the holes and corners of Christian superstition.

Wherein lay the superiority of the cult of Jesus Christ? In the gospel tradition of Jesus which lay behind the cult. Jesus was not merely a sacred name, the unknown mysteries of which filled men with vague misgivings, but He was a personality in history, richly endowed with very definite characteristics, and present to men's minds in very definite portraits, thanks to the tradition enshrined in the Gospels. What immense significance attached, for example, to the picture which St. Paul was so fond of presenting to the Gentiles—the picture of Christ crucified. And furthermore, the truly grand simplicity of Jesus, which is revealed on the mere linguistic examination of His words, helped to commend Him in the highest degree to the people. Women and children, soldiers and slaves hailed Him with joy, and at the same time philosophers might make ready to plunge into the depths of His personality.

Nevertheless there is great variety in the early Christian appreciation of Jesus. There is no stereotyped formula, no exclusive dogma, no uniform Christology. Thousands of witnesses confess Christ in as many voices, and yet they are voices singing in harmony the nations' hymn of praise. Some acknowledge Him as the Shepherd, the Way, the Guide, the King, the High Priest, the Saviour, the Lord; others confess the Lamb of God, the Prophet, the Brother, the Son of God, the Son of Man, the Son of David, the author and perfecter of our faith. One or other of these full chords of praise would appeal to practically everybody who was at all attracted by Jesus.

The great chorus of witness to Christ culminates in the prayer, 'Come, Lord Jesus!' Over the apostolic age there hangs like a storm-cloud the expectation of Christ's speedy coming with power to judge the world. Thus we reach the third characteristic feature of Primitive Christianity—*its hope of eternity.* Hopes of Christ's Second Advent may have cooled as time went on, but Christianity remained a religion of eternity. Men heard tell of the heaven opened and of the resurrection of the dead, and this message concerning eternity satisfied all their needs, whereas the resignation bred of despair and doubt had had absolutely nothing to offer. Even pagans, who already as pagans had attained a hope of immortality, now found a new happiness beyond their old faith.

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[1] Cf. Deissmann, *Die Hellenisierung des semitischen Monotheismus*, Leipzig, 1903.

The Christian message concerning eternity sounded forth as a trumpet, not only proclaiming peace to all the weary and heavy-laden, but also calling to judgment. The missionaries impressed on the pagans the fact that the world would be judged. This brings us to the fourth distinguishing feature of Primitive Christianity. Outsiders must have been struck by *the moral earnestness of Christianity.* Personal responsibility, the necessity of conversion, the awfulness of sin, and the pangs of conscious guilt—how real and indispensable these all are! The ideas were not altogether new; much had been anticipated and prepared for by earnest thinkers. But for this very reason the message fell on the ancient world like fine wheat on freshly ploughed fallow. The close interlocking of religion with morality, which from the beginning was one of the essentials of Christianity, and which has been perpetuated in the Christian conception of God, was intelligible even to the simplest when love of one's neighbour was demanded as part of the love of God. The lower classes at that time, as the inscriptions have lately shown us, were permeated by a strong feeling of solidarity which led to the formation of innumerable associations of artisans, slaves, etc. And now arose the religious association, the brotherhoods of the first Christians, in which the fraternal principle took shape, and where the slave sat beside his master, the wife beside her husband, and the Scythian beside the Greek and the Jew, because all were one body in Christ. There was St. Paul, with the countenance of a man dwelling upon the eternal, and yet with both feet firmly planted on the earth, organizing, building, collecting pence for the poor brethren abroad. A character such as this affected men profoundly, and it was in no small measure the social expression of Christian thought which contained the promise of victory over all the cults. They ravished the soul, perhaps, in the tremor of ecstasy, but forgot what St. Paul called the 'more excellent way.'[1]

We believe that the religion of the primitive Christians, regarded from the point of view of contemporaries, presents four characteristics worthy of mention — God, Jesus Christ, Eternity, and Love. These stand out against the background of the ancient world, and, as we look at them once more, surely there can be but one conclusion. Is not the impression left by this scrutiny of the evidence for the history of religion the same as we received from our philological and literary inquiries —a conviction of the splendid simplicity of Christianity? And does there not lie in this simplicity, which is not indigence but innate strength concealed, the secret of its future conquest of the world?

[1] 1 Co 12^{31}.

Literature.

THE CAMBRIDGE MODERN HISTORY.

The Cambridge Modern History. Vol. iv. The Thirty Years' War. (Cambridge: *At the University Press.* 16s. net.)

The fourth volume of the Cambridge Modern History is not only the largest (it runs to just over 1000 pages), but also, in our judgment, the most important volume yet issued. It gives the best idea of the mental equipment of the man who projected the work, as well as of the unsparing fidelity to him and his plan of the men who are carrying it out. Its title is *The Thirty Years' War,* but the volume contains a history of Europe, and more than Europe, during that period: and not its political history only, the history of its thought as well as of its action. There is, of course, a chapter on Richelieu and on Mazarin, on Gustavus Adolphus and on Wallenstein; but there is also a chapter on Descartes and Cartesianism, and a chapter on the Fantastic School of English Poetry. It is, let us repeat, a complete history of thought and action throughout the period of the Thirty Years' War.

So massive a volume as this is beyond the compass of the reviewer. He can only touch it here and there. A good deal of the earlier work has been retained by Dr. A. W. Ward and Dr. G. W. Prothero in their own hands; and it could not have been placed in better hands. In Chapter X., on the First Civil War in England, and in Chapter XI., on Presbyterians and Independents, Dr. Prothero and Colonel E. M. Lloyd, R.E., have worked together. Both chapters are a little difficult to read, being so closely packed with facts, but they are worth reading carefully. Regarding the death of Charles I., the authors say, 'The impartial verdict of History must be that, if, as is true, he died a martyr to his convictions, he died also a victim of his own incapacity and untrustworthiness.'

There is a short chapter on the Westminster Assembly. It is written by Dr. W. A. Shaw, of the Public Record Office. It is not quite so well arranged as we think it might have been, but no doubt neither was the Westminster Assembly itself. There is, however, throughout the chapter a touch of something that is not very far removed from contempt. Says Dr. Shaw: 'It had none of the freedom of action of an ecclesiastical Council; its constructive proposals have, therefore, none of the constitutional significance attaching to the decisions of any of the Great Councils of the Church; there was no doctrinal width or scope in its debates, so that there attaches to its record not a particle of the intense dogmatic interest attaching to a great doctrinal synod such as, say, the Synod of Dort.' As for the Confession and the Catechisms, 'which have earned for it the gratitude and respect of the Presbyterian Churches from that day to this,' all that Dr. Shaw says is that 'it is uncertain whether they owe their origin to the divines of the Assembly or to the Scottish Commissioners.'

The chapters of the book lose half their value if they are not read in order. But one may perhaps read those on the Valtelline, by Dr. Horatio Brown, and on Richelieu and Mazarin, by Mr. Stanley Leathes, without feeling the loss so much. This is true, also, of the Scottish chapter by Professor Hume Brown. But the last two chapters in the book may be taken quite apart from the rest. And, on the whole, we have found them the easiest to read and the most instructive of all that the volume contains. They are the chapters on the Fantastic School of English Poetry, by Mr. Clutton-Brock, of New College, Oxford, and on Descartes, by Professor Émile Boutroux, of Paris. We have not seen Mr. Clutton-Brock's work before, but we shall certainly look out for it in future. Without the least appearance of seeking originality, he says some original and suggestive things about the Fantastic Poets, Donne, Herbert, Vaughan, Traherne, Crashaw, Cowley, Marvell; and in a few suggestive sentences he succeeds in making them stand out distinctly from one another, without failing to show that their relationship is a real one, deserving a separate classification and a separate name. He is particularly good on Crashaw. 'There is something,' he says, 'in all Crashaw's poetry more congruous with Roman Catholicism than with Anglicanism. He is not, like Herbert or Donne, a critic of life, a searcher of his own heart. He does not argue. He has no anxiety to justify the ways of God to man. He does not look with curious wistful eyes, like Vaughan, upon the beauties of the earth. His gaze is set upon visionary celestial glories. His ecstasies are troubled by no misgivings. He is in fact, like Shelley, one of those purely lyrical poets whom English literature produces now and then, and who are always rebels against the current English ideas of their day.'

ARTHUR WILBERFORCE.

THE LIFE AND LETTERS OF FATHER BERTRAND WILBERFORCE. Compiled by H. M. Capes, O.S.D. Edited, with an Introduction, by Vincent M'Nabb, O.P. (*Sands & Co.* 10s. 6d.)

Arthur Henry Wilberforce was the grandson of William Wilberforce the Great. His father, Henry Wilberforce, under Newman's influence, entered the Church of Rome. Arthur was born in 1839 at Lavington Rectory, the home of Archdeacon (afterwards Cardinal) Manning, who was his mother's brother-in-law. One day when Arthur and his eldest brother were out walking with their nurse, a gentleman passed who seemed to be attracted by their appearance. He stopped them, asked their names, and spoke very kindly to them. After talking for a few minutes, he put a ribbon round the neck of each boy—one red and one blue—to which a shilling was attached, and said, 'You must remember that these were given to you by the Duke of Wellington.' The Duke was at that time living at Walmer Castle as Governor of the Cinque Ports, and it seems that he was in the habit of carrying these ribbons and shillings about with him, and of giving them to any children to whom he took a fancy. Long years afterwards, Arthur Wilberforce, now known by the name of Father Bertrand, told the story to an intimate friend, who, knowing his habit of losing things, asked what had become of *his* shilling. He looked at her with a half-serious, half-quizzical smile. 'I suppose I lost it,' he said. Then after a moment's pause, 'But, my dear child, what does that matter if I have not lost the Image of the Heavenly King from my soul?'

He was always losing things. Being the grandson of William Wilberforce, we can hardly wonder, says his biographer, that he should have borne strong marks of individuality. This was one of them. To find anything in his cell required a long search. Though he had a faithful memory for recalling what was there, he could seldom remember where it was to be found. Another mark was unpunctuality. He was naturally and notoriously unpunctual. In the earlier years of his priesthood he was for some time chaplain to the Franciscan Convent, Woodchester. It could almost be said with truth that he was never in time for anything. When he was not too late, he was most unpunctually too early. A third mark of individuality was his humour. His humour, says his biographer, saved him from Puritanism. (His father must have had it also, whom it saved, says the same biographer, from the inconsequences and incongruities of Tractarianism.) There were hardly ten men in England who could tell a good story with more drollery. He was not one of those who kindle laughter by contact with their own. His face, when he chose to control it, never betrayed the slightest sign of fun even when the drollest anecdotes were convulsing his audience. He had a sweet voice, and would sometimes give his brethren the treat of hearing him sing 'Simon the Cellarer,' or read an Ingoldsby legend. 'Once when suffering from one of his most acute attacks of illness at Woodchester, two of the community were engaged in applying hot poultices to soothe the cruel spasms of pain. In the lulls between each attack, the patient would lay aside his pitiful moans and begin to declaim passages from Pickwick. His rendering of the two Wellers was so inimitable that his nurses were compelled again and again to ask him to stop, as their laughter made it impossible for them to do their work.'

But this is Arthur Wilberforce. The biography is of Father Bertrand. A small manuscript book which Father Bertrand always carried about with him contains the following rules. 1. In general strive to learn to refuse to nature everything not necessary. 2. Strive to give to self whatever he would refuse without reason, through whim or mere inclination. 3. Self asks some minutes of rest after being called.—Refuse even a second. 6. Self suggests that prayer might be shortened.—If possible prolong it. 7. There is one bit on your plate self most fancies.—Offer it to Jesus. 10. Self is grumpy and cross.—Laugh. 16. Self wishes to avoid meeting some one.—Take him to the meeting. 24. There is some interesting object or something that every one is running to see.—Do not look; go not one step to look. 25. You much want to pick this flower.—Leave it.

And Father Bertrand preached as well as he practised. Writing to one of his 'penitents' in 1891, he said: 'I intend now formally to exclude you from my mass and from all my petitions, that day and every day on which you have not got up directly it is time. This will have effect for the day you lie in bed one minute past the time you ought to rise, if it be wilful.' 'Remember,' he writes to another, and it is good for us all to remember it, 'that the feelings are not to be considered in the spiritual life. God does not look to the feelings but to the will. This is of great importance, for the feelings reside in the sensitive part of the soul, which is the lowest part, and the feelings are influenced by health, weather, circumstances, etc. We must not mind them; if we do, we shall pray when we are inclined, and not when we feel no pleasure from our intercourse with God.'

Notes on Books.

Dora Greenwell's works have now all been issued in a new edition by Mr. H. R. Allenson. The last is a volume of *Selected Poems* (3s. 6d.). This volume and *Carmina Crucis* contain all the poetry by Dora Greenwell which is counted worthy to live. Miss Constance Maynard, who edits this volume and writes an Introduction to it, an Introduction that is both discriminating and sympathetic, says that it is by her prose and not by her poetry that Dora Greenwell will live. She says that her prose style has in it a distinction that is difficult to analyze, poetic and yet austere, with a charm all its own. Her verses, on the other hand, are often careless. This is true, but we should like some day to say something about Dora Greenwell; prose and poetry, she is most curiously and culpably neglected.

Miss Amelia Hutchison Stirling, M.A.(Edin.), has written *A Sketch of Scottish Industrial and Social History in the Eighteenth and Nineteenth Centuries* (Blackie; 6s. net). It is a book which exhibits the Scot at his best and his worst. Some Englishmen would say at his worst. For these are the men who elbow Englishmen out of the front seats all over the world. And here are the virtues (some Englishmen would say the vices) of ambition and tenacity of purpose by which they do it. It may be hard on some Englishmen, but England as well as Scotland has been the better for George Drummond, and William Ged, and Adam Smith, and Joseph Black, and James Watt, and John Rennie, and James Nasmyth, and David Napier, and David Livingstone. The portraits of some of these great Scotsmen are here, and the story of the work they did is told without partiality and without hypocrisy.

Mr. George Burroughs has published the 119th volume of the *Methodist New Connexion Magazine* (3s. 6d.). Its editor is the Rev. Henry Smith, who knows very well how to edit. Besides the news of the Connexion, there are sermons and other good things in the volume for the general reader.

The Rev. R. R. Ottley, M.A., recently published a translation of the Book of Isaiah both from the Hebrew and from the Greek, enabling us thereby to make an easy comparison between the Massoretic text and the LXX Version. He has now issued a companion volume giving us the Greek text itself, with notes upon it. The title is the *Book of Isaiah according to the Septuagint. II. Text and Notes* (Cambridge Press; 6s. net). The text is that of the Codex Alexandrinus, which is very rarely departed from. Both volumes are written for beginners in Septuagint study. Accordingly, the notes in this volume are very full and sometimes very elementary. But future commentators on Isaiah, as well as present preachers, will be wise to consult both volumes frequently.

Though the fashions change in bookbinding as in dressmaking, some books and perhaps some women wisely wait until they come round again. The *Oxford University Calendar* never changes. Its dark brown binding may be too sombre for to-day and too gay for yesterday, but it is familiar and it can afford to wait. The contents are familiar also. There are more of them this year. No doubt the Rhodes Scholarships are chiefly responsible for the increased bulk. The book is printed at the Clarendon Press by Horace Hart, M.A., printer to the University.

Among the more recent enterprises of that most enterprising firm of publishers known by the name of the Clarendon Press, is the 'Oxford Library of Translations.' The most familiar volume of that Library to us is Driver's *Parallel Psalter*. But here is a book of no less beauty and scarcely less interest—*The Works of Lucian of Samosata* (4 vols.; 14s. net). The translation is done by H. W. Fowler and F. G. Fowler. The text followed is that of Jacobitz, published by Teubner in 1901. The difficulty of translating Lucian is a difficulty of vocabulary, the syntax is not so ill to manage. Take this description of the make-up of a philosopher—a Greek philosopher remember:—

'Off with your clothes first; and then we will see to the rest. My goodness, what a bundle: quackery, ignorance, quarrelsomeness, vainglory; idle questionings, prickly arguments, intricate conceptions; humbug and gammon and wishy-washy hair splittings without end; and hullo! why, here's avarice, and self-indulgence, and impudence! luxury, effeminacy, and peevishness!—yes, I see them all; you need not try to hide them. Away with falsehood and swagger and superciliousness; why, the three-decker is not built that would hold you with all this luggage.'

Have you never heard of the Abbé Dubois? Have you never heard of his *Hindu Manners, Customs, and Ceremonies*? In spite of all that Max Müller and all the rest have written, it is still the leading manual of Hindu belief and practice. For the Abbé Dubois was a genius. Doing this one work, he did it perfectly. Hindus carry the book with them and compare it with all they know and all they see, and they never challenge the Abbé Dubois' accuracy or his impartiality. It is not very long since the Clarendon Press issued the second edition of the English translation by Henry K. Beauchamp, C.I.E.; and now here comes the third edition. The third edition is quite complete, and it has the advantage over the second in size and price (crown 8vo, 6s. net).

From the Oxford Press comes also Mr. Abrahams' *Bibliography of Hebraica and Judaica*, reprinted from the *Jewish Quarterly Review*. It is a list which we could scarcely do without now. This number runs from October 1905 to September 1906.

From Drummond's Tract Depôt in Stirling come the annual volumes of *Good News* (4d.), *The Gospel Trumpet* (1s.), and *The British Messenger* (1s. 6d.), together with a little book called *Invitations* (6d.), written by Lady Hope of Carriden. They all urge the everlasting gospel in its simplicity and appropriateness.

Messrs. Eyre & Spottiswoode have sent out a new and very cheap Reference Bible (2s.), of which the special feature is its full-page illustrations. They call it *The Holy Bible Illustrated.*

M. Paul Geuthner, of Paris, has published a small volume of *Lectures on Babylonia and Palestine* (3s. 6d.), by Dr. Stephen Langdon, Fellow of Columbia University, New York. Dr. Langdon is an accurate scholar, with insight; and he can write for the uninitiated. The title of the book is taken from the subject of the first lecture, which is introductory. The other lectures deal with (2) Babylonian and Hebrew Literature; (3 and 4) Manners and Social Customs; (5, 6, and 7) Religion of the Babylonians and of the Hebrews. There is an Appendix of Cuneiform Texts from the Hammurabi epoch, which Dr. Langdon and Father Scheil have prepared together.

Messrs. Hodder & Stoughton have published another volume of Dr. Moffatt's 'Literary Illustrations.' It is occupied with *The Epistle of James* (1s. 6d. net). And where is there a book that lends itself to literary illustration like the Epistle of James? And where is there a scholar like Dr. Moffatt to illustrate it?

We have had theological creeds from scientific men—from Sir Oliver Lodge and others. We have had them in abundance. We can wait a little now. *The Scientific Creed of a Theologian* (Hodder & Stoughton; 6s.) is a welcome variety. No doubt, we have often had scientific creeds from theologians. But they have rarely been either theological or scientific. And unless they are both, as Dr. Rudolf Schmid's creed is, they are useless. Books of this kind, however boldly they begin, usually drop either the Bible or science before they end. Dr. Schmid retains both. He retains both simply by giving each a distinct place. 'We are bound,' he says, 'to consider every attempt to find an objectively accurate description of the course of events in the first chapter of Genesis as a complete misrepresentation and misconstruction of the Bible's real value for mankind.' And yet he holds throughout to the belief that science is from God as well as the Bible, and that the Bible is good for man as well as science. It is altogether a useful modern book, and it has been well translated by J. W. Stoughton, B.A.

Under the title of *The Church's Worship* (Hodder & Stoughton; 3s. 6d.), the Rev. John McIlveen, B.A., of Belfast, has published a series of addresses on the Lord's Day; on Coming to the House of God, and going from it; on the Reading of Holy Scripture; on the Lord's Supper; on the Benediction; and other practical topics. A more useful book for these days of non-churchgoing and outcry about it, we do not know.

The new volume of Dr. Maclaren's *Expositions of Holy Scripture* deals with the Second Book of Samuel and the Books of Kings (Hodder & Stoughton; 7s. 6d.). It makes the fifth volume of the second series.

We sincerely trust that *The Student's Old Testament*, so ably edited by Professor Kent, of Yale, has taken a good hold in this country. It must be confessed that, though in general we are in advance of America in the critical study of the Old Testament, in particulars we are very far behind. That is to say, we are nearly all ready now in this country to accept the principles of Old Testament criticism, but comparatively few of us take the trouble to work them out in practice. We are still in that stage in which books like *The Student's Old Testament* are strong meat to us—too strong for our indolent digestion.

The second volume of Professor Kent's work has been published. Its title is *Israel's Historical and Biographical Narratives* (Hodder & Stoughton; 15s.). It is a handsome volume. It is packed with the results of the most thorough study of the

Old Testament Scriptures from the time of Saul to the end of the period of the Maccabees. Both for information and for edification it is of much more service than the simple reading of the Revised Version can be. If books like this were to become popular, we should soon be able to relieve our people, and even our children, of their anxiety over the apparent discrepancies which they come upon in the Word of God, by showing them how these discrepancies arose, and, in a study of the parallel narratives, making the whole history more intelligible.

Mr. John Lane has published a volume of *Heraldic Badges* (5s. net). It is a volume of much interest both to the antiquarian and to the aristocrat. First, it contains the whole story of the use and abuse of badges, flags, crests, and such other heraldic designs; and then it gives a list of badges in alphabetical order, so that if you know your name you may find your badge in a moment. Of many of the badges there are well-executed illustrations. Thus opposite page 132 we see the King's cypher, the bottle of the Earls of Oxford, the badge of the Lords Hastings, the garde-bras of Ratcliff, and the cypher of Queen Victoria. The author of the book is Arthur Charles Fox-Davies.

There has come from America (it is published in this country by Messrs. Longmans) an introduction to the study of Comparative Religion, the most suggestive and illuminating we have yet seen. It is a comparatively small book (3s. 6d. net), and, of course, it contains very few of the facts which make Mr. Jordan's *Introduction* of so much daily utility. But it sets us in the right way; it gives us an idea of the method we should follow; it catches our interest; it makes us students of Comparative Religion. The title of the book is *Practice and Science of Religion*. The author is James Haughton Woods, Instructor in Philosophy in Harvard University.

Messrs. Longmans have also published a new edition of Martineau's *Endeavours after the Christian Life*, first and second series (1s. 6d. net each).

We are not done with Bishop Westcott yet, and we do not want to be done. The new publication is a volume of *Village Sermons* (Macmillan; 6s.). What are they? First, they are very short; next, they are very simple; and third, with all their simplicity, there is a mystical far-awayness in every one of them which lifts them clean out of the common crowd of short and simple village sermons. They were preached, for the most part, while Westcott was Professor of Divinity at Cambridge, and also Rector of Somersham. He had no bad conscience about that plurality, and was sorry when it came to an end in 1882. And how can we cry Fie! when it has given us these Village Sermons?

The much attached members of a great preacher's congregation are rarely satisfied with his printed sermons. And the congregations of Kinfauns and Morningside may be disappointed with the volume of sermons by their pastor, the late Rev. D. Fairweather, M.A., which has just been published by Messrs. Macniven & Wallace under the title of *Bound in the Spirit*. But we are not disappointed, we are delighted with it. We are delighted with its breadth of culture. We are delighted with its evangelical fervour. We are delighted with the union of these two in every sermon and in every sentence. Take the second sermon. Its title is 'Recollection'; its text is, 'When thou hast shut thy door' (Mt 6^6). Has it breadth of culture? Mr. Fairweather has been reading Robertson Nicoll; he has been reading Faber also. 'Recollection,' he says, 'is only another name for Brother Lawrence's practice of the presence of God.' Is it evangelical? What a sense of sin it displays, what a need of a Redeemer.

Books about books will always be popular. For people have no time nowadays to read books, and they try to make it up by reading books about them. The Rev. Frederic W. Macdonald has written *In a Nook with a Book* (2s. 6d. net), and Messrs. Horace Marshall & Son have published it. It is easy unexacting reading, and it is sure of much popularity.

Mr. W. G. Towers, M.A., has written a history of *Israel and Assyria in the Time of Isaiah* (Marshall Brothers; 3s. 6d.). It is a handbook to the first half of the Book of Isaiah. The prophecies are arranged in chronological order, and then the history is written of the period in which they fell.

Mr. Andrew Melrose has published new editions of two books which are all about Him who is the chiefest among ten thousand, and they are themselves of choicest quality. They are Alexander Smellie's *Talks about Jesus and His Friends*, and Helen E. Jackson's *Gentle Jesus* (each 2s. 6d. net).

In *The Evolution of Religions* (Putnam; 9s. net) another earnest layman sets forth his creed. Mr. Everard Bierer is a lawyer who has spent much of his leisure time in the study of religious literature. 'The Bible I have studied most thoroughly, and am well versed in the Buddhist Scriptures, the Zend Avesta of Zoroaster, the Analects of Confucius and Mencius, and the Koran, and have read the Book of Mormon, Brahmanic literature, and history generally, ancient and modern.'

Well, let us test him. What does he think of Christ? He thinks that He was 'more than human,' that He was 'grandly above all other men,' that He was 'the incarnation of truth, purity, and goodness,' and 'absolutely incapable of resorting to any device, sham, or deception.' He thinks that He had 'unquestionably communion with God in some way, such as His parents wot not of.' He thinks that during the silent years He may have been away in Persia, among the Jews there, studying the great religion of Zoroaster, or in India studying Buddhism. But he does not think that He is God; and He does not think the Scriptures say so. One text is sufficient: 'My Father is greater than I.'

So Mr. Bierer has not got it yet. He must either leave more of the Scriptures than he does, or else take more of Christ. But his book is an honest book, well informed too, outspoken, reverent.

Five volumes with the yellow wrapper of Revell have come this month. And again all five are both social and evangelical. The first is a new edition of the Rev. Len. G. Broughton's *Table Talks of Jesus* (1s. 6d. net).

The next is a volume of 'Studies in Human Experience,' by William T. Herridge, D.D., Minister of St. Andrew's Church, Ottawa. It is called *The Orbit of Life* (2s. 6d. net). It is a book for young men, a book to be given to the young man in whom you have most interest as he enters the battle of life. Take a note of it.

The third is entitled *New Life in the Old Prayer-Meeting* (3s. 6d. net). It is written by John F. Cowan, D.D. It is thorough and practical. If it will do what it proposes, surely the money spent upon it will be well spent. And it will do it, with our help.

Then comes *Christ and Science*, the Cole Lectures for 1906, delivered before Vanderbilt University by Professor Francis Henry Smith, of the University of Virginia (3s. 6d. net). The theme is old now, but the treatment of it in this book is a surprise of freshness. For 'science' is a more natural and less mechanical thing to this writer than to most. And so Christ is found in intimate association with it. The fourth lecture, on 'Christ's love of nature,' is the centre of the book and the secret of the writer. It is a pleasant chapter to read, and it leaves us with the impression that Christ's view of nature was, after all, the most scientific view.

The last is a handsome volume of Sermons by Frank W. Gunsaulus, entitled *Paths to the City of God* (4s. 6d. net). The sermons have a large interest in the natural things of the Bible—the garden and the city, the river of Ezekiel's vision, the river of John's vision, the rainbow, the snow, the angel that stood in the sun. They are strong sermons, and not too short.

Wives and Daughters (Smith, Elder, & Co.; 4s. 6d. net). The last volume of the Knutsford edition of Mrs. Gaskell's works is out. It completes an edition that is in every way satisfactory, and is likely to become the favourite. And now let us notice the introductions. Every volume has an introduction by Mr. A. W. Ward. We may skip these Introductions, but we had better not. For Mr. Ward takes none of the edge off our interest by untying the knot of the novel before we come to it. Nor does he spoil our temper with haughty criticism or still haughtier appreciation. He simply tells us things that it is good for us to know before we read the story.

The words of Jesus have often been gathered together as if they were the most precious parts of the Gospels. Mr. John Boyd Kinnear has done it again. And he has arranged them under headings, great headings and small headings. And then at the end of the book he has given a few useful notes and a most useful index. The title is *The Teaching of the Lord* (Smith, Elder, & Co.; 2s. 6d. net).

Through Messrs. John Smith & Son, of Glasgow, the Rev. David M. M'Intyre has published *The Upper Room Company* (3s. 6d. net). It is an exposition of three verses (12–14) in the first chapter of the Acts of the Apostles. These verses give the names of the Eleven, and Mary the Mother of Jesus, and mention, without naming them, certain women and His brethren who all 'went up into the upper chamber' when they returned to Jerusalem from the mount called Olivet. And Mr. M'Intyre talks about them, their state of heart and hope, their dimness of understanding, their fellowship with one another, their unquenchable love to the Master. We sometimes wonder how the Puritans got people to listen to their endless discourses on a few verses of Scripture. Here is a whole book on three verses, and we have read it with growing interest to the end.

From the S.P.C.K. there comes a useful summary of *The Evidence for the Resurrection*. It is written by the Rev. E. Hermitage Day, D.D., Vicar of Abbey Cwmhir. It is more than a summary of the evidence, it is a short refutation of recent agnostic theories—a convenient and reliable little book, and of original value for the use it makes of the Emmaus narrative.

One of the by-products of the Centenary celebration of the British and Foreign Bible Society in 1904 was an exhibition of Welsh Bibles. The exhibition was held in Cardiff. Copies were shown of almost every edition of the Bible that has ever been printed in Welsh or in Wales. The next step was to give an account of all these editions. This laborious duty was laid upon Mr. John Ballinger, of the Central Library in Cardiff. First of all, he prepared a complete list of the Bibles, and then he wrote an essay on them. The essay and the list are now published together in a handsome volume by Messrs. Sotheran (8s. 6d. net). Its title is *The Bible in Wales*. The volume is illustrated, not to make it sell, but to make its contents more intelligible. To Welshmen the most valuable part of the book will be the list of Bibles; there are about four hundred editions described. Others will find themselves most interested in the preliminary essay. The book is altogether a substantial addition to Bible literature. And more than that, it writes a chapter of the history of human culture.

Mr. Elliot Stock has published another volume of Archdeacon Wilberforce's sermons, calling it *Sanctification by the Truth* (5s.). It will succeed as the other volumes have succeeded, one of which has run into the sixth edition. For Archdeacon Wilberforce's sermons all deal with things in which men are interested, or, if not, they all interest men in the things with which they deal. They may be things of the moment, as the sermon on Nelson, but they are always set in the light of eternity. In this volume there is a series on the Lord's Prayer. And after all we have read on the Lord's Prayer, we shall find this series worth reading.

Mr. Stock has also published a volume of readings for children, by E. K. Ryde Watson, called *Heavenly Truths in Earthly Dress* (3s. 6d. net). Its special purpose seems to be to train the imagination in children that they may at last be able to love Him whom they have not seen.

Fragments that Remain (3s. 6d.) is a volume of twenty sermons, by the late Rev. William Miles Myres, M.A., also published by Mr. Stock.

Two books from the Sunday School Union are both addressed to young folks. The one is a volume of talks with children on *Things that are Lovely* (1s. 6d. net), by the Rev. A. A. Ramsey; the other is *Bible Stories Retold* (1s. 6d. net), by Robert Hyslop.

The Rev. David Dunford is making a collection of *Roman Documents and Decrees*, which he means to publish quarterly at an annual subscription of 4s. net. The publishers are Messrs. Washbourne.

When a man discards his doctrine of inspiration he does not need to dismiss his Bible. Mr. J. Horton, the author of *Tekel; or, The Wonderland of the Bible* (Wellby; 6s. net), lost the idea of inspiration in which he had been brought up, but it was only when he lost it that he found the Bible. In *Tekel* he goes through the Old Testament, and tells us what he understands it all to mean, and how wonderful it has all become to him. Perhaps a little more imagination would have saved him some of his first sorrow, and might have got him even more joy now. He seems to have been much troubled with the number of the children of Israel who came out of Egypt. But there are greater things in the Book of Exodus than that. His lack of imagination makes his efforts at humour somewhat alarming. Still, we rejoice with him in his joy over a new-found Bible.

The great religious conflict of our day is the conflict about the very existence of religion. Unbelief in the fact and the need of religion, that is the unbelief which is most prevalent and most paralyzing. We must meet it in every way, with every tried weapon we possess. But first we must realize its existence, and we must know what it is. The book for our purpose is *Naturalism and Religion*, by Dr. Rudolf Otto, Professor of Theology in the University of Göttingen, which has just been translated by J. Arthur Thomson, Professor of Natural History in the University of Aberdeen, and Margaret R. Thomson; and edited, with an Introduction, by the Rev. W. D. Morrison, LL.D. (Williams & Norgate; 6s.).

Tent and Testament is the title of a new book on Palestine, by the late Herbert Rix, B.A. (Williams & Norgate; 8s. 6d. net). It is a record of travel, of travel in unfrequented ways sometimes, by a man of independent mind, who carried the Book with him to every spot of the Land which he visited, making his observations and forming his judgments for himself. Unfortunately, he was hampered by ill-health. 'We returned to Nazareth,' he says, 'by the road which had brought us there [*i.e.* to Bethlehem]. Had I been physically fit, my observations might have been more adequate; but ills of the flesh, from which I had long been suffering, rendered riding painful, and walking almost impossible.' But for this his book might have taken its place beside Stanley and Smith. As it is, we must value it for its information. The Bethlehem from which he returned to Nazareth was the Bethlehem of Galilee. His account of it is not very full, but distinctly suggestive, although he does not think that our Lord was born there.

The Liberal Movement in Germany.

By the Rev. John MacConnachie, M.A., Uddingston.

II.

The Methods of the Liberals.

We shall now look at some of their *methods* of work, and first at the 'popular lecture' or 'Vortrag,' which has attained such vogue among them in recent years.

As far back as 1865 an association was founded in the interests of the liberal theology, called the 'Protestantenverein,' whose object was to disseminate the liberal views among the people, and especially among the non-churchgoing, by means of lectures, etc., and ever since it has maintained a vigorous life. But a new impulse was given to the use of the 'lecture' as a missionary agency by Harnack's famous lectures in Berlin in the winter of 1899–1900 on 'Das Wesen des Christenthum,' which was hailed by many as the first popularization of the new theology. Men saw how much interest could be awakened, in spite of all the Cassandra cries about religious indifference, and the day of the 'Vortrag' was fully come. A second impulse was given by the lectures which Weinel delivered in Solingen in 1902–1903 on 'Jesus,' which created so much stir that the local authorities forbade him to continue them. Now, all up and down the country, lectures are being given by the 'Liberalen' to the educated laity on Old and New Testament subjects, on general questions like 'Faith,' 'Revelation,' 'The Nature of Religion'; in fact, an endless variety of themes is being dealt with, and the strongest men on the liberal side, like Bousset, Troeltsch, and Niebergall, are throwing themselves enthusiastically into the work. Professors and Privatdocents are much more popular than clergymen as lecturers, because, having no confessional obligations, they are supposed to speak from an unprejudiced mind, and with the voice of 'science,' and not the mere voice of the Church. To show how thoroughly this work is being taken up, it may be mentioned that a book has lately been published (*Die Arbeit an den Suchenden aller Stände*: Wielandt) which discusses through nearly two hundred pages such questions as the arrangements, costs, time and place of lectures, choice of lecturers, choice and handling of themes, etc. These lectures are mainly directed to the cultured classes, but for the benefit of the working people 'Discussions Abende' are now being held in many of the great industrial centres, to which come men of all possible creeds, often including many Social Democrats, and the discussions are sometimes continued far into the night. It must be confessed that frequently more heat than light results from such discussions; nevertheless, the 'Liberalen' feel that here also a field of activity lies to their hand.

For other classes of the community also, special lectures are arranged. There is one class especially whom the 'Liberalen' are very anxious to win to their side, the 'Volks Schullehrer' (elementary teachers). Hitherto, unlike the Universities, the Seminaries in which they receive their training have remained untouched by modern religious thought, and the ordinary country teacher comes to his work as unfamiliar with the new theology as the mass of the people. The 'Liberalen' rightly perceive how great would be their gain if they could enlist the sympathy and support of the 'Volks Schullehrer,' and they are sparing no pains to attain this end.

But we have said enough to show that the popular lecture is now an instrument of far-reaching influence in the hands of the 'Liberalen.' Let us now turn to another side of their activity.

It had long been felt that theological books were too dear, and written in too dry and academic a style, and that if the new theology was to be brought within the reach of the people, it must be by books of a much cheaper order, and of a simpler and more popular style. Various brochures had appeared, but nothing of a systematic order had been attempted until May 1904, when there appeared the first volume of a series, which may almost be regarded as epoch-making—*The Religionsgeschichtliche Volksbücher*. Written by eminent men in simple, popular style, and sold at the low price of sixpence per volume, they have attained an immense circulation. Their object, as the editor says, is to answer all questions, 'klar und furchtlos,' to provide for the educated classes of society a thorough orientation in those things which are neglected in the religious instruction of the young, and seldom spoken of from the pulpits. While they treat of a great variety of subjects, 'Old Testament,' 'New Testament,' 'History of Religion,' and 'Church History,' a remarkable unity runs through them all; for they all start from the same foundation principles, the 'moderne Weltanschauung,' and the application of the scientific methods which regulate investigation in all other realms of knowledge.

The 'Positive' party has not been slow to perceive the influence these books were bound to exert. 'The religionsgeschichtliche Schule,' says one, 'is to be the enemy of the next decade; the "Positive" circles have the duty laid upon them to enter the conflict in which there can be no quarter.' As a counterblast, they have issued a series of a similar kind under the general title, *Biblische Zeit und Streitfragen*, which have not as yet, however, attained to anything like the same circulation.

Numerous other series with the same object in view—the education of the people—are being issued from the 'Liberal' press, to which we cannot refer in detail. One series of great interest has just been concluded, entitled, *Neue Pfade zum alten Gott*, while Weinel is at present engaged in issuing another series, called *Lebensfragen*, which is meeting with great acceptance among the more highly cultured laity.

Much is also being done by means of newspapers, secular and religious. The *Christliche Welt*, which commands a wide circulation, is a frank exponent of liberal views, and for twenty years has been sowing its seed up and down the land. Of late the 'Liberalen' have also been capturing some of the Sunday papers which circulate among the common people, and which hitherto have maintained a high and dry orthodoxy. But their activities in the literary field are legion.

Still another field, however, they have annexed for their industry. A reproach was often made against the liberal theology that it did nothing for the cause of Foreign Missions. Accordingly, in 1884, a Missionary Society, to be conducted in the modern spirit, was formed, 'Der Allgemein Evangelisch-Protestantische Missionsverein,' which since then has been carrying on work in China and Japan, and in the latter country, especially, professes to have met with much success. It aims less at the gathering of single converts than at the general leavening of Japanese society with the Christian spirit. By the orthodox party at home, and other German missionaries abroad, it is regarded with little favour.

Professor Gwatkin on Revelation.

By Professor the Rev. Robert Mackintosh, D.D., Manchester.

In studying Professor Gwatkin's remarkably interesting Gifford Lectures,[1] one may be in danger of losing the general point of view in the mass of details. Does not his inquiry into the 'knowledge of God' really amount to a survey of *Revelation*? Mainly or professedly, the less central portion of revelation is under discussion—natural theology or natural religion; what older divines called 'general revelation.' Still the book investigates all human thought of God, upon the assumption that what man discovers, God reveals, and that what God reveals, man must discover and appropriate. It is only fair, when Gifford lecturers who deny supernatural revelation are allowed to discuss Christianity as one great phase of natural religion, that a Gifford lecturer who accepts the faith of Christendom should also have liberty to glance from lower forms of Divine knowledge to the highest. This liberty is tellingly maintained and suggestively employed by Professor Gwatkin.

The conception of *Christian* revelation with which Professor Gwatkin works seems to be essentially this: It is the best and most conclusive proof of the goodness of God. What we divine elsewhere, with lesser strength of assurance, comes to us through Christ with the fullest, clearest proof, the fact of God's goodness, in which men may trust. Still—if we rightly understand the significance of the grouping of parties given under 'Modern Thought'—Christian revelation is an appeal to reason, and is subject to reason, and gives the same sort of knowledge and certainty regarding God as other forms of that two-sided process which some chiefly contemplate as God's revelation, but others chiefly as man's discovery. Better in degree—enormously better—Christian revelation, on this view, does not seem to differ in kind from inferior revelation.

This is, indeed, to do Butler's work over again! And it suggests the same hesitations which one feels in presence of Butler's devotion to natural religion. When he calls it, as he repeatedly does, 'essential religion,' the Christian reader finds something ominous or menacing in the phrase. Butler, strong in his sense of justice, rebukes the shallow Deistic creed, with Hedonism for its rule of life and an abstractly benevolent God for its highest figure. But let him pass on to Christianity, and Butler is at a loss. Neither before the event, nor after the event, does he see anything in Christ's atonement fitted to make it of 'that efficacy' which we know by authoritative revelation that it actually possesses. It is a sure fact, but impervious and opaque to our minds. Better abstain from all theories, while firmly and reverently urging this fact! What does this mean? Except that Butler, doggedly loyal to the Christian facts and forces, fails utterly to find himself at home in them, *as he is at home* in the solemn thought of God's justice. Justice? yes; redeeming love? no! So, while Butler—with what we need not hesitate to call a fragment of Christianity—rebukes the Deistic reading of Natural Religion, he can do nothing, he can urge nothing regarding Christianity in its fulness, beyond silent acceptance of an unknown and unknowable redemption. Natural religion is regnant with Butler, 'revealed religion' is a stranger and a pilgrim in his world of thought.

Professor Gwatkin, of course, is in a much more favourable position as an interpreter of the intellectual contents of Christianity. One may recognize this in his central point of view, as already formulated. It is surely a *Christian* truth that our

[1] *The Knowledge of God and its Historical Development.* By H. M. Gwatkin, D.D. (T. & T. Clark. 2 vols. 12s. net.)

chief concern with God is with His *goodness*. And one notes further how Professor Gwatkin's theory of revelation opens up in two directions. On one side, Christ must be truly Divine, and therefore we must accept the doctrine of the Trinity, or of a 'social constitution in the Godhead,' an idea so superior to all rival conceptions in attractiveness for an age which swings resolutely away from individualism. On the other side, Christ's Atonement is not a mere sacred x of mystery. Remedy or recovery from sin explains itself as the working of a personal influence, which incurs suffering and sacrifice, but which perfects its power and finishes its victory by these very things.

This is a view of the Christian revelation which appeals to the mind, and certainly, too, it impresses the heart. Still, one has to cross-question it. First of all: Do the various elements noted in Professor Gwatkin's book, and summarized (perhaps imperfectly) in the above paragraph, really cohere together in unity? Does the central thought of God's goodness open out into Trinity and Atonement, and then show itself enriched but preserved through the fuller exposition? The Trinity ('or social constitution of the Godhead') especially demands examination. It may be an interesting speculation. It may be, in the opinion of most minds, a logical presupposition of what Christianity reveals. But is it part of the message? It is one thing to hold the doctrine as a possible reading and vindication of philosophical implications in our faith; it is another thing to hold the doctrine as part of the gospel—bone of its bone, flesh of its flesh.

And, further, one has to ask: Supposing this first criticism met, does the view of Christian revelation that results go well with Professor Gwatkin's plea for (a modernized) 'natural religion'? If the Trinity, if the Atonement, comes into our reading of what Christ reveals, does it remain true that the central question is God's goodness, *as nature, philosophy, history may declare it*, only more clearly seen or more emphatically spoken? This is the centre of Professor Gwatkin's thesis. We are to keep in the daylight of science. We are to be loyal to reason. Therein lies (if we rightly understand) our first, highest, ruling loyalty—banishing priestcraft and superstition. And it is not incompatible with loyalty to Christ as—(1) the supreme proof of God's goodness; (2) the vehicle of revelation for the social constitution of the Deity; (3) the Redeemer.

At this point, then, one is forced to ask, whether the conception of revelation with which Professor Gwatkin works—interesting, suggestive, helpful as it is—really gets home? Or does it leave something out? One is the more impelled to press this doubt, because he meets us with a dilemma, in language borrowed from Dr. Bigg. Either be a 'disciplinarian' or be a 'mystic.' Either cleave to Christ's teaching, or to His person. Let Christianity be to us either a new legalism—as to Cyprian and the whole erring Western world,—or else let it be what it was to the great Alexandrian fathers; might we say, a new gnosis? It is a very difficult thing to make any disjunction perfectly watertight, and one is not satisfied as to the disjunction in question. Not only one's poor ideas, but, so far as one can judge, the strength and glory of Christ's gospel lie somewhere in a middle region—which this adroit dilemma is to ignore and sweep out of existence!

The business of revelation, in the more special and intense signification in which one connects the word with Christ and His forerunners the prophets, is not chiefly, one has supposed, to add to our speculative and scientific knowledge. It does not primarily offer to us materials for theory, asserting that God in His own nature is a good or even a loving Being. It authorizes, beseeches, constrains *us* to cast ourselves upon redeeming love. Revelation is, in a word, *God seeking or God gaining man's friendship*—man, the sinner! Reliable information that a great personage is kind or is hospitable is one thing—that is the analogue to Professor Gwatkin's view of revelation. An invitation from the great man when I am in deep distress, to visit him and get his help—that is the analogue to the view for which we are pleading here. It is possible endlessly to debate doubtful questions as to *how* Christ does this. But surely we Christians do not dispute or doubt that *this is what He does*—that He is the Word in whom God's love seeks, and finds, and calls to Himself, and draws home the whole lost family of man.

But, if so, then we have to distinguish where Professor Gwatkin unites. This is what natural religion does *not* do. This is what a scientific and rational account of facts cannot perform; it is not its *métier*. 'God is a kindly Being'—science, in some happy hour, may reach that assurance. 'God, in His love, calls you, the sinner, to His heart'—what science dares to say that? But with that a gospel begins; if it should end too with that, small loss perhaps! That is at any rate the gospel's heart of heart—the grace and truth that came by Jesus Christ; the authoritative declaration of God's mind and purpose towards us. Do not let the word 'authoritative' be misconstrued! It is not the authority of a Church, or a Bible, or even of an official mediator, that is spoken of; but the personal authority with which a personality, in heaven or on earth, interprets himself. If there are scraps of this in the lower religions, we praise God for these scraps too, but they are chiefly His affairs, or theirs—the souls who had only lower religions to live by. None the less, upon a general view, 'natural theology' is the laborious spelling out of God's impersonal word. It is worth spelling over: all that comes from God is sacred. But we have a personal word from God. For us *the word became flesh, and tabernacled among us, and we beheld his glory*. Discovery is revelation? Why, yes; but this central revelation is the nail which drives all home and from which all others hang.

One does not wish to quote the old grudging disparagement of Revelation in contrast to redemption. A spiritual religion must be capable of being read off in terms of mind. We only stupefy ourselves if we insist upon a single monotonous set of phrases or ideas. 'He hath declared Him' is Scripture, no less than 'peace by the blood of His cross.' Yet the thought of God's (one) personal word has to lead us on to the thought of God's (one) personal deed. Can it be pretended, in any Christian camp, that the Redemption, too, is only the best phase of the perpetual redemptive function of the God of nature? It is through the name of Christ that the universal purpose of love works its achievement—in any race, or in any world.

Does this seem to mean less of science, or of reason? Let us look twice! Let us make sure! Yet (if we must) we shall do with less of science, with less of reason. For our first loyalty is to Christ, and our one supreme need is God.

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

LUKE VII. 47.

'Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.' (R.V.).

EXPOSITION.

'Wherefore I say unto thee.'—Our Lord gives the reason for His *saying* that she is forgiven, not for the forgiveness itself. The latter sense is ungrammatical, as well as out of keeping with the parable.—SCHAFF.

'Her sins, which are many, are forgiven.'—Jesus did not ignore or make light of sin in forgiving it. This woman had lived in a state of depravity, accumulating guilt and shame.—ADENEY.

'For she loved much.'—We have to choose between two possible interpretations. 1. 'For which reason, I say to thee, her many sins have been forgiven, because she loved much.' . . . Her sins have been forgiven for the reason that her love was great; or her love won forgiveness. This is the interpretation of Roman Catholic commentators, and the doctrine of *contritio caritate formata* is built upon it. But it is quite at variance (*a*) with the parable which precedes; (*b*) with the second half of the verse, which ought in that case to run, 'but he who loveth little, wins little forgiveness'; (*c*) with v.^{50}, which states that it was *faith*, not love, which had been the means of salvation; a doctrine which runs through the whole of the N.T. This cannot be correct. 2. 'For which reason I say to thee, her many sins have been forgiven (and I say this to thee), because she loved much'; *i.e.* λέγω σοι is not parenthetical, but is the main sentence. This statement, that her many sins have been forgiven, is rightly made to Simon, because he knew of her great sinfulness, he had witnessed her loving reverence, and he had admitted the principle that the forgiveness of much produces much love. This interpretation is quite in harmony with the parable, with the second half of the verse, and with v.^{50}.—PLUMMER.

'But to whom little is forgiven, *the same* loveth little.'—This is the other side of the truth, as it applied to Simon: little (conscious) sin, little love. The doctrine here enunciated is another very original element in this story. It and the words in Lk 5^{31} and 15^{7} form together a complete apology for Christ's relation with the sinful.—BRUCE.

THE SERMON.

Little Forgiveness, Little Love.

By the Rev. Alexander Maclaren, D.D.

They were a strange trio, our Lord, Simon, and the woman—Simon barely courteous, scandalized at her intrusion, and her vehement tokens of love, and our Lord's acceptance of them. Then, in her defence, Christ told him the parable of the two debtors, with their respective debts, and proportional love. It laid down two principles: forgiveness precedes and is the cause of love; the measure of forgiveness is the measure of love.

Christ speaks here of little sins, little forgiveness, and little love.

I. *Little sins.*—Christ recognizes the distinction between Simon and the profligate woman. Much harm has been done by insisting on the equality in God's sight of all varieties of conduct without faith in Christ. It is *not* the same whether a man breaks all the rules of morality and propriety, or keeps within them. There *are* great and little sins. Further, 'little' here applies also to the difference between men's estimates of their transgressions. There is objective difference in the sins, subjective difference in men's consciousness of them. God has a finer balance than those by which we weigh conduct, and an act which, by our standard, is a great transgression, may be less tainted with sin than many acts of highly respectable people. There are great and small sins, but the difference cannot be estimated from the outside. And, properly speaking, no sin is small, since it affects wrongly our relation to God. We have only to go beneath the surface of our own hearts and realize what is there, to give up the delusion that we are respectable, little sinners.

II. *Little forgiveness.*—Simon did not know how much he needed pardon. He owned to a debt of fifty pence, and for this he was forgiven. He is a type of Christians who never see their true condition, and therefore are only capable of receiving partial forgiveness. Its measure is settled by the measure of our recognition of our sinfulness, and of our repentance.

III. *Little love.*—Our Lord seems to limit real love to God to men who have experienced pardon. Nothing so brings the soul to self-surrendering love to God. The principle is a true one, though it must not be pushed to extremes, that the greatest sinners do often make the most fervent saints. A man's sense of forgiveness is the measure of his love. This explains the tepidity of forms of Christianity which make light of sin, and the coldness of many nominal Christians. Our guilt must be measured by the law: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. And when we realize it and the price paid for our forgiveness, our hearts will be touched with a passion of love unattainable by any other means.

Some Results of a Great Forgiveness.

By the Rev. S. W. Chambers, B.A.

We have here the intuitions of love. One of the remarkable features of the incident is that the woman says nothing. So far as we know, she spoke not a single word. She does not explain herself; and there is no need,—the loving, searching eye of Jesus will see and understand. She asks nothing. And yet she gets what she most longed for. The whole conduct of the woman in Simon's house shows that she came to Jesus knowing she would not be spurned away, and assured that He would pronounce the word of forgiveness. *It is the intuition of love on both sides.* A world of meaning may be cast into a look; and from the first glance she had of the Saviour's eye, the woman knew that He understood her and forgave her—whence her acts of devotion in washing and anointing His feet. This mute, though passionate, homage exhibits some results of the great forgiveness.

1. *The Delicacy of the Forgiven.*—The woman came to Jesus to lay bare her soul, to unburden its woeful, joyful contents; and though she succeeded in doing it voicelessly, yet the manner of doing it involved a disregard of the conventional. But Simon need not have been scandalized. The broken heart has no respect for forms and appearances; but it is never presumptuous or offensive. True humility is unaffected. Love cannot wait, but its haste is never unholy.

'Simon, seest thou this woman? I entered into thine house, thou gavest me no water,' etc. Her quick eye notices the discourteous omissions of Simon; and she seizes the opportunity of rendering these services to Jesus, knowing they will convey far better than could words her self-abasement, love, devotion. One of the most beautiful things in the world is a chastened spirit. It may be wrought out by pain, by great sorrow, by shame, but most effectively by penitence and pardon at Christ's feet. There is no experience that approaches this one in refining power; none that makes us think and feel and act so delicately and tenderly; none that makes us so gentle in touch and sympathy. Thus is the stony heart replaced by the heart of flesh. Thus are we saved from being coarsened, hardened, crustified by the selfishness of sin.

2. *The Tears of the Forgiven.*—'And she stood at Jesus' feet behind him weeping, and began to wash his feet with tears.' This was an hour of grace for her. However much she deplored her sins before coming, she must have hated and loathed them most as she stood there in presence of the Lamb of God. What a contrast she was to Him! Sin never seemed so black, gross, fatal as in that moment. These, then, are *tears of penitence.*

But if she sees compassion and forgiveness in Christ's eye, why do not the tears cease to flow? It is a great forgiveness, and is the time not one for gladness and song? The heart, indeed, must be full—full to overflowing. Truly, these are also *tears of joy.* Gladness and gratitude can flow forth as purely and as fully in this way as in any other.

Israel returned from the long Captivity 'going and weeping.' The more earnest and more strenuous Christian life becomes,—the more confessions, crosses, battles, victories there are in it,—the fuller will it be of these tears of a double significance. Our exaltations and our humiliations shall alike keep our hearts melted at the feet of Jesus.

3. *The Sacrifices of the Forgiven.*—'And behold a woman . . . brought an alabaster box of ointment, and stood at his feet.' Her dignity, in its artificial sense, was laid aside utterly. The costly ointment was poured out freely. The forgiveness was great, and the sacrifices must be great. The sacrifices of the forgiven are always a matter of proportion. Abraham could offer his son; Job could part with his possessions, and David with his child. They gave in the ratio that God had forgiven.

4. *The Renewal of the Forgiven.*—'Thy sins are forgiven thee'; 'Thy faith hath saved thee; go in peace.' A broken life, but a mended soul. Whatever her record may have been, she left Simon's house a new woman with a new future—with purer emotions surging in her breast, and paths of nobler service dawning upon her view. She had, what many long to have, another start. The prime value of forgiveness is its power to awaken, to restore, to renew—to give the golden chance of beginning life again at the beginning.

Simon is the ugly background throwing into stronger relief the heaven-born qualities of his humble visitor. The delicacy, the tears, the sacrifices, the hopes that transfigured her pathetic form were altogether beyond him;—and beyond him, because he had been convicted of little, forgiven little, and therefore loved little.

ILLUSTRATIONS.

So great Love.

A Christian minister who was visiting various mission fields a few years ago heard the native converts at a mission station in Ceylon sing with great enthusiasm and many gesticulations a hymn in the native language. On asking the missionary what the words were, he replied that one verse ran: 'Through the love of God Carey brought the gospel to our land'; another, 'Through the love of God Moody and Sankey preached the gospel'; while the last verse was to this effect, 'Through the love of God the murderer of thirty was forgiven.' The chorus was, 'O there are heaps of love at the foot of the Cross,' which was sung as they lifted their hands on high. On asking what the last verse about the 'murderer of thirty' referred to, he was told the following incident that had happened there.

There was a notorious band of robbers in the mountains years ago, who were the terror of the country and murdered many travellers. One day, however, the leader of the band was caught, and it was decided to sell him as a slave rather than put him to death. The man who bought him, however, could do nothing with him, as he was surly and refused to work. He sold him to another, with the same result. Several times he changed owners, but no one wanted the robber slave. It was then that a missionary heard of him. He took him and treated him kindly, but his surliness and obstinacy continued. However, the man of God did not despair. Often he had him in his study, spoke to him about his sin and the great love of God, and prayed with him, at the same time wrestling with God for his soul. This continued for a long time. One day the ex-robber came of his own accord to the missionary's study and sat down without saying a word. After a while he asked the missionary abruptly: 'Is the love of your God great enough to forgive a man who has murdered some one?' He was assured that it was. 'But is His love great enough to forgive a murderer of two people?' Again the reply was, 'Yes, certainly.' He was silent a moment. 'But what about a murderer of five men?' 'God's love,' replied the missionary, 'is great enough to forgive even a murderer of five.' The man sat thinking a little while, and then, looking up, asked: 'And can God forgive a man who has murdered ten?' 'Even so great a sinner God can forgive, because Christ has died for sinners.' The robber was not yet satisfied. He seemed afraid to say more, but after a long silence he asked, 'Just one more question, sir. Is the love of your God so great that He could forgive the sins of a murderer of thirty?' The missionary explained that there was no limit to the love of God, and that the greatest sinner in the world who repented would be forgiven. 'Is that true, sir,' exclaimed the man eagerly; 'I am a murderer of thirty people, will God forgive me?' 'If you repent and believe in Jesus, then God has forgiven you even if you are a murderer of thirty.' Thereupon the man leapt to his feet and rushed out shouting with joy. People thought he was mad, but he soon proved that he was possessed with a passionate love for the God who had forgiven him so much. He ultimately went to the mountains to preach the love of God to his former friends, and before his death he was the means of gathering about 2000 souls into the Kingdom. His great love to the God who had forgiven him so much never grew cold.

A. C. MURRAY.

Parsonage, Heidelberg, Cape Colony.

Forgiveness and Love.

'A LAD named Sydney, having reached the age of ten, considered he ought to be paid for various little services rendered to his mother in the home. Hearing a conversation concerning certain bills that had to be paid, he conceived the idea of making out a bill for what he had done, and the next morning he quietly laid on his mother's plate the following statement:—'Mother owes Sydney: For getting coal six times, 6d. For fetching logs of wood lots of times, 6d. For going an errand twice, 4d. For being a good boy, 2d. Total, one shilling and sixpence.' The mother examined the bill, but said nothing. That evening Sydney found it lying on his own plate, with the eighteenpence as payment; but accompanying it was another bill, which read as follows:—'Sydney owes Mother: For his happy home for ten years—*nothing*. For all his food—*nothing*. For nursing him through his illness last year—*nothing*. For his last new suit of clothes—*nothing*. For being good to him—*nothing*. Total—*nothing*.' When the lad had looked at this for a moment, his eyes were dim and his lips quivering. Presently he took the eighteenpence out of his pocket, and, unable to control his emotion, he rushed to his mother, flung his arms round her neck and exclaimed, 'Mother, dear! I was a mean wretch to give you that bill! Please forgive me, and let me do lots of things for you still!' The mother's forgiveness of the debt awakened and increased the boy's love.

FRANK COX.

Muswell Hill, N.

AFTER the war was over, General Longstreet was encouraged to hope that he would be amnestied, although he had been so prominent in the Confederate army. President Johnson, however, said to him, 'There are three men in this country who can never enjoy the benefits of amnesty, Jeff Davis, R. E. Lee, and yourself.' Telling the story, General Longstreet says: 'I said to him, "Mr. President, those who are forgiven most love the most." With that I went back to my home in Georgia. A year after a petition for me went up, and General Grant and General Pope went in my behalf to see it through, and they did. I felt that I had not loved the Union before as I did then, and again I said, "Those who are forgiven most love the most."'

SHE sat and wept beside His feet. The weight
Of sin oppressed her heart; for all the blame
And the poor malice of the worldly shame
To her were past, extinct, and out of date;
Only the sin remained—the leprous state.
She would be melted by the heat of love,
By fires far fiercer than are blown to prove
And purge the silver ore adulterate.

She sat and wept, and with her untressed hair
Still wiped the feet she was so blest to touch;
And He wiped off the soiling of despair
From her sweet soul, because she loved so much.

COLERIDGE.

THE story of Jean Valjean as told by Victor Hugo in *Les Misérables* illustrates this text. Convicted of stealing a loaf for the hungry children of his sister, he was imprisoned for two years. Having tried to escape, the imprisonment was spun out to nineteen years. He had entered prison a simple-hearted youth, with no criminal intentions. Nineteen years of punishment had turned him into a social Ishmael. Every man's hand was against him: his should be against every man. Finding hospitality, the first night of his release, only in the home of the good Bishop Bienvenu, by whom he was received and treated as an honoured guest, he rewarded the kindness in the basest way. Rising in the dead of night, he took from a cupboard above the sleeping bishop's head the silver candlesticks which had been placed out in his honour at supper, and decamped. Caught and brought back next morning by the gendarmerie, he was confronted by the bishop, who forgave him, giving him the candlesticks. The forgiveness came in such a way that the man's whole life was changed from that morning. Gradually the remembrance of that noble pardon permeated his conscience and his heart, until he was transformed into the beneficent citizen and the man of love. To trace the influence of that forgiveness on the man's life is fascinating, is inspiring; and in doing so, we are able better to understand that he to whom much is forgiven, the same loveth much.

THERE is an exquisite picture of the contrition of a soiled soul in *Robert Falconer*. Falconer is reading the story of the Magdalene to a company of sinners. 'Some one sobbed again. It was a young slender girl, with a face disfigured by smallpox, and save for the tearful look it wore, poor and expressionless. Falconer said something gentle to her. "Will He ever come again?" she sobbed. "Who?" said Falconer. "Him—Jesus Christ. I've heard tell, I think, that He was to come again some day." "Why do you ask?" "Because," she said, with a fresh burst of tears, which rendered the words that followed unintelligible. But she recovered herself in a few moments, and, as if finishing her sentence, put her hand up to her poor, thin, colourless hair, and said, "*My hair ain't long enough to wipe His feet.*"'

ALSO I ask, but ever from the praying
Shrinks my soul backward, eager and afraid,
Point me the sum and shame of my betraying,
Show me, O Love, Thy wounds which I have made.

Yes, Thou forgivest, but with all forgiving
Canst not renew mine innocence again;
Make Thou, O Christ, a dying of my living,
Purge from the sin but never from the pain.

So shall all speech of now and of to-morrow,
All He hath shown me or shall show me yet,
Spring from an infinite and tender sorrow,
Burst from a burning passion of regret.

Standing afar, I summon you anigh Him,
  Yea, to the multitudes I call and say,
'This is my King! I preach and I deny Him,
  Christ! whom I crucify anew to-day.'

F. W. H. Meyers, *St. Paul.*

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Recent Foreign Theology.

Max Reischle.[1]

This book has evidently been a labour of love to the editors. They have done their work admirably. The reader who knew nothing of Reischle when they opened the book will carry away with him a clear impression of the man, of the place he filled in his time, of the influences which moulded him, and the work he did. The fine portrait of Reischle which stands opposite the title-page makes a good impression on the reader and predisposes him to read eagerly and kindly. Then we open the book and read first the preface, and then the biographical introduction. Here there is nothing superfluous, and there is nothing lacking needed for the appreciation of the man and his work. It is a fine bit of work, done in a beautiful spirit, and with admirable literary skill. Then we have seven papers from the pen of M. Reischle, dealing with important questions, enough to show the reader where the author stood, and what kind of work proceeded from his pen. These papers deal with living and burning questions, and deal with them in a living way. The first is a sermon, the second asks the question, Do we know the deep things of God? the third deals with faith in historical fact, the fourth discusses the question of the bodily resurrection of Christ, and so on. The standpoint of the author is very much that of Professor Kähler. He would give to science all that science can legitimately claim, while he vindicates for faith its rightful position. There is a chronological list of all the publications of Max Reischle appended to the volume.

James Iverach.

Aberdeen.

Bernhard Duhm on Habakkuk.[2]

Duhm opens an entirely new vista in the exposition of Habakkuk. Since Giesebrecht's suggestion in 1890, that vv.$^{5-11}$ of chap. 1 were out of place, critics have generally agreed either to follow him or to find, as Budde, a place for the suspected verses in chap. 2. Marti, on these lines, leaves to the seventh-century author only some ten verses of chap. 1. Duhm caustically remarks that Marti 'deals with the book not much more gently than, in 3^{13}, does Jahweh with the house of the wicked.' In fact, Marti's results are really a *reductio ad absurdum* of the presuppositions with which he started. Duhm says that if Marti is logical he must go farther still, and at last will have nothing left but the words, 'For, lo, I raise up the Chaldeans'; nothing else is appropriate.

The fundamental error in such expositions Duhm holds to be the retention of the word 'Chaldeans' in v.^{6}. So long as this is treated as genuine, no advance is possible. Accordingly, repeating his own conjecture on Is 23[13], Duhm reads, instead of *Chaldeans*, *Chittim* (כִּתִּים for כַּשְׂדִּים). This once granted, it is seen that the three chapters form a unity. All deal with one great oppressor, whose sudden appearance is startling the Eastern world. He marches from West to East (*vide infra* on v.[9]), and can be no other than Alexander the Great. The book was written after Issus, 333, but before Arbela, 331 B.C. A transcriber, writing in the third century, when the Jews had had 150 years of peace beneath Greek rule, found it incredible that Greeks should be described in the terms of these chapters, and changed the name to 'Chaldeans,' most detested of all conquerors, as the destroyers of the temple.

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[1] *Aufsätze und Vorträge von Max Reischle.* Herausgeben und mit einer biographischen Einleitung versehen von Theodor Haring und Friedrich Loofs, mit einem Bild of Max Reischle. Price M.3.

[2] *Das Buch Habakuk*, pp. 101. Tübingen: Mohr, 1906. Price M.2.80.

In addition to the usual arguments against referring the bulk of chaps. 1 and 2 to the Chaldeans, Duhm finds strong support for his theory in an ingenious reconstruction of the difficult verse 1[9]. Rejecting the incomprehensible מגמת of the MT, he reads, מִגֹּמֶר פְּנֵיהֶם קָדְמָה, and translates, 'From Gomer they march Eastwards.' 'Gomer' here means Cappadocia. Here, then, is a new datum of great value; for till the time of Alexander no oppressor of Israel had come from the West, whilst he broke forth from Cappadocia across the Taurus to win the battle of Issus.

It is now possible to understand the origin and message of the book. It is a time of profound peace. The Persians are over-lords, and the Jews are sunk in an ignoble commercial life. Suddenly all is changed; all property is threatened. The ruthless conqueror appears, robbing the peaceful worker. All his labour seems to have been for the fire. Habakkuk takes whole-heartedly the part of the *bourgeois*. He has no understanding of the historical necessity for the onward march of this new people, for the trend of Europeans to become, both materially and spiritually, the masters of the whole world. He takes (Duhm often returns to this) an essentially *bourgeois* view of history. Hence, without a thought of an appeal to arms, he raises a passionate complaint to God. The only answer he at first receives is a direction to be patient. Duhm can find no place at all for the most famous saying of the book, 'The just shall live by faith,' and the oracle ends with v.[3]. Receiving the command to wait patiently, the prophet pronounces the woes against the proud and insatiable oppressor in 2[4ff.]. In these woes Duhm finds many references to the personal extravagances and vices of Alexander himself. Alexander was regarded by the prophet as the incarnation of Death and Hell, much as in later days Napoleon was thought of as Antichrist. Vv.[13a. 14. 18-20] are interpolations.

Following these woes, the prophet goes on in chap. 3 to paint the theophany which is the completion of the short revelation in 2[1-3]. On this chapter Duhm claims that both in form and content it harmonizes well with the other two, and must not be separated from them needlessly. The liturgical appendages, which may be referred to a time about that of the Chronicler, do not compel separation. The chapter really ends at v.[16], and in vv.[2. 4. 6. 7. 8. 14] marginal notes have been incorporated into the text. Thus, *e.g.*, the last clause of v.[4] is an explanation of the word 'rays' = 'veiled expression for "His strength."'

Of the exposition as a whole, apart from the novel reference to Alexander and the startling rejection of 2[4b], the most questionable part is the explanation of the first four verses. Duhm fares no better than his predecessors in his effort to explain the slackening of Torah and Judgment by the interference of a heathen power. He has some rather vague remarks as to the way in which heathen rule in general conflicted with Jewish customs and prejudices, but gives no reason why the appearance of Alexander on the borders of Palestine should suddenly make this conflict acute. He is conscious of this, as he shows by remarking that, if the verses have to be interpreted of internal disorders, then they cannot be genuine. But against this must be set his own admission of the points of contact between them and the rest of the book.

Duhm's defence of the third chapter is interesting and important, though it is astonishing that a poor-spirited and unwarlike little provincial, such as he seems to think Habakkuk was, should be the author of such a poem. Would not Duhm call this, using one of his favourite standards of judgment, psychologically impossible? But then, perhaps, every poet is a psychological impossibility. Possibly this reassertion of the unity of the book may lead to a renewed consideration of the older view, advocated by Davidson, and, with some reservation, by Driver.

WILFRID J. MOULTON.

Headingley.

The Pilgrim's Progress.

By the Rev. John Kelman, Jun., M.A., Edinburgh.

Faithful.

At this point in the allegory we come to a very important change. Christian goes up a little ascent, which may be taken for a moment of encouragement and good spirits in which a man rises above the past, and is able to see before him some way into the future. The great discovery which he makes there is that he is not solitary. He has already, indeed, heard the voice of a man in front of him, but now he sees him. Montgomery has pointed out the artistic skill of this introduction. Hitherto the story has sustained its interest upon the solitary adventures of Christian. Just when these have reached a climax, and it might have been difficult to sustain the vitality of the tale with other similar incidents, Bunyan resorts to the device of introducing a companion.

Nothing could be more natural than the manner of this introduction, and nothing more true to experience. In times of depression and difficulty we are all apt to imagine that we are alone in this trial, and it is half the deliverance to know that there are others with us, and ours is but the common lot. Elijah, after his valley of darkness, emerges into the assurance that instead of being the only faithful man surviving, there are yet left 7000 of the faithful.

The conversation which follows is in lighter vein than we have listened to yet in the story, and there is a twinkle of humour in Christian's next adventure. When Christian calls to the man in front of him to stay until he comes, there is no deliberate thought of hindering him, and yet a man like our pilgrim does not like the second place in any situation. The answer is that of one who, like Bunyan himself, had learned not to trust new friends easily. But there is more in the earnest words than a compliance with the advice of Polonius. Whatever the future relations may be between these two, the foremost of them has made it clear at the outset that neither friendship nor love shall be allowed to hinder religion. It is better to postpone companionship, or even to go alone upon the journey, than to lose ground or time when a man is 'upon his life.' The answer, however, stirs up the emulation to which it was sure to appeal in a character like that of the Pilgrim. If the other will not wait for him, then he will pass the other. So far so good; but emulation easily runs into vainglory, and the smile is soon followed by a stumbling fall. A suit of armour is a heavy thing to run in; and when ironclad men had fallen to the ground they often found it impossible to rise. A terrible instance of this is recorded in the great battle between Saladin and the Crusaders at Hattin, when the grass and herbage were on fire, and fallen horsemen lay and perished in the flames. So this forward Christian has to be helped to rise by the man he was smiling to have surpassed. There is in Bunyan's Christian an encouraging persistency of the natural man — encouraging, because conscience rebukes us all for that smile, and there are few of us who cannot remember some fellow-pilgrim whom we had not taken very seriously, yet standing where we had fallen and helping us to rise. It is worth while to compare this supercilious smile of Christian's with that 'one smile' which he himself had received from Evangelist after his rebuke in the matter of Mr. Worldly Wiseman's advice.

What does Faithful stand for in the allegory? One theory is that he represents another part of Christian's own life, so that Faithful, Hopeful, and Christian stand for Faith, Hope, and Charity. This might have been possible in the earlier allegories of French and English literature, but Bunyan's was a simpler genius than theirs, and this is not in his style. Two things seem plain. (1) That a second type is here presented. The writer feels the insufficiency of any one human life as an all-round standard of manhood. To crowd into one personality all the virtues were to create a figure at once unnatural and unhelpful. In all Christian men there is one Spirit, but there are diversities of operations corresponding to the complexity of human nature. (2) It is also clear that the value of friendship is here insisted on. Bunyan himself had known this, and readers of *Grace Abounding* will remember the extreme warmth of affection with which he speaks of Martin Luther and his book on the Galatians. Luther was Bunyan's Faithful in more than one dark valley.

Emerson says that 'the condition which high friendship demands is ability to do without it.'

That, in a sense, is true; and it ensures that independence which retains one's own personality, and without which self-respecting friendship is impossible. Manifestly Faithful would have stood this test. He was sufficient unto himself, and could have gone on alone safely to the end. No man could better have stood the test of Matthew Arnold's great poem 'Self-Dependence.' Yet the friendship was good for both. The increasing multitude of Israelites travelling to the feast at Jerusalem was well described by the Psalmist as 'going from strength to strength,' and in this story it is remarkable that no mishap befalls either of the pilgrims while they are together. It is equally remarkable, as Dr. Kerr Bain has admirably pointed out, that these two men supplement each other's characters. They are of entirely different nature in some respects, and when first they meet the contrast is noticeable; but as the journey proceeds we can see both characters being moulded. Faithful melting into richer human sympathy, and Christian gaining robustness. Faithful's first address to Christian is indeed cordial—'Dear Friend,' but later it becomes 'My Brother.'

From first to last the character-drawing in the sketch of Faithful is marvellous. The man is distinct, living, and vivid. As with Shakespeare's characters, we feel as if we have met and known him in the flesh. In him the two senses of *faith* are combined, the passive sense of belief, and the active one of trust and fidelity. On the whole, the active aspect is predominant, and the impression he leaves upon the mind is that of an intensely vital and purposeful man. It is a stalwart figure, rather than an essentially intellectual or emotional one; strong of nerve, notable for momentum, braced in will. His characteristic word is 'I firmly believe it,' and he has been well described as a type of 'Strong-willed urgency,' and 'a man whom Christian will need a good deal of his sagacious charity rightly to understand.' He reminds one of the glorious Early English figure of Beowulf, who wins his battle by the sheer grip of the hand; and if he is somewhat thick-skinned, that serves the better to throw up the sensitive delicacy which appears from time to time in Christian.

Talk about old Acquaintance.

The conversation which here opens between Christian and Faithful is breezy, natural, and human. Cheever has well said that 'Few men could have gone through Bunyan's experience and not come out fanatics.' The common sense and sprightliness of this conversation on the further edge of the Valley of the Shadow of Death shows how entirely he had escaped that danger.

Their talk first turns to the City of Destruction. It appears that after Christian's setting out there was much excitement and interest in those parts, but the notable point in this description is the combination in the citizens of the fear of judgment, and the derision of Christian. It is a very common combination, quite irrational indeed, but no less popular on that account. There was no firm belief, and yet the threatening aspects of religion had laid hold upon the imagination. There is probably no condition more corrupting to the moral nature than this. In Browning's 'Easter Morn,' near the beginning, we are reminded how easy the Christian life in its extremest demand of devotion and sacrifice would be, granted an unhesitating intellectual conviction. The attitude here described is that of those who do not take the practical step in faith of committing themselves to their convictions, their belief not being firm enough; and, on the other hand, who are not able to throw off that belief and escape from its ring of terrors. The result of character is that of those who seem to be perpetually braving danger and violating conscience, upon the chance that what they think they believe should turn out eventually not to be true.

The talk then turns to Pliable, and it appears that that ill-fated person had little thanks for his returning. Bunyan is always glad of a chance of saying what he thinks about those who turn back, and here he further tells us what the world thinks of them. When Pliable returned to the City he found that his change of mind, although it had brought him back among them, had shaken their trust in him. They very naturally argued that he who had been faithless to one line of action was not likely to be very trustworthy in another, and no one would give him work to do. Marbot tells how a spy was caught and pardoned in one of Napoleon's campaigns, but when he offered to turn traitor, and supply information regarding the movements of his own army, Napoleon had him shot. In the *Holy War* we read this interesting and parallel passage: 'Mr. Anything became a brisk man in the broil; but both sides were against him, because he had been true to none. He had, for his malapertness, one of his legs broken, and he who did it wished it had been his neck.' Unfortunately for all concerned, apostasy is not always so thankless a business.

At the close of the talk about Pliable, Faithful utters one of those sentences in which we can hear the undertone of fatalism, 'But who can hinder that which will be?' For a character like Faithful's, that note is inevitable. It is Bunyan's own attitude towards the doctrine of election, and is abundantly illustrated throughout his writing, and especially in *Grace Abounding*. At times he is able to discuss details in it with singular ingenuity; but he, like all other really great spirits, knows that at the depths it must remain a mystery. Man's will and responsibility are obvious facts in the case, but the deepest fact in the universe is the will of God. And in the present connexion it has been beautifully said that 'it is not in the days of man's free will, but in the days of Christ's power, that any soul becomes a stranger and a pilgrim.' Nothing could be a more striking testimony to that fact of the ultimate mystery than a sentence like this, which leaves Pliable out among the great unexplained forces of the universe.

Personal Conversation.

It is easy to fall into ill-natured gossip about others, and these wise pilgrims avoid that danger by turning the talk upon themselves. It is the instinct which has created the class-meetings of Methodism, and the pre-communion gatherings of 'the men' in the Highlands of Scotland. No doubt this, too, has dangers. Introspection, besides an adherent tendency towards morbidness, is apt to foster on the one hand vanity and self-importance, and on the other hand to exaggerate experience and lead to fiction. Worse than all other dangers is its tendency to violate the sanctities of the individual life. All our deeper spiritual experience is essentially solitary, and by talking of it we are apt to cheapen it, and so to vulgarize our souls. Yet now and again, when it is done in the confidence of an intimate friendship, with simplicity and without parade, it may be a precious and valuable exercise.

The conversation proceeds to the discussion of Faithful's past journey. Of this we have already had two glimpses. One was where the porter at the House Beautiful tells of his passing by with the simple answer to his question regarding his name. Thus Faithful has passed by the Church as such independent spirits sometimes do. In many cases, no doubt, such men have had reasons for this course, such as the defects of Church organizations and the faults of Church members. But in this case it would seem that the reason for his passing by is that he does not feel the appeal of the Church as a wider intelligence and a more richly sympathetic nature does. A man of narrower interests, whose one thought is his own salvation, misses much which goes to enrich the life of so interested a spirit as that of Christian. Yet, though Faithful does not appreciate the Church, the Church appreciates him; and he is probably mentioned by the Porter as a hint that the Church is arranging for a companion who may accompany Christian. The second glimpse we catch of him is in the Valley of the Shadow, where, as we have seen, the man of one idea and of narrow interests fares better than the more many-sided and imaginative Christian.

For the rest, even in the City of Destruction, he had still been Faithful—applying then, however, the faithfulness of his character only to worldly affairs. He had been saved by the fear of Hell, that 'hangman's whip' which with such natures as his sometimes does excellent work. By his natural dutifulness he had been kept from falling into the Slough of Despond. We hear nothing of a burden for him, nor of any adventure with Mr. Worldly Wiseman. On the other hand, he has apparently missed the revelations of the Interpreter's house, as well as those of the House Beautiful. While Christian had lingered and learned, Faithful had done nothing but press doggedly on, and the result is a stronger manhood, though one which is neither so full nor so ripe.

Faithful's Temptations.

From what we learn by his own speech, Faithful has been a very sorely tempted man. His temptations fall into two classes, both characteristic of his nature:—

(1) Wanton and Adam, which appeal to the sensual side of his nature.

(2) Discontent and Shame, which appeal to its social side.

Thus he is tempted first by his lower nature, and then by his higher; first by the flesh, and then by the world. The Devil will come by and by, as one writer has sententiously remarked. It is interesting to contrast these with Christian's temptations in the Valley. Each man has to bear his own burden of temptation, fixed for him by the peculiarities of his disposition. Christian is tempted through his imagination; Faithful, having little imagination, is tempted through his flesh and his pride.

The Archaeological Analysis of the Book of Genesis.

By Professor A. H. Sayce, D.D., LL.D., Oxford.

The Genealogy of Abraham.

In what follows I must be understood as contributing some more preliminary material to the archæological examination of the Pentateuch, of which my article on the Fourteenth Chapter of Genesis was intended to be a specimen. The ancestry of Abraham may not, at first sight, seem a very promising subject for such a purpose; the facts, however, which I am now able to lay before the readers of The Expository Times will show that Oriental Archæology can find abundant matter of interest and importance even in passages which the commentators have been content to ignore. The facts support two of the conclusions which I have already drawn from the application of the methods of inductive science to the Old Testament; in the first place, some, at any rate, of the materials used in the Book of Genesis go back to the age of Khammu-rabi; and, secondly, they contain real history.

The thousands of contract and other early Babylonian tablets now in the museums of Europe and America have shown that some centuries before the birth of Abraham a dynasty of kings was reigning over Babylonia, whose capital was at 'Ur of the Chaldees' (about 2500 B.C.). They were Babylonians of the Semitic race, and their empire extended from Susa in Elam to the Lebanon, and included the later Assyria and Mesopotamia. Eventually, however, Elam revolted; the native tribes seized Susa, defeated the Babylonian king Ibê-Sin, and captured him in battle. The Babylonian empire fell, and Babylonia itself was given over to foreign invasion and civil war. 'Amorites' who traced their descent to Śamu or Śumu, the Hebrew Shem, occupied Northern Babylonia, and founded a dynasty, the second king of which took possession of Babylon, and in the fifth year of his reign surrounded it with a great wall. Babylon became henceforth the capital of a kingdom which had to struggle against various native princes, who still held out in certain parts of the country. Meanwhile Elamite armies marched out of Susa (once the seat of a Babylonian satrap) and raided Babylonia; finally, Babylon itself was taken, and its Amorite ruler compelled to become an Elamite vassal, while Southern Babylonia was placed under an Elamite prince, whose capital was at Larśa. In the train of the Amorite dynasty had come numerous bodies of 'Amorites' from Canaan, Syria, and the district of Harran, and these were settled in Sippara, Ur, and other cities, where colonies of Amorite traders had already existed long before. The ruling dynasty was possibly connected with Harran, since two of its kings bore names compounded with that of the moon-god Sin, to whom the temple at Harran was dedicated. The moon-god was also worshipped at Ur, but here he was known, not as Sin, but as Nannar.

Let us now examine 'the generations of Shem' as given in the eleventh chapter of Genesis. Two years after the Flood, Arphaxad was born to him. Arphaxad is Arap-Kisadi, 'the border' or 'borderer of the Kisad,' *i.e.* the bank of the Euphrates and Tigris as opposed to the Edin or 'plain.' Arphaxad will thus represent Mesopotamia, into which the survivors of the Deluge descended from 'the mountain of Nizir,' now Jebel Judi. The son of Arphaxad was Salah, in which I see the Babylonian *salkhu*, 'the outwork' or 'outer wall' of a Babylonian city. Salah begat Eber, and here I can announce a discovery I have lately made, which at last clears up the origin of the name of the Hebrews.

While numerous words were borrowed from Sumerian by both Semitic Babylonians and 'Amorites,' or, as we should call them, Hebrews, there were other words which were borrowed by the Sumerians from their Semitic neighbours. One of these was *ibila*, from the Semitic *abil*, 'a son,' which Oppert is now known to have been right in identifying with the Biblical Abel[1]; another was *ibira*, which is given as the equivalent of the Semitic Babylonian *damqarum*, 'a commercial traveller' (*W.A.I.* ii. 7. 34, v. 39. 38.), and is expressed by a compound ideograph consisting of the sign for 'word' or 'speech,' and the ideograph KIB, the signification of which has hitherto evaded discovery. A text I have lately copied, however, shows that it means 'to travel,' 'pass by.'[2] *Ibira* will thus have been borrowed from the Semitic *ebîru*, and have denoted the 'commercial traveller' or 'trader' who crossed the Euphrates from its western to its eastern bank. The contract tablets have informed us that a considerable number of these *damqari* or 'traders' were 'Amorites.' Many of them acted for the landed proprietors or trading firms of Babylonia, and even for royal personages. That the Canaanite should already have been a commercial intermediary is an interesting fact.

The son of Eber was Peleg. Peleg is the Babylonian *palgu*, 'a canal,' a technical term which was borrowed by the western Semites of Canaan who had no canals, and the writer of Genesis (10^{25}) accordingly adds the note that 'in his days the land (of Babylonia) was canalized.' Eber—the *damqaru* or commercial traveller on the western side of the Euphrates—had another son, Joktan, the forefather of the tribes of South-Eastern Arabia, who traced their descent to Shem like the Amurrû or 'Amorites,' and whose proper names have been shown by modern research to be the same as those of the Israelites on the one side, and of the Amorite dynasty of Khammu-rabi in Babylonia on the other. According to *W.A.I.* ii. 60. 30, Qatnu was the god of the city of Qatan, with which Joktan may have been connected. At any rate, since Khammu-rabi (Amraphel) was a contemporary of Abraham, Peleg and Joktan five generations before would have been contemporaries of Śumu-abi ('Shem is my father'), the founder of the dynasty.

Peleg, we are told, begat Reu 'the shepherd,' which reminds us that the flocks of the Babylonians were pastured in great measure on the western side of the Euphrates, and that the shepherds were to a large extent Arabs, and not native Babylonians. After Reu, however, we are transported to the neighbourhood of Harran. His son was Serug, which is obviously the city of Śarugi near Harran (K 2017, col. i. 11; also mentioned in K 13394). 'The man of Śarugi,' would have been Nahor. Names answering to Nahor are found only in connexion with Harran, near which was a place called Til-Nakhiri, 'the mound of Nakhir,' though the word *nakhur* occurs in a Cappadocian tablet. (For the names Nakhiri and Nakharâu, see Johns, *Assyrian Deeds and Documents*, iii. p. 127.) Along with Nakhiri we have also names compounded with that of the Hittite god Tarku, which became Tarkhu, the Biblical Terah, at Harran. Thus, in a tablet published by Mr. Johns (No. 79), Nakhiri is a witness in a transaction involving the slave of Tarkhu-(ismeani?).

In the genealogy, Serug, Nahor, Terah, we therefore have the record of a family, which, like so many other 'Amorites' in the age of the First Dynasty of Babylon, migrated from the neighbourhood of Harran to the Babylonian city of Ur, which may have had special relations with Harran through their common worship of the moon-god. It is even possible that the return of Terah to Harran was occasioned by the conquest of Ur by the invading Elamites in the fourteenth year of Khammu-rabi's father, when, we are told, 'the people of Ur were slain by the sword.' It was no time for the 'Amorite' traders to remain in so dangerous a locality. Terah's family had come from Harran, and to Harran accordingly they returned. It is, consequently, with good reason that the ancestor of the Hebrews is called in Dt 26^{5} 'a travelling Aramæan.' He was, in fact, a *damqaru sa Śarugi*, 'a *commis-voyageur* from Serug.'

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[1] Initial *h* similarly appears in *hêkâl*, 'palace,' from Assyr. *êkallu*, Sumerian *ê-gal*, and *har*, 'mountain,' from Sum. *ar*. So on Hyksos scarabs אל is represented by *h-l*, and Professor Hommel was consequently justified in explaining the *h* of Abraham and similar names as merely a graphic variant of *aleph*.

[2] The original picture from which the ideograph is derived represents a cross-road with a wall or gate at two of the ends. In an omen-tablet I published in the *Transactions* of the Society of Biblical Archæology, 1876, p. 308, KIB is the interpretation of a figure which consists of the ideograph for 'walking' placed between the two lines of a road, and in a Sumerian hymn translated by Dr. Pinches in the *Babylonian and Oriental Record* (ii. 3), 1888, p. 60, we read (line 11) *ê-gub-na azagga kib-kibbi ni-purpur*, 'as for his shining house, the holy one passing away overtakes it.'

The Dilmun of the Cuneiform Inscriptions.

The geographical position of Dilmun (more correctly Tilmun or Tilwun), an Arabian district adjoining the Persian Gulf, has been misconceived owing to an erroneous translation by Delitzsch of a passage referring to it in the inscriptions of Sargon. Delitzsch has been followed by Winckler, the result of the mistranslation being a series of geographical difficulties which have proved insurmountable. Dilmun has been supposed to be an island, which Rawlinson identified with Bahrein on account of an inscription which had been found there, while Delitzsch was forced by the length of the Assyrian *kasbu* to make it some islet which has long since been absorbed by the growth of the silt at the head of the Persian Gulf. Dilmun, however, is occasionally mentioned in the early Babylonian tablets. It was conquered by Sargon of Akkad, and messengers and others came from it to the Babylonian cities. As they did not come by water, it must have formed part of the mainland. That it lay to the south-west of Babylonia is also made clear by the inscriptions, and Sargon (of Assyria) speaks of the Kaldâ territory of Bit-Yakin in the marshes at the mouth of the Euphrates as 'extending to Dilmun' (*adi pât Dilmuni*).

The passage on which the misconception of the geographical position of the country has rested is the following (Sarg. *Ann.* 369–370, *Khors.* 144): *Upêri sar Dilmuni sa malak xxx. kasbu ina qabal tamdim nipikh Samsi kima nûni sitkunu narbatsu*, 'Upêri, king of Dilmun, whose place of retreat was made, like that of a fish, at a distance of 30 *kasbu* in the middle of the sea,' where the relative has been supposed to refer, not to the king, but to the land of Dilmun, regardless of the comparison with a fish. What the passage really means is that Upêri fled to an island in the Persian Gulf, which was situated at a distance of 30 *kasbu* from the coast of Dilmun, and may, therefore, easily have been the island of Bahrein, where a cuneiform inscription informs us that Nebo was worshipped under his Dilmunite name of Enzag (see Rawlinson in *J.R.A.S.* xii. 2, new ser. 1880).

In early cuneiform texts Dilmun, Melukhkha, and Magan are enumerated together, the order of the names being reversed by Gudea (D iv. 2–12), who gives it as Magan, Melukhkha, Gubin, and Dilmun. Melukhkha, 'the salt desert,' represented Arabia Petræa, and has long since been recognized as the equivalent of the Biblical Havilah. In Magan (Semitic Makannu) the Sinaitic Peninsula and the adjoining land of Midian, with its old port of Makna, have equally been long since recognized. Assur-bani-pal, it is true, uses Magan as a synonym of Egypt, but this is because the Sinaitic Peninsula was an ancient province of Egypt, and was the first part of it to be approached in a campaign from the east.

Dilmun, Melukhkha, and Magan thus represented to the early Babylonians Northern Arabia, proceeding from east to west. Dilmun adjoined Babylonia on the south-west, and stretched along the western coast of the Persian Gulf, where the port of Gerrha was a great emporium of trade. In the passage quoted above from the *Annals* of Sargon I believe, as I stated some years ago in the *Proc.* S.B.A. 1896, p. 174, that the Assyrian scribe has mistaken 'the king of Upêri in Dilmun' (*sar Upêri sa Dilmun*) for 'Upêri, king of Dilmun' (*Upêri sar sa Dilmun*), and that Upêri is really the Ophir of the Old Testament and the port from which the king of Dilmun fled before Sargon to an island in the sea.

After Dilmun came Melukhkha, the Gubin of Gudea being otherwise unknown. Like Havilah, Melukhkha extended to the frontier of Egypt, and adjoined Magan, which denoted North-Western Arabia, just as Dilmun denoted the north-eastern side of the country. Dilmun (with its port Upêri), Melukhkha, and Magan would thus correspond with the Ophir, Havilah, and Jobab of Gn 10[29], which follow Sheba or Southern Arabia. The inhabitants of the three districts traced their origin from Shem, and formed a continuous line, which connected the 'Aramæan' tribes of Southern Babylonia with the 'Amorites' of the west.

I need only add that the correct pronunciation of Dilmun is shown by variants to have been Tilmun or Tilwun, and consequently the island of Tylos, in the Persian Gulf, may have retained a reminiscence of the name as Oppert suggested. We find the final nunnation in other West-Semitic names of the Khammu-rabi period, as I have pointed out in the *Records of the Past*, new ser. iii. p. xvi; thus we have Inun-Ea, 'the eye of Ea'; Ilun-ka-Adadu, 'thy god is Hadad'; and even Abêsun for Abêsukh and Abêsu.

Contributions and Comments.

The Biblical Commission.

I HAVE read with great interest the few observations, published in the November issue of THE EXPOSITORY TIMES, concerning the recent decision of the Biblical Commission; and I take this opportunity of acknowledging the fairness of the manner (which is at the same time very moderate and very respectful) in which that delicate question has been treated there.

My personal opinion you know or guess; it is of no special interest to you. Nor shall I attempt either to save the situation by any of the kinds of expedients you mention and rightly condemn. I should like, as an historian and in a purely objective way, merely to point out to you the meaning and the precise compass of such a decision. To an impartial inquiry an impartial answer is due.

First bear in mind that the approval of the Pope adds nothing to the authority of a decision arrived at by a congregation; the only exception is in the case of the congregation of the Holy Inquisition, of which the Pope is president; and even a decree of the Holy Inquisition is never anything but a concern of the congregation; in no way and under no title is it a papal matter. It is the same in the case under consideration, with the single difference that the Biblical Commission is much inferior to the congregations; these are real fixed tribunals; the Commission is still in existence no doubt, but will it be permanent?

Its composition gives it a rather prosaic official character. Of the five cardinals who constitute it not one is a specialist in Scripture, as their colleagues in the other congregations usually are in Theology or Canon Law. It is true that as consultors the Commission has specialists, conservative, moderate, or even fairly advanced; but of these the Commission only consults whom it pleases and in the way it pleases. The signature of the secretaries is a mere formality; the first of those who signed the recent decree was ill and confined to his room when the meeting took place at which the decree was promulgated.

But, you will say, while these facts of the case explain the tenor of the decree, they only serve to increase the responsibility of a Church which governs the minds of its worshippers by means of arbitrary and unripe decisions. Here we must get rid of a misconception quite widespread even among ourselves. The decree of a Roman congregation is not and does not claim to be a rule *in abstracto* which would fetter the intelligence, or which would formulate results that depend solely on scientific or historical research. It cannot be compared, for instance, with the decisions given by a body of Berlin Protestant theologians, nor even by a Catholic Faculty. The aim is entirely different, and entirely different also is the subject with which the decision deals. As a non-Catholic historian said to one of our priests: 'You are not merely teachers; you have charge of souls.' You might well have been surprised to see five non-specialist dignitaries legislating in these special subjects, if it were a question of scientific progress. But this is not the case. The Biblical Commission, like all the Roman congregations, aims *especially* at the care and guidance of souls. It might even be said that this point of view is exclusive.

Now this is neither a personal interpretation nor an excuse. I can assure you that it is the strict truth. And this being the case, the decrees of congregations are based not so much on critical arguments, as on the opinions prevalent in the Church, opinions which the congregation reflects; they interest Catholic scholars, not as scholars or critics (here the congregation has no authority), but as teachers.

Now it is not always advisable to proclaim to the Church at large what is thought and said in the secret of the cabinet. You will agree with me that the majority may work out their salvation even although they believe that the Pentateuch was written by Moses personally; but what would you say of a Church which, solely engaged with 'science,' would cast minds, as yet wholly unprepared, right into the midst of solutions, the full glare of which they are not able to bear?

It is therefore quite true that such a decision does not trouble Catholic scholars *in any way whatever*, either in their ideas or their researches; it merely entails upon them for a time a certain reserve in the *public* expression of these ideas. If they are put about by such a decree, that shows their weakness of judgment. If others see in this decree a declaration of a purely intellectual kind, they are mistaken; they are giving it a meaning and scope not intended by the Church.

I do not mean to say, however, that such decisions are not confusing to an *outsider*, and difficult or perplexing sometimes for a Catholic, nor that encroachments are not to be feared. The question of limits is a very serious one, and is encountered by every community on which it devolves not only to *describe* the truth, but also to *teach* it. I mean that the religious life is a social rather than an intellectual thing; that the religious fact is not, like the scientific fact, the approximate statement of abstract laws or of a practical experiment; but that it has to do with our belief, by which it is in some measure shaped; and that, still more, it has a direct connexion with our moral life, that it rules our conduct. It is not right for us, therefore, to think of these questions in a purely intellectual way; it is from the Church's point of view that we must estimate them; nothing but its function can explain or justify its decisions.

I shall conclude with a few definite proofs. You cite the case of the Three Witnesses. It is very true that the genuineness of this text had been, as it were, asserted by the Holy Inquisition, the highest of the Roman congregations. It is equally true that Karl Künstle, Professor in the Catholic University of Freiburg in Brisgau, in a pamphlet, *Das Comma Johanneum* (Herder, 1905), approved by the Archbishop of Freiburg, concluded that the verse was non-scriptural in origin. Well, this fact lends support to what I have said above. It is explained by the double aspect which every religious question assumes, for the soul which lives simply on it, and for the mind which analyses it. The general public who do not read the works of critics will continue to live in peace, while Catholic scholars will continue to examine texts in a scientific way without being at all eager to disturb the minds of the mass of worshippers, who all the while take part in the same worship and have the same beliefs as they, although not so definite, and resting upon different grounds.

No doubt you know that the last Pope, towards the end of his life, allowed great latitude for Scriptural research, and that he never was in favour of M. Loisy's condemnation, although for all that he did not approve of all his ideas. Perhaps you also know that the present Pope is very much concerned about the advanced ideas of some members of the Young Italian clergy. There, in fact, as in the clergy of most Christian countries and churches (I have proved it myself) the great majority are not prepared for criticism; they do not see its range; when they approach it, it is more from curiosity about something new than from love of a truth long sought after and with difficulty realized. The present Pope has deemed it most fitting to use the bridle of authority to prevent these errors. What shall we say of those two different attitudes of Leo XIII. and Pius X.? Questions dealing with the guidance of souls vary according to circumstances and people; each pastor in the management of souls is dependent on himself; two Popes may have the same ideas and act differently.

Let me add one word more. The recent decree of the Biblical commission and that of the Holy Inquisition regarding the Three Witnesses are decrees of circumstance or disciplinary measures. The Roman Church gives infallible decisions only in connexion with faith (i.e. *in absoluto*) and morals; but even there, according to the ordinary teaching of Catholic theologians, its infallibility refers only to its decisions, whatever may be the value of the reasons with which it supports them. The fact is, the infallibility of the Church is based on its right to govern, on its divine authority, and not on the proofs that it can and does give of its assertions.

I should be glad if these few words enabled our Christian friends and brothers to understand us better, and not to judge us until they have understood us from within, with that sympathy which is the first condition of understanding.

JACQUES CHEVALIER.

Paris.

P.S.—Allow me to add a single word. This is what I read in the last number of the *Rivista storico-critica delle Scienze teologiche*, published at Rome by the Abbé Buonaiuti; and each number of which bears the *Imprimatur* of the ecclesiastical authority :—

'*Rivista*, Nov. 1906, "Bolletino biblico," p. 875 ff. With regard to the Abbé Rousselle's translation of Pelt's *History of the Old Testament*, there is quoted the opinion of the translator, who expresses himself thus: "We believe that the traditional opinion cannot be maintained and defended in all its scope. . . . On the other hand, the grounds on which conservative criticism is generally founded do not resist criticism." . . . And the *Revue* remarks: "Evidently the author understands the prudence of a Catholic professor of Biblical exegesis in a rather different manner from those who, to put themselves in safety, regard it as a duty to present traditional opinions as a doctrine of the Church. A strange way of putting oneself in safety! etc." Further (p. 882), the *Revue*, giving an account of Kleinert's work, *Die Propheten Israels in sozialer Beziehung*, expresses itself thus: "Kleinert devotes to Deuteronomy a chapter in which, naturally, he observes with all the modern critics that Deuteronomy is not the work of Moses." . . . What is of importance is the conclusion admitted by all the critics that in Deuteronomy we have in a large measure the codification of the prophetic teaching.'

It is unnecessary, I think, to add any comment on these decisive words; they speak for themselves. J. C.

Decease.

WITH regard to the word 'Exodus,' Epictetus uses ἐξέρχομαι of death, when representing himself as visiting a friend who had resolved to starve himself to death.

εἰ ὀρθως ἔκρινας, ἰδοὺ παρακαθήμεθά σοι καὶ συνεργοῦμεν ἔν᾽ ἐξέλθῃς, ii. 15. 6.

ἔξοδος is used of death, or metaphorically, in iv. 4. 38: ὅρα ὅτι δεὶ σε δουλεύειν ἀεὶ τῷ δυναμένῳ σοι διαπράξασθαι τὴν ἔξοδον, τῷ πάντως ἐμποδίσαι δυναμένῳ κἀκεῖνον θεραπεύειν ὡς Κακοδαίμονα. The allusion is to Cæsar.

Epictetus is fond of using ἐξέρχομαι, in connexion with his too frequent suggestions to suicide, in association with his phrase, 'the door is open.' The word is frequently used in Greek (and in the corresponding Hebrew) of 'going forth to death (after sentence).'

In the first passage in Epictetus the friend is dissuaded from suicide on the ground that he will be abandoning his friends, his country, and the world. His death is therefore naturally regarded as a departure.

The same is true in Jesus' case, and to His disciples His going up to Jerusalem must seem like suicide—a departure from His loving disciples, His country which they hoped He might redeem, and the world of which He is the light, so that His disciples might well, from this point of view, use to Him the expostulation Epictetus and others used to the suicide.

ἄνευ πάσης αἰτίας ἐξάγειν ἡμῖν ἄνθρωπον ἐκ τοῦ ζῆν φίλον καὶ συνήθη, τῆς αὐτῆς πόλεως πολίτην καὶ τῆς μεγάλης καὶ τῆς μικρᾶς· εἶτα φονον ἐργάζομενος καὶ ἀπολλύων ἄνθρωπον μηδὲν ἠδικηκότα λέγεις ὅτι τοῖς κριθεῖσιν ἐμμένειν δεῖ.

As Dr. Abbott has shown in his Johannine Vocabulary, ἔρχομαι has a symbolic or mystic sense, of which ἐξέρχομαι and ἔξοδος would be the antithesis. The 'departure' in Jesus' case is only a seeming departure. The pathos of it to His disciples is expressed in the touching words of the spiritual Gospel: τεκνία, ἔτι μικρὸν μεθ᾽ ὑμῶν εἰμι. ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, Ὅτι ὅπου ὑπάγω ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι, Jn 13^{33}.

And again we have ἔρχομαι in the opposite mystical scene to ἐξέρχομαι in Jn 14^{18}, οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς, and in the classic passage where ἀπέλθω is used of the ἔξοδος, Jn 16^{7}, ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς.

We may even find a faint foreshadowing of this saying in the words of the Sons of the Prophets after the ἀνάγειν of Elijah, when they said, Ἐπαναπέπαυται τὸ πνεῦμα τοῦ Ἠλειού ἐπὶ Ἐλισαῖε.

And St. Paul uses a similar metaphorical word in the tender reference to his death in Phil 1^{21-25}: συνέχομαι γὰρ ἐκ τῶν δύο, τὴν έπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ εἶναι, πολλῷ μᾶλλον κρεισσον. . . . τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ, ἀναγκαιότερον δι᾽ ὑμᾶς.

2 Ti 4^{6} (if, indeed, these boastful words are his), ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε.

In Josephus *Ant.* 4. 8. 2, we have ἐπ᾽ ἐξόδῳ τοῦ ζῆν; in Xen. *Hell.* v. 4. 4, ἐπ᾽ ἐξόδῳ τῆς ἀρχῆς.

J. HUNTER SMITH.

King Edward's School, Birmingham.

In Necessariis Unitas.

FREQUENTLY quoted among theologians, and often ascribed to Augustine, is the motto '*In necessariis unitas, in dubiis* (or, *non necessariis*) *libertas, in omnibus* (or, *utrisque*) *caritas.*' It stands, for instance, as if from Augustine, on the *Revista Agostiniana*, a Spanish paper. Fifty years ago, Prof. Lücke, of Göttingen, published a special book on it, and showed that it first occurred in a rare book, *Parænesis Votiva, Pro Pace Ecclesiæ, Ad Theologos Augustanæ Confessionis, auctore Ruperto Meldenio, Theologo* (without date or place). All that had been known about the book, its author and this motto, till 1903, has been put together by C. Bertheau (of Hamburg) in the *Protestantische Real-Encyklopædie*, vol. xii. p. 550–552, in the article 'Meldenius, Rupertus, about 1630.' He quotes there Richard Baxter, who in his book, *The True and Only Way of Concord of all the Christian Churches*, 1679, writes: 'I once more repeat to you the Pacificator's old and despised words: *Si in necessariis sit* (*esset*) *unitas, in non necessariis libertas, in utrisque caritas, optimo certe loco essent res nostræ.*'

Now light has suddenly been thrown on the case. Rupertus Meldenius is an *anagram* for *Petrus Meuderlinus* (or Meiderlin), born at Oberacker (now belonging to Baden, in his time to Würtemberg), pupil at Maulbronn, 1597, at Tübingen, 1599, afterwards, from 1612–1650, ephorus of the College of St. Anna at Augsburg. His *Parænesis Votiva* he published under the anagram Rupertus Meldenius, 1626, at Rothenburg ob der Tauber. This was known in 1795 to Veith, *Bibliotheca Augustana*, ii. 190, but unknown to all subsequent historians; it has been brought to light again in the 'Programm' of St. Anna Gymnasium, Augsburg, for 1906, by the present successor of Meuderlin, Dr. L. Bauer. The title of his publication is: 'M. Peter Meiderlin, Ephorus des Kollegiums bei St. Anna von 1612–1650. Beitrag zur Geschichte des Kollegiums im 30 jährigen Krieg. Programm zu dem Jahresbericht des K. bayer. Gymnasiums bei St. Anna in Augsburg für das Schuljahr, 1905–06. Augsburg, 1906.

It is very gratifying to know at last the true author of this beautiful word of the old 'Pacificator.' But not this word only, but his whole publication *Pro Pace Ecclesiæ* deserves new consideration.

EB. NESTLE.

Maulbronn.

Sermons in Accents.

It is wonderful how industry and perseverance will extract honey from the rock. Few would think of turning to the accents for sermons. But the Rev. John Adams, B.D., points the way. His volume is worthy of special notice, because it is very suggestive; and, if we mistake not, is destined to bear fruit. In reality, it is a concise and luminous account of the Hebrew accentual system. And no better manual could be desired. Here we have a sketch of how the Sopherim revised and finally settled the consonants of the Hebrew text, how the Massoretes introduced and perfected the dual system of punctuation, and how the punctuators not merely conserved the labours of the Massoretes, but led the way to the later theorists and grammarians. Then follows quite an adequate account of the accentual system, and Mr. Adams proceeds to illustrate at length the use of the various distinctives. We notice that he takes illustrious scholars for his guides, and traversing wide tracts of the Old Testament, he carries the accents, like a torch, through dark passages, finding the hidden thought and marking the places of proper emphasis. An example or two may serve to show the method. Take Hab 3^2—

O Lord, I have heard the report of thee, and am afraid: ($\underline{\therefore}$)
O Lord, revive thy work in the midst of the years,
In the midst of the years, make it known, (‸)
In wrath remember mercy.

Following the punctuation, we are led to a natural division of the prophet's prayer, thus—

> (1) Its *basis* in the history of the past (S'golta's clause).
>
> (2) Its *substance*, or a divine manifestation in the future (Athnach's clause.)
>
> (3) Its *spirit*, as seen in a humble appeal for mercy on that day (Sillug's clause). It is Jehovah alone who can give the answer. The suppliant can only be directed to Him.

Look not to me—no grace is mine;
But I can lift the mercy-sign.
This wouldst thou? Let it be!
Kneel down and take the word divine,
Absolvo te.—NEWMAN.

Again, as an illustration of the main poetical distinctives, take Ps 45^5, 'Thine arrows are sharp in the heart of the king's enemies, whereby the people fall under thee' (A.V.).

The greatest pause is at *sharp*, and is marked by Olev'yored. The next greatest pause is at *thee*, and the final stop at *king*; so that by a study of accents we are led to the reading of the R.V.

> Thine arrows are sharp:
> Peoples fall under thee;
> In the heart of the enemies of the king.

A. M. MACDONALD.

Johnshaven.

A Modern Jonah?

I AM much indebted to Professor E. König for so kindly supplying in the August number the fuller details of the story referred to by him in Hastings' *D.B.* ii. 750.

Inquiries at 'Lloyds' produced the first of the two following letters, and I have, finally, to-day received the second.

Although the result is not what I had hoped, I am heartily glad that the matter has been sifted to the bottom, for there can hardly be a mistake about the ship. I am sending Mrs. Killam a copy of the August number of THE EXPOSITORY TIMES.

1. From 'LLOYDS.'

'*July* 26, 1906.

'With reference to your letter of the 25th July, I think the vessel you refer to must be the *Star of the East*, which, under the British flag, sailed from Auckland, N.Z., on the 27th December 1890 for New York, and arrived at the latter port on the 17th April 1891. She was commanded by Captain Killam. Her then owner was Sir R. W. Cameron [since dead], 67 Cornhill, London. She now belongs to Messrs. J. F. Whitney & Co., Battery Park Buildings, State Street, New York, U.S.A., and is commanded by Captain Dill.'

2. From Mrs. KILLAM.

'YARMOUTH [NOVA SCOTIA],
Nov. 24, 1906.

'We received your letter this week. My husband asked me to write you when we received J. F. Whitney's letter in the summer, and I fully intended doing so, laid the letter away in the desk, and forgot all about it. There is not one word of truth in the whale story. I was with my husband all the years he was in the *Star of the East*. There was never a man lost overboard while my husband was in her. The sailor has told a great sea yarn. I wish, if it is not too much trouble to you, that you would send us one of the papers with the yarn in. I asked our bookstore people to try and get it. They tried, but could not. I would like to read what is supposed to have happened on board *Star of the East* that trip. Trusting this will reach you safely, and that you will pardon my neglect in not writing you before.—Yours respectfully,

J. B. KILLAM.'

A. LUKYN WILLIAMS.

Guilden Morden.

The Weakness of the Lectionary.

MR. GOLDSMITH FRENCH finds 'the most striking illustration of the weakness' of our English Church lectionary in the fact that 'on a glorious June morning at Chamounix . . . the wisdom of the rubric ordained that a clergyman should read painfully through the miserable story of Jael and Sisera.' Mr. French treats our lectionary a little hardly. Was it altogether *un*wisdom that a minister should be recalled to the fact that violence and treachery do not cease to work even though he himself be enjoying a holiday amid the heights of a 'Mount of Transfiguration'? And why should the story of Jael, the 'mountain goat,' have been out of place in such surroundings? It might have brought to him the thought that, though his own Christ-taught morality be as far above poor Jael's ideals as Chamounix is above a morass of the sea-level, yet there is, towering high above Chamounix, a snow-white summit pointing him to a Righteousness even higher than his own. Moreover, 'the miserable story of Jael and Sisera' did not take up the whole of the lection appointed for that service.

SIDNEY J. DALTRY.

Smethwick.

Nunc Dimittis.

THE A.V. rendered: 'Lord, now lettest thou thy servant depart in peace, according to thy word.'

The R.V. restored the order: 'Now lettest thou thy servant depart, O Lord, according to thy word, in peace.'

Why did the A.V. depart from the order of the Greek text? Apparently, because Tindale had already departed from it, rendering: 'Lorde, now lettest thou thy servaunt departe in peace accordinge to thy promes.'

And Tindale arranged the words in this way, apparently, under the influence of Luther: 'Herr nun lässest du deinen Diener im Frieden fahren, wie du gesagt hast.'

For Luther's departure in such a well-known passage (*Nunc dimittis*) I can find no other ground than his musical feeling. In German it sounds much better to put 'Herr' at the beginning; and, to my ear at least, the A.V. also is much more rhythmical than the R.V.

The influence of Luther is also shown in the next lines: A.V., 'A Light *to lighten* the Gentiles,' = Tindale = Luther 'ein Licht zu erleuchten die Heiden'; Geneva and Bishops' Bible, 'to be revealed to the Gentiles'; R.V., 'for revelation to the Gentiles.'

EB. NESTLE.

Maulbronn.

Entre Nous.

THE publishers of the *Dictionary of Christ and the Gospels* announce that the first impression, consisting of three thousand copies, was sold out within three weeks of the day of issue.

'Could you help me with a word as to how to take up the study of Comparative Religion?'

There are some things that it is better to plunge into than to walk into—the sea, and Comparative Religion. Try a book like Brinton's *Religions of Primitive Peoples* (Putnam; 6s.). You are over head and ears in the subject at once. A larger book, and not less fascinating, is Tylor's *Primitive Culture* (Murray; 2 vols., 21s.); and a still larger, and with all the glamour of those two, is Frazer's *Golden Bough* (2nd ed. 3 vols.). But wait a little for this, the third edition is on the way.

Those who prefer to walk in, may begin with MacCulloch's *Comparative Theology* (Methuen; 6s.), an accurate scientific book, or with Jordan's *Introduction to Comparative Religion* (T. & T. Clark; 12s.), which has all the facts, and is the fullest student's handbook that we possess. To the general reader Messrs. Constable will send a list of their popular shilling volumes, which are written by authorities.

'Can you recommend a spiritual commentary?'

That kind of commentary is coming. The only kind like it that has appeared yet is the Devotional Commentary. And of that the very best examples are the volumes which are edited by the Rev. A. R. Buckland, M.A., and published (at 2s. each) by the Religious Tract Society. Try first of all Mr. Buckland's own volume on *First Thessalonians.*

The Great Text Commentary.—The best illustration this month has been sent by the Rev. A. C. Murray, Parsonage, Heidelberg, Cape Colony, to whom a copy of Dawson Walker's *Gift of Tongues* has been sent. Illustrations for the Great Text of March must be received by the 1st of February. The text is Lk 9^{23}.

The Great Text for April is Lk 9^{28-36}, the Transfiguration. A copy of Reid's *Jesus and Nicodemus* and of Seaver's *To Christ through Criticism*, or of Scott's *The Fourth Gospel*, will be given for the best illustration. Illustrations must be received by the 1st of March.

The Great Text for May is Lk 10^{18}—'And he said unto them, I beheld Satan fallen as lightning from heaven.' A copy of Reid's *Jesus and Nicodemus*, or of Scott's *The Fourth Gospel*, or of Burkitt's *The Gospel History and its Transmission*, will be given for the best illustration. Illustrations must be received by the 1st of April.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Are we going to recover the Pastoral Epistles? Some of us had not lost them. But it must be admitted that the names which are ranged against them are both very many and very great. Last year, however, the Rev. J. D. James, B.D., published a book on *The Genuineness and Authorship of the Pastoral Epistles* (Longmans; 3s. 6d. net), in which with great ability he argued for their Pauline authorship. And Mr. St. George Stock of Oxford has reviewed that book in the *Hibbert Journal.*

Now Mr. St. George Stock is not conservative. He has never had any hesitation in setting aside tradition when tradition and his own study disagreed. Yet he holds that the Pastoral Epistles are genuine. And he says: 'I venture to predict that the time will come when the rejection of the Pastorals as spurious will be pointed to as a strange aberration on the part of the critics. If ever works were stamped with the personality of a particular author, these works are stamped with the personality of St. Paul. They are as genuinely Pauline as the Epistles of Cicero to his brother Quintus are Ciceronian.'

What are the arguments against them? They are of two kinds, one external, the other internal. The external argument is the fact that Marcion rejected them. To which Mr. Stock replies, 'Of course he did. It was a necessity of the situation. His opponents were able to ply him so effectively with weapons from this armoury that it must have seemed to him, as it did afterwards to Baur, that they had been forged expressly for the purpose.'

Apart from Marcion, the external evidence in their favour is 'as strong as it well could be.' The first sentence that we have of Irenæus contains a quotation of 1 Tim. 1[4] as 'what the Apostle says.' The Pastorals were obviously known to the author of the letter from Vienne and Lyons. 'This evidence from Gaul towards the close of the second century is corroborated,' says Mr. Stock, 'by that of Tertullian and Clement of Alexandria in Africa. But at the beginning of the same century we find Ignatius saturated with Pauline phraseology, and the passages which recall the Pastorals are more frequent relatively than any other. Out of thirty-one instances of affinity with St. Paul's writings, no less than nine are from the Pastorals. Polycarp, again, in his one epistle to the Philippians has twenty reminiscences of St. Paul's language, of which seven are from the Pastorals.'

The external evidence is so strong that one has to account for the strength of it. Mr. Stock accounts

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for it by saying that 'these letters, being, as it were, the dying instructions of the great Apostle with regard to the government of the Church, naturally sank into the minds of those who cherished his memory.'

So the argument against them is the internal argument. Now the internal argument turns upon their language. Critics enumerate the words which are found in the Pastorals and in none of the other Epistles of St. Paul. But 'the difficulties of language,' says Mr. Stock, 'have been greatly overrated. These letters do not contain a single word that can be shown to be of later date than St. Paul. All that the facts establish is that the Apostle's vocabulary became more copious the older he grew—a phenomenon by no means confined to himself.'

Whereupon Mr. Stock makes fun of the conservative critics of England cowering before the 'confident neology' of Germany. Even Mr. James, though he has made out so good a case for the Pauline authorship of the Pastoral Epistles, seems to be satisfied if they can be retained in the Canon; and he is grateful to Riggenbach and Zöckler for thinking that they may have been put together by a disciple of St. Paul. Mr. Stock is not concerned about the Canon. He does not care to consider whether they may be kept in the Canon or not. He is satisfied when he is sure that they are the work of Saul of Tarsus.

The history of the Hyksos has been written at last. The new volume issued by the British School of Archæology in Egypt is entitled *Hyksos and Israelite Cities*. It is published at the School of Archæology in University College, Gower Street, at 25s. net. It is a double volume, and contains forty plates. Some of the chapters are written by the Rev. J. Garrow Duncan, B.D. The chapter which contains the history of the Hyksos has been written by Professor Flinders Petrie.

When a new chapter of history is written now it is written by an archæologist. And the archæologist has a new way of writing it. Professor Flinders Petrie writes his history of those 'shepherd kings' of Egypt off Egyptian 'scarabs.' He takes some black pottery into account also, but the pottery is subordinate. The scarabs give the history.

The first thing is to arrange the scarabs in order. Their order is determined by their workmanship. The most artistic are the earliest, and according to their degradation of type they descend the column of chronology. When the scarabs are arranged in chronological order, the next step is to copy the kings' names that are inscribed upon them, and arrange the kings accordingly. The third step is to see if there is any other evidence from the monuments, or any reference in the literary fragments that remain. The last step is to write the history.

This is the history. As early as the Twelfth Dynasty, a certain Absha and his family came down into Egypt. He was a Semite. The name appears afterwards among the Hebrews in the form of Abishai. His face, as it is shown in the celebrated scene at Beni Hasan, with the aquiline nose and the growth of beard, proves him to have been a Semite of the modern Bedawy type. He was a man of some importance. The Egyptians spoke of him as *haq khast*, that is, 'prince of the desert.' Now the *kh* in *khast* becomes in later times *sh*, and so passes into the Greek *s*. And *haq khastu*, or 'prince of the deserts,' becomes the 'Hyksos' of the historian Manetho.

After Absha, and after the Twelfth Dynasty came to an end, there arrived in Egypt other princes of the desert. One of them came from Haran, first into Judæa, and then into Egypt. He is familiar to us, says Professor Flinders Petrie quietly, as Abraham. He belonged to that branch of the Semites whom we now call Jews. Professor Flinders Petrie does not deny the inspiration of the Bible, but as a historian all that he says of the Jews is that 'they were in fact a late branch of the Semitic Hyksos migration.'

After the Twelfth Dynasty a long period of gradual decline came over Egypt. Foreign auxiliaries rose into power, just as the Gothic chiefs became rulers of the Roman Empire by means of the army. Such were two kings of Babylonian origin whose names the scarabs give us, Khenzer and Khandy. The Semitic tribes who occupied the great triangle between Syria, Arabia, and Mesopotamia filtered in as followers of these foreign chiefs, and finding the country an easy prey, gradually swamped it. They subdued Egypt, says Manetho, these ignoble people from the East, without a battle. For they were archers. In a close-fought pitched battle the Egyptians might always triumph, but an elusive cloud of archers destroyed all resistance before the Egyptian arms could touch them. There was first a century of raids, plundering, and destruction; then a 'prince of the deserts' became king of Egypt, and the Fifteenth Dynasty began.

Comparing Manetho with the scarabs, Professor Flinders Petrie discovers two dynasties of Hyksos. The one dynasty reigned from 2533 B.C. to 2249. It consisted of six kings of foreign Phœnician origin. It is known as the Fifteenth Egyptian Dynasty. The other continued from 2249 to 1731 B.C. It is known as the Sixteenth Dynasty. It consisted of thirty-two 'Hellenic' shepherd kings.

Professor Flinders Petrie thinks that 'Phœnician' is the best name to give to a people who came down into Egypt through Syria. But why does he call the Sixteenth Dynasty of kings 'Hellenic'? The name is not new, and Professor Flinders Petrie knows it. It is used by Manetho to describe this dynasty. But Manetho has always been understood to make some extraordinary blunder here. He has either been emended or ignored. Professor Petrie believes that Manetho is right.

For after the Phœnician Semites came down into Egypt they were cut off by land from their native home by the powerful pressure of the Assyrians. But they still had command of the sea. Six of the kings of the Sixteenth Dynasty give themselves the name of 'sea-kings.' Now the reason why they gloried in being sea-kings was that the sea gave them the control of Cyprus, with its large supply of copper. And as rulers of Cyprus they would be called *Ha-nebu*, or 'Lords of the North.' The term is used for the rulers of Cyprus till later times than this. But *Ha-nebu* is the term that is regularly used in Ptolemaic Egypt for 'Hellene,' the inhabitant of Cyprus being to the Egyptians the chief representative of the Hellenes. And by this piece of clever reasoning Professor Flinders Petrie shows that Manetho was right when he spoke of the Sixteenth Dynasty of 'Hellenic' shepherd kings.

The Hyksos ran into the Seventeenth Dynasty. But their power was passing away. The Seventeenth Dynasty consisted of a century and a half of brief reigns of two or three years each. It was a steady struggle with the invading Berbers. Finally the Southern invaders prevailed. They expelled the 'princes of the deserts,' and picking up the threads of the old civilization again, founded the Eighteenth Dynasty.

'The mind of the Lord may be said to move in the world of will.' We have not found that sentence in a sermon. We ought to have found it there; for the purpose of every sermon is to move the will. If a sermon does not move the will, it does nothing. And yet—we cannot say that men never preach about the will, but we can say that if they do, their sermons are rarely reported.

'The mind of the Lord may be said to move in the world of will.' The sentence is found in a volume on *The Temptation of our Lord* (Longmans; 4s. 6d. net), which contains the Hulsean Lectures for 1906. The lecturer was the Rev. H. J. C. Knight, B.D., Principal of the

Clergy School, and Fellow of Corpus Christi College, Cambridge.

It is with the will, says Mr. Knight, that our Lord has to do in all His ministry. He has to do with the will in four different persons—'with four wills,' as Mr. Knight expresses it. And His ministry is determined by His attitude to these four wills. To each of the four He assumes a 'distinct deliberate and inflexible attitude.'

The Father's will is first. Towards the will of the Father His attitude is that of resolute filial submission. His ground-principle of life is 'Not my will, but thine be done.' His prayer for all the children of God is, 'Our Father—thy will be done, as in heaven, so on earth.'

His own will is next. Now, notwithstanding His absolute submission to the will of the Father, His own will is His own. It is real, it is distinct, it is independent, it is responsible. He has the will to do the Father's will.

The third will is ours. 'The human will,' says Mr. Knight (and we have not read words lately that invite more thought or yield more advantage to the preacher), 'is with Him the object of a constraining and compassionate love, but also of a profound and awful respect.' He recognizes it as conditioning His own Messianic action. He uniformly refrains from attempting to overpower or violate it. Even Elijah to Elisha said, 'Go back again, for what have I done to thee?' For Elisha must not be made a follower by any other awe than the awe of constraining love. 'Foxes have holes,' said our Lord, and He had a far clearer vision than Elijah of the madness of leading the will into an unwilling captivity. We often think how much it cost Him to offer the human will a love worth accepting. We rarely think how much it cost Him to wait upon its wilfulness. 'Ye will not come unto me that ye might have life.' 'O Jerusalem, Jerusalem, how often would I—but ye would not!'

The fourth will is the will of the devil. Is the will of the devil a personal will also? Says Mr. Knight: 'If the Gospels trustworthily reflect Christ's mind, nothing else than the conception of a personal will underlies the way in which He uniformly spoke of the Evil One. It was a will in active antagonism to the will of the Father and to His own will. And He offers it nothing but uncompromising hostility. It is a will which rules and disposes, which desires and purposes; and which, as a will, can touch the wills of men.' The references are Lk 4^6, Jn 8^{44} 13^2.

Christ's attitude to the will of the devil, says Mr. Knight, is one of uncompromising and irreconcilable hostility. It is incomparably summed up in the Apostolic words, He partook of human nature, 'that he might bring to nought him that had the power of death, that is the devil.' He saw Satan as lightning descend from heaven. The descent was for conflict. And He knew that His whole ministry was a war against him in all his lightning splendour. But He knew that He had authority 'over all the power of the enemy,' and the capacity to bestow that authority upon others. As prince of this world he is to be dethroned. Christ will dethrone him by drawing all men unto Himself. He will draw all men to Himself if He is lifted up from the earth.

The will is rarely referred to in modern preaching, and when it is referred to, the will of the devil is usually left out. Mr. Knight does not leave it out. Our Lord did not. He moved, says Mr. Knight, throughout His ministry as one who had to meet 'a strong man armed.' He knew what it would cost Him to 'bring to nought' the devil. 'Through death,' says the Apostolic writer. Jesus knew that it must be through death. He knew that, for a season, there must be the apparent triumph of 'the power of darkness.' But He had counted the cost. His will is set against that hostile will irrevocably. He is not a holy one standing aloof from an evil will and by nature abhorring it. He is there to destroy that will, and

He has fixed both the end and the means. In the world of will Christ moved from the beginning to the end.

Are we going to recover the Pastoral Epistles? We wrote the notes on this question and turned to the *Church Quarterly Review*. In the number for the current quarter, just come in, there is an article on the language and style of the Pastoral Epistles. It is an anonymous article. All the articles in the *Church Quarterly Review* are anonymous. This anonymous reviewer believes that we are about to recover the Pastoral Epistles. He believes that we have been very foolish to allow them to be lost.

The case for the Pastoral Epistles, we have said, turns upon their language. Not upon their style. These two things are different. The opponents of the Pauline authorship of the Epistles do not deny that their style is Pauline. They admit, they assert, that their anonymous author was saturated with St. Paul's style. It is his vocabulary that is not St. Paul's.

Now there is only one way of proving that the vocabulary of the Pastoral Epistles is not the vocabulary of St. Paul. That is by proving that it is later than St. Paul. For no unprejudiced person will deny that a man may enlarge his vocabulary with his years. The opponents of the Pauline authorship do not deny it. They are not really concerned to deny it. For what they have to prove is not that these Epistles were not written by St. Paul, but that they could not have been written by St. Paul because they belong to a later age. If it can be shown that the new words used in the Pastoral Epistles could have been used by a contemporary of St. Paul, then they may just as well have been used by St. Paul himself.

The writer of the article in the *Church Quarterly Review* believes that every one of the words which are peculiar to the Pastoral Epistles could have been used by St. Paul. How many are there of them? Von Soden tells us that there are 897 words in the Pastoral Epistles, of which 304 are not used elsewhere by St. Paul, and 171 are not found anywhere in the New Testament. It is a noteworthy fact. It is a fact, says this writer, which challenges our attention. He does not ask his readers to verify von Soden's list. They may not have von Soden's list beside them. But he takes it for granted that they all have beside them Thayer's *Greek New Testament Lexicon*. Now, at the end of Thayer's *Lexicon* there are lists of words peculiar to each of the books of the New Testament. The list for the Pastorals is larger than von Soden's list. It rises to 197. 'So,' says our writer, 'in taking Thayer's list, we shall be meeting this argument at its strongest, besides having the advantage of appealing to a work generally accessible.'

Now let us bear in mind what our business is. It is to discover whether the words which are peculiar to the Pastoral Epistles belong to a later time than St. Paul. The writer's method is to take them one by one. We need not take them one by one after him. Here is his final analysis of the list:—

Words not peculiar to the Pastorals	6
Words not contained in the Pastorals	4
Alternative readings	3
Words found in the Septuagint	73
Words closely related to Septuagint words	10
Words found in classical authors	28
Words found in Aristotle	8
Words found in Polybius	5
Words found in Strabo	1
Words found in Philo or Josephus	10
Words arising out of a new subject-matter	13
Words present owing to pure chance	4
Words formed from Pauline words	7
Words formed from Biblical words	5
Words formed from pre-Pauline words	2
Miscellaneous residue discussed separately	18
TOTAL	197

What does he mean by 'words not peculiar to the Pastorals'? He means words which, *according to the text of the Revisers*, are found in other books of the New Testament. And by 'words not contained in the Pastorals,' he means words which the Revisers' text has thrown out. The rest of the entries explain themselves. It will be seen that eighteen words remain for separate examination. He examines them separately. One after another he shows that they were used by some contemporary of St. Paul or that they might have been used, not one of them having anything in it which refers it to a later time.

Principal Donaldson of St. Andrews has written a book about Woman. It is a subject which has attracted him for a long time. The book is for the most part a collection of articles which he has been writing for the last thirty years. His interest is as keen as ever. He has affectionately revised all the articles for this volume, and he has added about eighty pages of notes and references.

The title of the book is *Woman: Her Position and Influence in Ancient Greece and Rome and among the Early Christians* (Longmans; 5s. net). Even if Principal Donaldson had confined himself to Greece and Rome his book would have been interesting and instructive. But when he comes to the Early Christians, he has to deal with a matter of the most urgent importance. It is a matter which most of us shrink from. But we cannot shrink from it for ever. For the final test of every religion will be its morality. The final test of the Christian religion will be, What has Christianity done for woman?

What has Christianity done for woman? That is the question which Principal Donaldson has to face. That is 'the article of a standing or a falling Church' in our day. The test has already been applied, and we cannot escape it longer. Mr. Joseph McCabe has written a book about Woman, and declares that Christianity has brought woman into a worse condition than it found her in.

Mr. McCabe takes up woman at two periods of her history, one in Egypt 2000 years before Christ, the other in the United States 1850 years after. What was the position of woman in Egypt? He quotes from Flinders Petrie, and says she was the mistress of the house, her husband being merely a sort of boarder or visitor who had to keep up the establishment. She inherited equally with her brothers, and had full control of her property. She could go where she liked, or speak with whom she liked. He has to admit that there was polygamy 'in theory'; but the first wife, he says, was generally able to exact conditions in her marriage contract which effectually prevented it. He thinks that at least in the earlier times her marriage was indissoluble. At all events, the inscriptions show, he says, that she remained to the end of life the beloved of her husband and the mistress of her house.

That was the position of woman in Egypt 2000 years before Christ. What was her position in the United States after '1800 years of culture under Christian influence'? In the city of Boston about 1850 (under English Common Law, Mr. McCabe adds parenthetically), and he quotes now from Mrs. Cady Stanton: 'Woman could not hold any property, either earned or inherited. If unmarried, she was obliged to place it in the hands of a trustee, to whose will she was subject. If she contemplated marriage, and desired to call her property her own, she was forced by law to make a contract with her intended husband by which she gave up all title or claim to it. The status of a married woman was little better than that of a domestic servant. Her husband was her lord and master. He had the sole custody of her person and of her minor children. He could punish her "with a stick no bigger than his thumb," and she could not complain against him.'

Now there are two things to be said about this. The first is that Mr. McCabe's test of what Christianity has done for woman is a material rather than a moral test. It touches but a part of the subject, and the least vital part. The other thing is that ancient Egypt is an unfair instance. Extremely little is really known about the position of woman in ancient Egypt. Nor was it from ancient Egypt that Christianity accepted woman; it was from the Egypt of the early Christian centuries. Mr. McCabe's exalted Egyptian woman was passing out of existence, as he himself acknowledges, at the very time of which he writes, 2000 years before Christ. What was the position, what was the morality, of the women of Egypt when they first heard of the gospel of Christ?

Let us turn to Principal Donaldson. His work is the work of a historian, not an apologist. He has no bias in favour of Christianity. He quotes from Bishop Wordsworth's book, *The Ministry of Grace*: 'Of all the revolutions,' says Dr. Wordsworth, 'introduced by Christianity into the social life of mankind, the new position given to women has been perhaps the most remarkable and the most fruitful of results.' Principal Donaldson quotes these words, but he does not altogether agree with them. He thinks they are not quite cautious enough.

Yet when Principal Donaldson speaks of the religion of Egypt he differs entirely from Mr. McCabe. In the first place, he mentions a fact which Mr. McCabe has unaccountably overlooked. After pointing out how many perplexities still surround the position of woman in Egypt, he says that, nevertheless, some things are quite clear. It is certain, for instance, that it was usual for brother and sister to marry, and the arrangement was deemed particularly suitable when inheritance of property was concerned. And then when he is dealing with the Egypt, not of 2000 years before, but of the very time into which Christ was born, he quotes from Mahaffy, and says: 'Cleopatra was but the last of a long series of princesses, probably beautiful and accomplished, certainly daring and unscrupulous, living every day of their lives in the passions of love, hate, jealousy, ambition, wielding the dominion over men or dying in the attempt. But alas! except on the dull and lifeless effigies on coins, we have no portraits of these terrible persons, no anecdotes of their tamer moments, no means of distinguishing one Cleopatra from the rest amid the catalogue of parricides, incests, exiles, bereavements.'

Come now to Christianity. And let us refuse, first of all, to separate Christianity from Christ. For the whole history of Christianity has been an effort to get back to Christ. And to judge its success at any selected period or in any selected country is to cut out a block and present it as the living tree.

In the next place, let us refuse to judge Christianity by the laws and institutions of Christian countries. Christ did not come to make laws or establish institutions. He came to give life. As the life enters, the laws that are made and the institutions that are established will be free and humane. But it is folly to surrender the essential test and accept one that is dependent upon times and places and circumstances. Christ left no laws about inheritance or the property of married women. He left the spirit of self-sacrifice.

Now when we ask what Christianity has done for woman, taking Christ into account, we find two things. The first is an entirely new estimate of woman; the other is an entirely new estimate of sin.

First, Christ introduced an entirely new estimate of woman. Much of Principal Donaldson's book is taken up with the women of Greece. We know more about them than we do about the women of Egypt. How did the Greeks regard their women? In Athens, he says, we find two classes of women who were not slaves. There was one class who could scarcely move a step from their own rooms, and who were watched and restricted in every possible way. There was another class on whom no restrictions whatever were laid, who could move about and do whatsoever seemed good in their own eyes. There arose, he says again, a most unnatural division of functions among the women of those days. The citizen-women had to be mothers and housewives — nothing more; the stranger-women had to discharge the duties of 'companions,' but remain outside the pale of the privileged and marriageable class.

We need not inquire further. We see at once the estimate of woman that the Athenians had. They despised the one class, they degraded the other. They degraded the other till these unprotected women, 'finding all true love but a prelude to bitter disappointment, became rapacious, vindictive, hypocritical ministrants of love, seeking only, under the form of affection, to ruin men and send them in misery to an early grave.'

Christ introduced a new reverence for woman. And He made no distinction. Did He reverence the pure, and loathe the fallen? He made no distinction. He reverenced equally Mary the Virgin Mother and Mary Magdalene. That was the first thing He did for woman.

The second thing was to introduce a new aversion to sin. He separated sin from custom and human law. He set it in the face of God and of eternity. The Athenian 'companion' was not a sinner, because Athenian law and custom said she was not. Christ came into touch with sin as the Son of Man. 'That ye may know,' He said, 'that the Son of Man hath power on earth to forgive sins.' Sin henceforward is to be sin in the presence of the Son of Man.

Again, he introduced a new aversion to sin by making it known that sin is not in the act, but in the attitude. There is a question in the Shorter Catechism which says, 'Are all sins equally heinous in the sight of God?' And the answer runs, 'Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.' Now our Lord's estimate of the heinousness of a sin was different from the estimate of His time. He knew what the Pharisees were, and He knew the publicans. In the estimate of His time the sins of the Pharisees were as the small dust of the balance against the sins of the publicans. But when He spoke of the publican and the Pharisee who went up to the temple to pray, He said, 'This man went down to his house justified rather than the other.'

The sin of the Pharisees was in their attitude to God, in their attitude to Himself. 'If I had not done among them the works which none other man did, they had not had sin.' Therefore the woman that had fallen came and obtained the forgiveness of her sin and discovered her position of reverence; but the Pharisees went on sinning, and prepared themselves for the unslumbering judgment of God.

Are some sins more heinous in the sight of God than others? They are. But not the sins that are more heinous in the sight of man. Christ differed from His contemporaries in His estimate of the heinousness of particular sins. And, even yet, we who are His followers have not brought our estimate into line with His. If we had followed Him as we might have done, we should have introduced the spirit of self-sacrifice into our laws and institutions, making it impossible for Mr. McCabe to taunt us with injustice between husband and wife. And, far more than that, man and woman would have stood together, equally reverenced by God and reverencing one another; detesting sin and detesting it equally, whether the sin of man or the sin of woman. When we reverence woman as He reverenced her, and detest sin as He detested it, we shall not condemn the woman taken in adultery more than we condemn the man who casts the first stone at her. And when the woman knows that she is reverenced as He reverenced her, the great evidence for the Divine origin of Christianity will be the position of Christian women.

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Professor Burkitt on the Gospel History.[1]

By Professor the Rev. W. Sanday, D.D., LL.D., Litt.D., Oxford.

Professor Burkitt has done a great service by his new book, exactly the service that a lay theologian should do; he has imparted a surprising amount of freshness to old themes. His book is delightful reading. It rests on close observation of details vividly conceived; and yet the selection of points is so admirable, and the touch so light and so rapid—never a word wasted, and always, as it would seem, the happiest word chosen—that the reader is carried over subjects that he will be apt to think of as dry and severe with the ease and zest of a romance. There is just one section that I should have to call in question, and the treatment of which I believe to be less satisfactory than it is elsewhere; but there is not a page from first to last that is not bright and interesting.

There are really two elements in the book, which together give it its special character. One is the scientific study of detail, which is always kept well under control and is more often beneath the surface than upon it.

The other is a kind of impressionism, which often does but bring to a head and sum up with singular felicity of phrase the results of this scientific inquiry, but which is sometimes less trustworthy in its methods, and then becomes somewhat misleading. This is all the qualification that I should wish to make. I will try to point out where it comes in before I have done. But, taken as a whole, the book is not only very enjoyable, but a contribution to the subjects with which it deals of striking independence and of permanent value.

Professor Burkitt writes very frankly; he is far from being an apologist; and yet he tells us in his preface that his researches have led him to believe that there is a much larger element of genuine history in the Canonical Gospels, than a general view of the tendencies which influenced Christendom during the first century and a half of its existence might have led him to anticipate. These words, perhaps, represent the most prominent general result of his investigation. The course of lectures which follows illustrates this result, and enables us to see the grounds on which it is reached.

The main object is to enable the hearers or readers 'to reconstruct the Portrait of Jesus Christ' for themselves; to teach them how, not only to hear the witnesses, but also to cross-examine them, so as to learn from the documents more than the writers directly aimed to tell us.

At the outset an interesting calculation is made which makes us see at a glance why this cross-examination of the witnesses is necessary. The materials are insufficient for a biography after the modern pattern.

> 'On the very shortest estimate the length of the Ministry must have extended to about 400 days, and I doubt if our Gospels contain stories from 40 separate days. So that nine-tenths at least of the public life of Jesus remains to us a blank, even if we were to take every recorded incident as historical and accurately reported. And all the recorded sayings of Christ, how long would they take to pronounce? With due gravity and emphasis they might take six hours,—hardly, perhaps, so much. In other words, they would take no more than two great political speeches, and a considerably less time than this present course of Lectures' (p. 20).

The reckoning as to the length of our Lord's ministry is a *minimum* reckoning, and is expressly given as such. I should be myself inclined to estimate the length at quite twice 400 days, though in this Professor Burkitt would probably not agree with me. That would, of course, only heighten the effect of his argument. We may, however, note that this kind of relation is characteristic of the Biblical writings generally. The public work of Isaiah extended over more than forty years; that of Jeremiah, over quite as long a period; and yet of how many actual days have we record in the prophecies of either? How many separate discourses or incidents do their books contain? Very few in proportion to the length of time covered.

Professor Burkitt remarks very happily that the real effect of a Life does not depend upon the multiplicity of details.

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[1] *The Gospel History and its Transmission.* By F. Crawford Burkitt, M.A., F.B.A. (Edinburgh: T. & T. Clark, 1906.)

> 'How often it is one story, one letter, one illuminative saying or judgment of the subject of a bulky modern biography, which tells us more than all the rest what the real meaning of the life was. The part of Lady Macbeth is just 250 lines long; how many a biography in two large volumes tells us less of what is really essential about its hero!' (p. 21).

The Gospels really belong to this latter class of document. We may well try to get from them the most we can. And we need not be afraid of applying criticism, because we know beforehand 'that the events of the first century produced the second and succeeding centuries.' There must be something more in this than the reproduction of 'the picture of unbelieving crowds.'

Lecture II. is devoted to the literary problem of the Gospel of St. Mark. Professor Burkitt has no doubt that our Gospel of St. Mark supplied the common groundwork of St. Matthew and St. Luke; he calls this (quite rightly) 'the one solid contribution made by the scholarship of the nineteenth century toward the solution of the Synoptic Problem' (p. 37). He is also, I believe, quite right in maintaining that the document used by the other two evangelists was our present St. Mark, and not a so-called *Ur-Marcus*. At the same time there seems to me to be a slight flaw in the reasoning employed to get over the difficulty caused by the cases—small in themselves but rather numerous—in which the texts of St. Matthew and St. Luke agree against St. Mark. Mr. Burkitt seems to think that these cases are due to accidental coincidence; and I allow that that might well account for a few cases here and there, but not, I think, for so many as the critic has to deal with. I believe that a satisfactory solution may be found in the history of the text of our St. Mark. The text used in common by St. Matthew and St. Luke was not identical with that which became the parent of all the extant copies; and, as is apt to happen in such cases, sometimes one text preserves the reading of the original, and sometimes the other. I may before long have the opportunity of explaining this more fully.

I must allow myself the pleasure of quoting a passage which forms a sort of transition from the literary problem of the Gospel of St. Mark to the historical problem—the problem of its value as history. I desire to do this not so much because of its bearing upon the question of an *Ur-Marcus*,—which I do not think that I feel quite so strongly as Professor Burkitt, and I take it that the problem is practically settled without it,—but because of its value as a sketch of the background of the age in which the Gospels were composed, a sketch that seems to me quite admirable.

> 'The most convincing argument against postulating a literary source behind our Mark remains to be noticed. It is this—that the hypothesis of an 'Ur-Marcus' presupposes an interest in the biographical details of the public life of Jesus Christ, of which there is little trace elsewhere. In the extant remains of very early Christian literature we find the doctrines of the Crucifixion and the Resurrection; we find the arguments from prophecy; we find the ethical teaching of the Sermon on the Mount; and as early as the middle of the second century we find copious references to the stories of the Nativity. In other words, we find what corresponds to the rudiments of the Creed, together with a real and vivid interest in Christian morality. But the details of the Galilean Ministry of Jesus Christ are hardly mentioned. It is not a mere chance that the fragments of non-canonical Gospels discovered in recent years—the Oxyrhynchus *Logia* (so-called) and the Gospel of Peter—concern themselves the one with detached Sayings of Jesus, the other with the Passion. It is the peculiar merit of S. Mark's Gospel, from the point of view of the historical investigator, that it deals mainly with a cycle of events foreign to the life and interests of the growing Christian communities. The Gospels according to Matthew and Luke represent far more nearly than the Gospel according to Mark the temper and the preferences of the early Churches' (p. 60 f.).

The next lecture (III.) goes on to treat of the degree of trustworthiness of this fundamental Gospel (St. Mark). The test applied is that of the consistency of the Gospel with itself as an historical construction, and the way in which it fits in with what we know from other sources as to the conditions of the time. All this is very skilfully and satisfactorily done. On the main point I am inclined to think that Professor Burkitt just a little overstates his case for the Gospel. He tries to get from it rather more than I think can be got; and then he utilizes his conclusion to the disadvantage of the Fourth Gospel in a way that I should deprecate. I quite agree that, broadly speaking, the Marcan construction of the history is good and reliable. But, after all, St. Mark was not an eye-witness, or only at most an eye-witness of a tiny bit at the end (the young man with the linen cloth). He had to do the best he could in piecing together the history from the reports of others. We are expressly told that the preaching of St. Peter, his main source, was 'not in order.' I suspect myself that his knowledge of the topography of Galilee was rather imperfect, and that this accounts for a certain vagueness and want of precision in his descriptions. But if that is so, I doubt if we can lay quite so much stress upon minute details of text as is done on pp. 96, 97. Mr. Burkitt himself speaks very tentatively as to his new theory of the route followed by our Lord on His last journey from Capernaum to Jericho. The theory is thoroughly interesting and very acute, and I am glad that it has been put forward. I should like to accept it if I could; but, as at present advised, I am afraid that, even more than its author, I must regard it as 'not proven.'

I wish that I could stay to discuss some of the points of detail that arise from time to time: such, for instance, as the treatment of the reading δευτεροπρώτῳ in Lk 6[1], which seems to me quite a triumph of textual dexterity. I am in hearty agreement with all that is said about the vexed passage Mk 4[10-12], and in criticism of Professor Schmiedel. But I am afraid that I must confine myself to leading points, and so pass on to the examination of the two other Synoptics.

Here, again, there is a great amount of excellent matter, that in the main I should quite endorse from my own studies. Nearly all English scholars rejoice over Professor Harnack's adhesion to the view that St. Luke himself was the author of the Third Gospel and the Acts. It is a special pleasure to me to see Dr. Moffatt on the same side. I should have expected Professor Burkitt to be with us, and I am glad that he is. For myself, however, I do not think it necessary to combine St. Luke's authorship with the condition, adopted by Professor Burkitt, that both the Third Gospel and the Acts were written in old age, *circa* 100 A.D. All turns on the question whether St. Luke made use of the *Antiquities* of Josephus. Professor Burkitt thinks that he did, basing his argument on Schmiedel's articles 'Theudas' and 'Lysanias' in *Encycl. Biblica.* I prefer to go to Schürer, who, I venture to think, is more really impartial. In the case of Theudas, St. Luke has an important detail that must have come from some other source than Josephus. In the case of Lysanias, there is good reason to think that there were others of the name besides the one who died in 36 B.C.

In regard to the relations of St. Matthew and St. Luke to the Synoptic problem, I agree generally with Professor Burkitt, who has adorned this part of his subject too with many of his fresh, neat-handed, original touches. There is only one point on which I think that he and—shall I make bold to say it?—the Cambridge school in general (I am thinking especially of the Dean of Westminster) might well make more use of a factor which for them is very much in the background—I mean what I am in the habit of calling the Special Source or Sources (but I incline to Source) of St. Luke. It seems to me, if I may be forgiven the criticism, that both the Dean and Mr. Burkitt try to put too much into the second document, which we will agree to call Q. I willingly admit that, although no doubt the nucleus of Q is to be sought in the common matter of St. Matthew and St. Luke, it by no means follows that single sections in each of those Gospels may not have originally belonged to the same document. But I do not think that there are many of these. Many reasons, which I cannot enter into now, induce me not only to believe in the existence of a Special Source of St. Luke, but to look to it for the real key to the characteristics of the Gospel. The source is one that St. Luke did more than use; he *preferred it*,[1] where it was extant, to his other sources. But I am getting on to debatable ground that I must leave for the present.

We have seen how the historical value of St. Mark was tested by comparison with what is otherwise known of the contemporary history and conditions of Palestine. The groundwork of our knowledge of the teaching of Christ is ingeniously tested in another way, by taking as a standard the 'doublets,' or doubly attested Sayings, *i.e.* those that are found both in Mark and in Q. I must not delay over this topic.

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[1] This is an important point to which my attention was first called by Mr. C. Badcock, a valued member of a Seminar on the Synoptic Problem which I have held for some years.

Having in this manner verified his documents, Professor Burkitt sketches from them an outline of our Lord's teaching. Of this part of the book I should like to give two specimens.

The first does not quite strictly belong to it. It is a comment that occurs in the discussion of St. Luke's Passion Narrative upon the passage about 'the two swords' (Lk 22^{38}). The words are taken as ironical, and there is sadness in the irony.

> 'They are sad enough indeed; but if they are historical, as I believe them to be, they afford us a very welcome glimpse into the mind of our Lord. They show us that there was in Him a vein of what I have no other name for but playfulness, a tender and melancholy playfulness indeed, but all the more remarkable that it comes to outward expression in moments of danger and despondency. We feel that we are listening to the words of the same Master who excused the woman for the waste of her precious ointment that might have been so profitably spent in works of charity. This kind of playfulness is totally alien from ignorant fanaticism, and indeed it is totally alien from the general spirit of early Christianity. That it appears at all in the Gospels is in itself a proof that the Evangelists and the sources from which they drew sometimes remembered better than they understood' (p. 142).

This may give some idea of the charm of style and thought that runs through the book.

The other passage, which I shall be tempted to quote at some length, has reference to a subject on which I think that many of us will be glad of help; and it seems to me that it is really helpful. The opening sentence is expressed rather more strongly than I should express it; and perhaps in this respect illustrates a temptation to which the writer now and then succumbs. But the balance is redressed by the saving clause 'not in our time.' The rest is modern; and Professor Burkitt is nothing if not modern; but it is writers of this type who very often point the way—or at least a way—for those who lag somewhat behind them.

> 'The hope of the Second Coming of the Son of Man has faded with us into an unsubstantial dream. We are not expecting a new heaven and a new earth—at least, not in our time. And consequently all the thoughts and the imagery which imply the near approach of a tremendous catastrophe have in them something strange and unreal to us. Yet it is imperative that we should realize the point of view of our Lord's contemporaries, if we are to understand His teaching about the approaching End. It is no use to allegorize altogether the idea of the Second Advent, still less to regard "The Kingdom of God is within you" as the only genuine teaching of Jesus, and all the rest as carnal misunderstanding on the part of the disciples. The true way is to accept the Coming of the Messiah upon the clouds of heaven to gather together His elect from every quarter as the natural picture, the natural way of expressing faith and hope in the triumph of good over evil, all that people mean nowadays by the vague word Progress. The age in which our Lord lived did not believe in Progress; it was too bad an age, at least for the class of people among whom Christianity grew up. . . . And, on the whole, men were justified in looking forward at that time to Catastrophe rather than Progress. The Jewish State and the Jewish Nation, as history had known them, did come to a violent end; and the survivors—Christianity and Rabbinical Judaism, however good a title they may make out for themselves to be legitimate heirs of the old order, are not the old order itself, but a new state of things. . . . Our Lord was proved right by the event, when He bade His disciples look forward to a time of trial and crisis, followed by a total change of the conditions of their life. The actual event was very different in detail from what had been expected, but the mortal shock was real enough. The Christendom of the second and succeeding centuries was a very different thing in almost every particular from the Kingdom of God that had been looked for by the disciples in Galilee and in Jerusalem. But it was, as a matter of fact, the line upon which the movement which our Lord started was destined to go; and that the Christian movement survived at all, or survived with a real memory of what it had started from, is a proof that the disciples had learnt their lesson. . . . A common accusation often brought nowadays against the early Christians is that their ethics and their morality are inappropriate for a stable society that hopes to attain a higher standard of comfort for its members by gradual amelioration. It is a sufficient answer to say that had the early

> Christians devoted themselves to the well-to-do philanthropy of the nineteenth century, they never would have survived at all. But I venture to think that our answer need not stop there. We have learnt to see that the crisis which marks the conclusion of the old order is a continual process, that it is always in operation, and that what is unfit for the new order is being continually cast out.' (pp. 179–182).

I do not put this forward as the complete account of the Eschatology of the Gospels, but it seems to me to be a contribution to the common stock of thought for which we may be grateful.

So far we have travelled together without serious dissent. My friend will know that dissent is coming; and it is part of my duty to give it reluctant expression. On the subject of the Fourth Gospel, Professor Burkitt and I take different sides. And here I cannot help saying that, apart from the difference of opinion between us, it seems to me that this part of the book is altogether inferior to the rest. No doubt I am prejudiced; and there will be readers who will not agree with me; but I must needs give the reasons for my opinion, for what they are worth.

In the first place, I am not at all satisfied with the treatment of the external evidence. I do not question the right of touching only upon one small corner of the evidence. I have done very much the same thing myself. In my book, *The Criticism of the Fourth Gospel*, I left on one side a great deal on which I did not think that I had anything special to add. But to single out Polycarp alone, to say about him a few words that I am obliged to characterize as inadequate and misleading, and then without more ado to jump to the conclusion that the external evidence is 'indecisive' and 'quite insufficient' seems to me to be going too far.

It is allowed that the belief that the Gospel 'was written by the Apostle S. John was fully established in most parts of the Christian world as early as the decade 170–180 A.D.,' and that 'clear indications of its use, especially among some of the Christian "Gnostics," can be traced back to a period some fifty years earlier.' But then the argument goes on:

> 'It is true that these indications are weak just where we might have expected them to be most precise; S. Polycarp, according to tradition a disciple of S. John at Ephesus, does not quote at all from the Fourth Gospel, either in his Epistle or in the prayer which he is said to have prayed at the stake, and the utmost that can be claimed is that certain phrases in a single passage in his Epistle are parellel to some leading phrases in 1 and 2 John. This passage in S. Polycarp is certainly important as shewing that Johannine watchwords, like "antichrist" and "confessing Jesus Christ to have come in the flesh," were actually used by orthodox circles in Asia Minor. But it is remarkable that S. Polycarp should exhibit no further trace of the influence of the Johannine theology' (p. 219 f.).

The Epistle of Polycarp occupies rather less than six pages of Bishop Lightfoot's smaller edition; his prayer at the stake fills not quite sixteen lines. What is it reasonable to expect from scraps like these? And yet the Epistle has what most people believe to be a clear quotation of 1 John 4^{2, 3}; which carries with it, so far as it goes, a substantial presumption that the writer also knew the Gospel; and the prayer contains a phrase which Bishop Lightfoot notes as quoted from St. John 5^{29}, though this I would not press. In the face of these facts one is tempted to ask whether the last sentence of the paragraph can ever have been intended seriously. But, indeed, the whole mode of arguing is one that I would greatly deprecate.

The writings about which I cannot but think that Professor Burkitt was called upon to say something, are the Ignatian Letters and the *Didache*. He himself dates the Epistles between 110 and 117; and he thinks it 'likely' that the writer had read the Fourth Gospel (pp. 275, 277). But, if Ignatius had read the Gospel, I feel sure that he must have done a great deal more. Either from the Gospel or from oral teaching of the same character I believe that he derived the very foundations of his thinking. This can have been no matter of yesterday, no casual perusal, but the fruit of discipleship that must go back well into the first century. The indications in the *Didache*, especially the remarkable phrase 'make perfect in love' (10^{5}), are slighter, but they point in the same direction.

I should like, if I may, in passing to invite the attention of Mr. Ernest Scott to this subject. I desire to speak with all respect of his book, the earnestness of which I appreciate highly; but I hope that he will reconsider the relation of the writings just named to the problem of the Gospel, before he again relegates it to the first or second decade of the second century. I would also demur with some emphasis to the way in which on the very first page of his book he seeks to give objectivity to a purely subjective verdict. The state of competent opinion in these islands at least—and even in these islands there is such a thing as competent opinion—would be far from bearing him out. And yet by formulating his judgment as he does, he raises a *præjudicium* which affects, I must needs say unfairly, the whole discussion. If I could grant Mr. Scott the right to construct his picture of the author's position without regard to concrete details of time and place, there would be something impressive in his presentation; but I am afraid that I cannot grant him this.

To come back to Professor Burkitt: I gladly bear witness that his view of the authorship of the Gospel is by no means extreme. The discussion on pp. 250–255 of the tradition of John in Asia is the best thing in the lecture; especially the argument from the Syriac Martyrology is conducted with characteristic skill. I see that this point was noticed by Bousset (after Erbes in 1901) in *Theol. Rundschau* (1895), p. 229 f.; cf. p. 295, where Aphraates is also brought in. The evidence is given still more fully in the new edition of Bousset's *Commentary on Apoc.* p. 37.

I have already said that Professor Burkitt seems to me to press unduly the data that he derives from St. Mark. He treats the Marcan scheme as something far more fixed and rigid than it really is, or could be, under the conditions under which it was drawn up. May I remind Professor Burkitt that he himself has expressed a doubt, 'if our Gospels contain stories from 40 separate days.' He has also estimated the northern journey as taking 'many months,' or 'about eight months' (p. 93). If we apply anything like the same elastic measure to the last journey, there will be no difficulty in making room for the events recorded by St. John.

But it is really to the view of the Gospel as a whole that I take most exception. I must needs regard this as an example on an important scale of that second and lower kind of Impressionism that I described at the outset. Professor Burkitt does not like the Fourth Gospel. When he takes the eighth chapter as typical of the kind of ground on which he bases this dislike, I can understand and up to a certain point sympathize with him. The Jewish controversy is not presented by the Evangelist in an attractive form. Can we be surprised if some bitterness had lingered in the soul of one who had himself stood beneath the cross? I cannot be surprised at it; and it has always seemed to me that the attitude of the Evangelist towards the Jews is an argument for, and not against, the traditional theory. But the feeling expressed in the eighth chapter does not appear, *e.g.*, in the seventh, which I believe to be a splendid representation of what must have been the debates that really went on.

But what a mistake to allow a chapter like the eighth to dominate the whole judgment that is formed of the Gospel! I must needs say that Mr. Burkitt's treatment of it is gravely unjust. I hope that he will some day study the Gospel with the care that he has bestowed upon the Synoptics. If he would do that, I should not fear but that his verdict would come out differently.

On the great question of history or allegory, it seems to me that Professor Burkitt—rather involuntarily—helps us to make up our minds. He argues on the side of allegory; but it seems to me that his lucid, terse, epigrammatic style of writing only makes the weak places in that theory stand out more conspicuously. These, for instance, are the concluding sentences of the lecture:

> 'Other thinkers, more spiritual (as they would consider) than he, are saying that the Son of God was not a real man at all, for flesh and blood cannot inherit the Kingdom of God. This to the Evangelist was the greatest error: to deny the coming of Jesus Christ in the flesh was the doctrine of Antichrist. The Fourth Gospel is written to prove the reality of Jesus Christ. But the Evangelist was no historian: ideas, not events, were to him the true realities, and if we go to his words to learn the course of events we shall only be disappointed in our search' (p. 255 f.).

Professor Burkitt emphasizes, rightly as I think, the Anti-Docetism that comes more to the surface in the First Epistle than in the Gospel. He tells us that 'the Fourth Gospel is written to prove the reality of Jesus Christ.' But then, almost in the same breath, he goes on to tell us that to the Evangelist 'ideas, not events, were the true realities'! Can anything be more inconsistent?

This is a consideration that I would fain commend to Mr. Ernest Scott as well.

I have deliberately devoted so much of this article to the Gospel History that I have not left myself much space in which to speak of its Transmission. It seems to me that after Lecture VIII., Professor Burkitt soon recovers his balance. All that is said about the growth of the Canon is as interesting and as neatly and attractively stated as the rest. I only think that Professor Burkitt slightly underestimates the evidence for the existence of the collection of thirteen Pauline Epistles before Marcion. I note with special pleasure the incidental statement (p. 325) that he believes the famous passage about our Lord in Josephus to be genuine. This is a heresy in which—at least as to the substance of the passage—I am much disposed to join. I hope Professor Burkitt will some day discuss the point in print; he would do so admirably.

One parting word. Professor Burkitt is a writer of brilliant gifts and brilliant accomplishments, whose accession to the professoriate is to be warmly welcomed—and all the more welcomed because he is a layman. I should have every hope that this accession may bring with it the one desideratum of which I seem to be conscious—a somewhat heightened sense of responsibility, just a little more of the *secundæ curæ*, just a little more self-criticism and power of discriminating between those impressions which are the offspring of the moment and those which have behind them a long train of scientific reasoning and observation.

Recent Foreign Theology.

O. Holtzmann's New Testament Times.[1]

As the author indicates on the title-page, and states in the preface, this is really a new book. He has gone over the whole ground again, anew set forth what he believes to be the facts, and has considered every matter in the light of more recent knowledge. There is room for a new edition, for knowledge is really increasing over the wide field covered by such a text-book. For this text-book treats first of the historical foundations of the New Testament life. It casts a glance over the history of Palestine from the time of Alexander the Great to the downfall of the Jewish state. It deals with the political geography of the New Testament. A section is devoted to the moneys and the measures of the New Testament. Chronology receives attention. Then the author passes to the life of the Jewish people in the time of the New Testament. Temple service, priests and Levites, synagogue and scribes, sects and parties, the high courts of the Jews, are clearly and sufficiently described. Then follows a description of the Diaspora, and of the relations between it and the heathen world. Finally, there is a lucid and able description of the religion of the Jews in the time of the New Testament.

The book is somewhat dry reading, for the style of Professor Holtzmann is not a distinguished one. Nor is he a master of grouping and arrangement of topics. But he makes his meaning clear, and the reader may always read with intelligence, if not with interest. On the whole he is impartial, and objective. A reader may always know what his theological standpoint is. He is objective enough when he is dealing with matters concerning history, geography, and other topics of the same order. But, for example, when he touches on any topic connected in any degree, however remote, with the Fourth Gospel, he makes the reader know that his view is that the Fourth Gospel is not of any value as a source of history. Dealing with the topic of the Pharisees, he rather goes out of his way to say that the Fourth Gospel is wholly unhistorical in its treatment of the Pharisees. When that Gospel speaks of the Pharisees as having heard that Jesus was more successful than John, it falls into the mistake of thinking that the Pharisees were not a great popular party, but a party whose headquarters were at Jerusalem. May the Pharisees not have been both a popular party scattered over the whole land, and also a party which had their headquarters at Jerusalem? Such is the view of Professor Sanday, who has a right to have an opinion on the subject. Here and there there is a bias of this sort manifest, but, on the whole, the book is an excellent text-book on this important subject. JAMES IVERACH.

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[1] *Grundriss der Theologischen Wissenschaften.* Achte Abteilung. Neutestamentliche Zeitgeschichte. Von Oskar Holtzmann, a.o. Professor der Theologie zu Giessen. Zweite vollständig neu bearbeitete Auflage. Tubingen: J. C. B. Mohr (Paul Siebeck). Price M.7.

Aberdeen.

The Itinerant Preacher.

IN the *Die ersten Wanderprediger Frankreichs* (Leipzig: A. Deichert'sche Verlagsbuchhandlung, 1906. Pp. 179. M.4.80), Johannes von Walter, of Göttingen, takes his readers into one of the bypaths of mediæval monasticism. It is an instructive book. A previous volume, published in 1903, presented the portrait of Robert d'Abrissel, the founder of Fontevraud, an order whose peculiarity was that it united monks and nuns in the same convent, with an abbess at the head of the institution. Here the author presents the lives of Bernard, abbot of Thiron, d. 1117; Vitalis, abbot of Savigny, d. 1122; and Girald of Salles; and gives notes on the careers of Norbert, the founder of the Premonstrant monks, and Henry of Lausanne. To these chapters is added a chapter on the origin and influence of mediæval itinerant preaching. These men belong to the wonderful twelfth century, in which there was so much stir of thought and such an ardent pressure towards a religious revival. One of the symptoms of this longing after revival was the activity of these itinerant preachers; and this is the first noticeable thing in this volume. People were not satisfied with religious conditions; and these men were veritable itinerant preachers, who themselves wept, and brought their audiences to tears by their calls to repentance and their sharp rebukes of the clergy for their worldliness. Bernard of Thiron, the abbey which he founded, like Robert d'Abrissel, was commissioned by the Pope to preach, and, like others, he continued to itinerate on preaching tours after he was an abbot. The second chief point of interest in the volume is the stress laid by these preachers upon absolute poverty. Francis of Assisi was to be known as the *poverello*, the little, poor man; and the sympathies of all communions have been drawn to him by the publication of his will, and the first *Legenda* by Brother Leo, written perhaps a few months after the saint's death, as Sabatier contends. Francis, however, was not the first to reaffirm the principle of personal poverty. These men were also called, now 'the poor man of Christ who followed in His footsteps,' and now 'the one who, poor in spirit, followed the poor Lord even to death.' Norbert's followers were called the 'poor of Christ,' *pauperes Christi*. The revival of Apostolic poverty was in the air, and the groups of the Humiliati and Poor Men of Lombardy and Poor Men of Lyons at the close of the twelfth century prepared in a measure, perhaps a large measure, the soil for St. Francis. And these itinerant preachers of the earlier part of that century also have their important place in the development of the movement, looking to a closer imitation of Christ, the excellency of which, as Walter says (p. 168), they sought to republish in France.

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Recent Discoveries.

1. IN the *Theol. Literaturblatt* for January 18, Professor Joh. Kunze gives a detailed account of a newly discovered work of Irenæus (died about 202 A.D.) in an Armenian translation. The work was only known to us previously from the mention of its title by Eusebius: *εἰς ἐπίδειξιν τοῦ ἀποστολικοῦ κηρύγματος*, Proof of the Apostolic Preaching. The MS. was found in an Armenian Church in Erivan, and dates from the second half of the thirteenth century. It stands after the fourth and fifth book of Irenæus' great work *Against Heresies*. The Armenian text is now published, along with a German translation by Professor Harnack, in the well-known series of 'Texte und Untersuchungen' (6 Mk.). Professor Harnack divides the work into one hundred chapters, and adds an epilogue and notes. Its genuineness is placed beyond doubt by internal evidence, and especially by comparison with the other works of the great Father. As to the contents Professor Harnack writes: 'We learn nothing new from the work, and yet its discovery is of great importance. We learn from it how certain and vital to Irenæus were the thoughts he developed in the work *Against Heresies*. . . . All the chief points of religious

doctrine in that work are found here; to Irenæus they were not theology, but religion itself.' The doctrine of the Trinity is assumed as a basis: 'We received baptism for the forgiveness of sins in the name of God the Father, and in the name of Jesus Christ the incarnate Son of God, who died and rose again, and in the Holy Spirit of God.' The doctrine is further expounded under many aspects. The 'proof,' which is the main theme, is in the form usual in the early Apologists, prophecy and its fulfilment. First of all the O.T. history of Divine revelation is summarized down to the building of Solomon's temple, the predictions of the later Prophets being more briefly dealt with. This fills up the twenty-nine chapters of the first section. The second section, in twelve chapters, dwells on the fulfilment in Christ of the promises to Abraham and David. The following chapters, up to the eighty-fifth, enter into detail respecting Christ as Son of God, His pre-existence and work in the O.T., His Incarnation and Birth, His Healings, His Death on the Cross, Resurrection, Ascension and Session at God's right hand, and the Future Judgment. In the concluding chapters Irenæus points out how our faith is confirmed by all this fulfilment. Prophecy is quoted to support Paul's doctrine of the calling of the Gentiles to faith in Christ without subjection to the law of Moses. The Pauline type of doctrine is strongly emphasized. By the imparting of the Holy Spirit the heathen are said to experience a change of heart, and so are raised above the Mosaic law. 'For we have received the Lord of the law, the Son of God. And by faith in Him we learn to love God with the whole heart and our neighbour as ourselves. But love to God is far from all sin, and love to our neighbour will do him no wrong. Therefore, also, we need not the law as a teacher. Behold, we converse with the Father, and see Him face to face. For the law no longer needs to say "Thou shalt not commit adultery," to one who looks not with desire on another's wife, or "Thou shalt not kill," to one who has cast off all wrath and enmity.' This line of teaching is more spiritual than anything in Irenæus' great work, and goes back to the earliest days of the Church and the Apostolic teaching named in the title. Instead of 'Rule of Truth,' found in the writing *Against Heresies*, 'Rule of Faith' is used, pointing to the use of fixed forms of faith. 'On the other hand, it is clear that "Rule of Faith" cannot be simply identified with the formula of the creed.' Professor Harnack finds the most interesting passage in the mention of Pontius Pilate as 'the Procurator of the Emperor Claudius,' which would make Jesus forty to fifty years old. In Mt 27^{34} Irenæus substitutes 'vinegar' for 'wine.' There are many other interesting points which invite discussion.

2. Another interesting find is an Armenian version of the Apocalypse. The text is edited and published by F. C. Conybeare, with an English translation, and ample notes and explanations, in the Text and Translation series (London: Williams & Norgate).

J. S. Banks.

Leeds.

The Substance of God's Salvation.[1]

BEING THE FAREWELL SERMON PREACHED IN THE FREE CHURCH OF HUNTLY,
ON THE EVENING OF SABBATH, THE 25TH OF JUNE 1854.

By the late Principal Rainy, D.D.

> **'The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.'—2 Cor. xiii. 14.**

The passage which has now been read cannot but be suitable as a subject of consideration at such a time as this. Certainly we cannot desire for one another a more comprehensive blessing than that with which the Apostle closes his Epistle. And if we cannot desire more, neither are we required, or warranted, to seek less.

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[1] The Editor of The Expository Times found this sermon among his papers, with the name of Isobel Hastings and the date, 1854, written upon it. His father and mother and this aunt Isobel signed the call to Mr. Robert Rainy when he came to Huntly in 1851, and sorrowfully saw him depart in 1854. The dingy pamphlet has, for the names it bears, escaped the waste-paper basket all these years. It is now a 'Farewell Sermon' to the Church universal.

He sets before us in these words the substance of God's salvation, as it may be enjoyed upon the earth by saved men. All salvation, as it is progressively experienced on this earth, is comprehended in the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost. All this the Apostle solemnly sought of God for the Corinthian Church, and solemnly commended to their faith by way of benediction.

Now that the Apostle had liberty to do this, and was directed to do it, implies something more than the truth that such blessings are with God for men, and are proposed to men's faith by God. The relation of Paul to that people, as one that had been commissioned to speak God's Word to them, is recognized: it is recognized by God, and owned as worthy to be recognized by the Corinthians. We see that the relation instituted by God between him and them is one which gives him such an interest in them as to warrant peculiar urgency and expectancy of prayer on his part, with reference to the bestowment of blessings upon them. And we also see it to be such as they ought to consider; such as they ought not wholly to pass by, even when the infinite mercy of God is in their view. It was fit that they should most of all consider that mercy as it was commended to them by God; yet it was not unfit that they should consider it also, as it was earnestly besought for them and commended to them, from the heart of him who had preached the Gospel among them. God, as it were, grants this honour to His servants, that although their work is purely ministerial, and they are but instruments in His hands, yet a place is allowed to the exercise of their hearts about the success of it, as something which He considers, and which is to be considered also by His people.

Hence it has been customary, and thought to be warranted by apostolic example, that those who have been set apart to the dispensation of Word and Sacrament, in making an end of any public service, should pronounce such words of blessing as these: solemnly and heartily at once desiring for them, and commending to them, as that which faith may and should receive, the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost.

And if at any time this is fit or warranted, surely it is so when a ministry is drawing to its close. Surely on this day, when the pastoral relation which has subsisted between you and me is ending, when a period is being put to all public and private work among you by me, as your pastor,—when all my ministry here, whatever its character has been, is just being sealed up for the judgment of the great day, and for the manifestation in eternity of its fruits, whether good or evil,—surely at such a time it falls in with the example of the Apostle, that as the substance of all that should be said, I should propose and commend to you the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost.

The great salvation is here ascribed to the three Persons of the blessed Trinity distinctly, they being represented as in a Divine concurrence in this work. The aspect in which they are here presented to the contemplation of faith, is one which suggests not so much what is called their essential relation to one another as Persons of the one Godhead, as the functions they have severally deigned to assume in the dispensation of grace. Having assumed such functions, it becomes proper to ascribe to each of them severally certain holy and gracious works, as those which are appropriate to be ascribed in a special manner either to the Father, or to the Son, or to the Holy Ghost. And so still further, it comes to be proper to speak of the manifestations of the several persons in these works as having certain appropriate and eminent characters that belong to them severally.

We are not, indeed, to think of the blessings of salvation, or of the attributes manifested in providing these for sinners, as if certain of them were peculiar to the Father to the exclusion of the Son, or to the Son to the exclusion of the Spirit, or generally to one person to the exclusion of the others. Yet there may be, and there is ground for ascribing certain works in a peculiar manner to one or to another of the persons, whom it eminently concerns our faith to discern in that work: and so also, certain peculiarities of kindness may appear as eminently brought out in the work of each distinctly.

Thus in the text, grace is ascribed to the Son, but elsewhere often to the Father, 'to the praise of the glory of his grace' (Eph 1^6), and to the Spirit, 'hath done despite unto the Spirit of grace' (He 10^{29}). Love is here ascribed to the Father, but elsewhere to the Son, 'Able to know the love of Jesus Christ' (Eph 3^{19}); and to the Spirit, 'I beseech you for the love of the Spirit' (Ro 15^{30}). Here the Apostle speaks of the communion of the Holy Ghost, but elsewhere we read of the Father and the Son coming to dwell with believers (Jn 14^{23}); and 'our fellowship is with the Father, and with his Son Jesus Christ' (1 Jn 1^{3}). And yet there is a peculiar aptness and propriety, when the great salvation is contemplated as arising to us from the merciful interposition of the Father, and the Son, and the Holy Ghost, in speaking of the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost.

The reason for the order in which the clauses are arranged will appear as we proceed. Let us, in dependence on the Divine blessing, consider them separately in their order as we find them here.

I. *The Grace of our Lord Jesus Christ.*

In so far as the great salvation is the salvation of Jesus Christ, this is what we are chiefly to take notice of—His grace. It is the perpetual characteristic of all He has done and is doing in saving men.

The meaning of this word *Grace*, as it may be gathered from the use of it in connexions similar to that in which we find it here (for according to the connexion the meaning varies), may perhaps be best expressed by saying that it is a free and kindly bending down, on the part of some one placed in power and honour and blessedness, to adapt himself to the state of the miserable, for their good. If one who is of great power and removed far above all sorrow, meets with the case of some who are miserable, and not merely puts forth power to help them, but if it be needful, bows down from the region of his own happiness to enter more or less into the fellowship of their wretchedness, to accommodate himself in some sort to their state, and so to minister to them in their misery—this is Grace.

Now, surely, I need hardly say how marvellously grace has come to light—grace joined with truth—in the person and the work of Jesus Christ. 'Ye know the grace of our Lord Jesus Christ, how that, though he was rich, yet for our sakes he became poor.' Was it not grace that the eternal Word should take our nature, so that He is now, and is for ever the Man Christ Jesus? Was it not grace that for our sakes He should so steep Himself in the fellowship of our misery and our shame? Was it not grace that He should give Himself to that sore travail—to that experience of trial, and desertion, and temptation,—grace tried to the utmost, and proved unfailing in the trial? Was it not grace that He should be found—HE who, one should say, had nothing to do with our sin except to abhor and judge it,—that He should be found going forward, in the worth and preciousness of His mysterious person, in the sorrow of His worn and weary manhood, offering Himself unto God that sin might be put away? Was it not grace that lived and breathed incarnate in all His going out and coming in amid the slowness and hardness, and provocation, and contradiction of sinners? And is it not grace—grace that delights in being grace,—which at this hour is not ashamed to call us brethren, which claims fellowship with all His unworthy members still, and in which He stands and pleads, the righteous one for men unrighteous, at God's right hand in heaven,—in which He is touched with the feeling of our infirmities, and is present with His people always to supply their need?

If any one supposes that this grace of His is but a kind of religious luxury, for the pleasing and soothing of such as have excitable religious feelings, he betrays by this his total ignorance of his own state and wants. You little know, if you think so, the matter that is in hand when your fallen state is taken in hand. The question is not about what may please a fanciful taste for religious emotions, but about a lost state so desperate that no less than the boundless grace of Christ is indispensable to deliver us from a state of godless misery without hope and without end. Our notions of our own state as sinners are never right, until we are brought to know that this grace of Christ is just that in which He must stoop *to us*, if we are not to perish in our sins.

And when we speak of this grace being *with* any, in the sense of the text, we mean that they are so the objects of it, that it is continually working its effects in their person and history, and that the sense and assurance of it abides in their hearts.

This grace, then, brethren, this rich and ancient grace of Jesus Christ the Lord, may it be with you, with each of you, with all of you, with you always. May it be with you, the prophetic grace of Jesus Christ, into whose lips grace is poured, who has such prophet power and skill to speak to the heart that is hard,—to the heart that is weary. May it be with you, the priestly grace of Him whom the Father heareth always, whose blood is ever precious as though newly shed on our behalf, who never wearies in His intercession, nor fails to make His people's case in all points His own. May it be with you, the kingly grace of Him who rules in peace,—of Him who underwent the conflict of the days of His weakness, in order that, having risen, there might never be awanting to the world's end the power to crush His people's enemies and preserve them to His glory. May it be with you in all temptation and sorrow, and with you in all times of tranquillity and of joy, with you while you live, and largely with you when you die.

If there be here those who have despised it to this hour, let me ask you for the last time, are you to reject it still? Is it to be your history, in eternity, that you rejected and despised the grace of Christ?

Once more;—Christ is present in His Church according to His promise, 'Lo, I am with you always, even to the end of the world.' And that this grace should be with any, what is it but that Christ should be with them in His grace. In the grace in which He dwelt with men, healing, quickening, calling, teaching, comforting them, in such grace may He be with you, showing you all truth, guiding you in all duty, strengthening you in all conflicts, redeeming you out of all evil, declaring to you His Father's name, and guiding you into His Father's love.

II. *The Love of the Father.*

However wide be the scope of the grace of Christ, and however precious the blessings which it comprehends, the Apostle, as we see, does not rest in this alone, but proceeds from it to the love of God. And indeed this is, doctrinally and practically, the constant issue of the grace of Christ,—it leads on to the love of the Father. There is an erroneous tendency in some men's minds to go no further in their thoughts of salvation than the person of Christ and the grace of Christ. All but this is to them vague, and one might say almost unreal. But such views are not only defective, and dangerously so, they are also necessarily erroneous. Neither Christ's person nor His grace can be understood aright unless He be viewed as sent by the Father, and as the way to the Father. And, accordingly, in the text the Apostle immediately reaches out from the grace of Christ to the love of God.

What is the view of the Father which is, as it were, nearest to the sinner, and most readily suggested to him when he considers the salvation that is in Christ? The Father is seen as the most high and righteous God, the upright Lawgiver and Judge, sustaining the majesty of His Law. He is seen as the doer of right, in truth and righteousness requiring that which is right, receiving that which is right. And salvation is seen effected by that which is due and right being rendered and made good before His high tribunal. It is true, indeed, that the same care for that which is righteous is seen very eminently in our Lord Jesus Christ. It is visible in His whole work. Yet in Him it is seen, as it were, *in grace*, in a wonderfully gracious connexion with the salvation of sinners. On the other part, the Father is beheld on a holy throne of righteousness—God that will not clear the guilty. And the aspect in which He is thus presented is very glorious—it is very beautiful and lovely; yet surely it is full of solemnity and awe. And while the faith of Christ, reconciling us to a Divine righteousness so deep and absolute, may fill the heart with an inexpressible rest and lowly peace,—a peace whose preciousness is felt to lie mainly in this, that it is just such real, such absolute righteousness to which we are reconciled; yet if this were all, one might feel as if there were in the grace of Christ a special aptness to engage one's heart, which is wanting here. But every such feeling is immediately made to give place. For whence is it that Christ was sent and given in grace? It is from the love of the Father. And whither does that grace lead and bring us? To the love of the Father.

Here, then, we are led up to the free fountain of salvation, to its pure eternal source in the mercy and love of God. But how hard it is to speak of this. Doubtless, the things which we can say of it might for the most part be said as truly of the love and kindness of the Son and of the Spirit. But how peculiarly are they made out and manifested to the faith of him who is enabled to behold the love of the Father.

As first, its Eternity, as it dwells unoriginated in the Eternal mind; not rising of a sudden to meet an unexpected urgency in the case of men, but unbeginning and unchanged. How truly is he brought to have hold on eternity, and to stand heir of eternity, the sinful child of time that has part in the love of the Father.

And so, its Freeness. It is not bought, it is not merited, nay, it is not called forth. It is a love of pure bounty and goodwill. We love, because our love is drawn out by those who are the objects of it; but this proceeds forth, as the love of Him who *will* love; as it is written, 'Behold, what manner of love the Father hath *bestowed* on us.'

And so, its Authority. In a peculiar manner it is invested with the majesty of God, with His authority. Who that knows it but must bow down adoring? It is not love wishing to do good, or hoping to do good, or endeavouring to do good. In itself, and in all its manifestations, it wears always the majesty of the absolute authority, of the uncontrollable rights of the High and Holy One.

And so, its Incomprehensibility. It is the absolute and ultimate truth revealed to us in this matter, in which we must rest. In the solemn and blessed simplicity of it we must acquiesce. We can render no reasons for it, nor ascend beyond it, to find its origin and its history. Here we are at our nearest to the awful nature of God, as far as Christ's salvation can make it known. The Father's righteous and holy love is the boundary of that which we may know. So far we may trace up the river of the water of life, but here is the highest and the farthest—an ocean fulness, whose depths were never sounded, nor its boundary ever traced.

That this may be with you, so that you may know what it is fit that such love should do, and may rejoice in Him who so loves men, is what you and I are called to long and look for at this time. May it be with you. May it be yours to be led—in all your pilgrimage, amid all changes, storms, temptations, and bereavements, that can befall—led up always through the grace of Christ, to rest with lowly and contrite hearts in that high and holy love. May it be yours to find how, in the midst of all those changes, it is shed down in its eternal peace, to build a Bethel in your heart in the loneliest night in which you are called to go. May it be yours for ever.

III. *The Communion of the Holy Ghost.*

The Holy Ghost, who leads men at first to Christ, persuading and enabling them to believe, is also given to believers, to unite them always to Christ, that they may enjoy His grace, and to bring them through Christ to the Father. And, therefore, He is concerned in all those communications to men which fall under our two previous heads. Yet while the Spirit does this, there arises the expression on His own part, and the experience on the part of men of His own love and kindness. And it is as men make progress in the knowledge of the grace of Christ and the love of God, in the practical work of their salvation, that they are led forward in the knowledge of the communion of the Holy Ghost, as matter of distinct consideration, and as an object of peculiar experience. And this order is evidently had regard to in the arrangement of the clauses of the text. The *power* of the Holy Ghost, as the agent of conviction and conversion, might be said, in the order of experience and training, to come first of all. But not so the *communion* of the Holy Ghost. That communion, indeed, begins at the moment of believing; but both as to its beginning and as to its growth, it takes order according to the arrangement in the text.

This head of discourse must necessarily be handled briefly. The Holy Spirit in this communion of His with believers, in whom He graciously condescends to dwell, manifests Himself as a Spirit of *power*. In the new world into which believers are translated, when they are brought out of darkness to the grace of Christ and to the love of God, there are many new relations in which they stand, many new motives which they are to be governed by, many new duties to be done, upon new principles, and many new privileges to be embraced and used. How could they deal with all this if they were left to themselves? The Spirit, therefore, dwells in them as a Spirit of power, to quicken and revive them, and to bestow on them spiritual ability for all the parts of this calling wherewith they are called.

He manifests Himself, again, as a Spirit of *knowledge*. The natural man receiveth not the things of the Spirit of God. And all the spiritual insight which is given in some measure to all believers, all their aptness to take in the truth, and their capacity to judge all matters in the light of the truth, so as not to be misled by false lights, are connected with the presence of the Holy Ghost and His abiding communion.

He manifests Himself, again, as a Spirit of *rest*. And this is a very special part of His communion with believers. All the peace and comfort which they ever have in Christ, or in the truth of Christ, all that resting in God, that rejoicing in Him, even in tribulations, which the Scriptures speak of (in so far as they are real), do not proceed merely from their own diligence in persuading themselves to rest and rejoice in Christ, but come from the kindness of the Holy Ghost. Therefore, He is repeatedly and emphatically called the Comforter.

And though this communion of the Holy Ghost is never wholly taken away from the children of God, it is not at all times *so* with them that they can sensibly and certainly feel their interest in it. But when it is, then they are made to know, as we find from the testimony of Scripture, that the Holy Ghost, in His communion with them, is an earnest of the inheritance, undoubtedly making sure to them the blessings that are to come: and that He is a seal, setting them apart as the children of God, and distinguishing them already with a view to the day of redemption.

So may He be with you: graciously within you; and in His indwelling the spring of all life and light and comfort: that you may know that you have passed from death to light,—that you may be always bound to Christ and to one another in Him.

Let it never be forgotten that it *can* be so only with such as *have* passed from death to life. Would God it were so, God grant it may be so, with every one here.

And now, dear Brethren, it becomes my duty to end my ministry among you, by bidding you farewell. That ministry is over now. I remember, that when I came first among you as your pastor, I preached to you on the matter, and the manner, and the ends of the ministry of the Gospel. I was looking forward to my ministry, then; it is another matter, I confess, to look back on it when it is over. I might find it hard to preach from that text to-night, in the same terms in which I preached from it then. Yet, though I am bitterly conscious of sins and shortcomings in my ministry, which I am no more to have any opportunity to repair, I think I can say, with the witness of a good conscience, that I have not preached anything to you but what I believed in my conscience to be the truth of God; and that I have not greatly cared what else you found or marked in my sermons, if you found and marked that Divine truth. And amid all the corruption and sin which have too lamentably influenced the aim of my ministry, as well as marred its exercise, I think I can say that, in the course of it, nothing would have gladdened me so much, or did so much gladden me, where any such thing was known to me, as the consciousness of being instrumental toward the spiritual and eternal good of some of you. I think I can say with all sobriety, that if God were this night to take away my speech, and throw me aside from all further usefulness, yet with the assurance that my ministry had been owned of Him, to the saving of a company of souls in this place, I would count myself the happiest man under heaven.

Now, then, for the last time, I testify to you the salvation of Christ Jesus. I testify to those who have believed, that this is the grace of God wherein ye stand, by which ye shall be saved, if ye keep in memory that which has been delivered to you, unless ye have believed in vain. For the last time, I testify to all, that there is no name under heaven but the name of Christ by which we can be saved. For the last time, I testify to sinners, that their sin shall surely find them out, and that unless they repent they shall surely perish. For, alas! with those of you that are unsaved, another ministry has run its course. So much weightier responsibility, so much deeper guilt, so much nearer a judgment-seat, and rejecting Christ Jesus still? Will you hear me, for the last time? Unless you repent and believe the Gospel, surely you shall perish in your sins. Behold, now is the accepted time, and the day of salvation.

And now, I beseech you to forgive me all my shortcomings of my duty to you as your pastor. For my own part, I bear witness that I could not have, and do not hope to have, a congregation more mindful of my comfort, or more willing to hear the Word from me. In the name of the Lord, I bid you all farewell:—the office-bearers who have so zealously laboured with me,—the heads of families, who have welcomed me to their homes,—the teachers and the children in the Sabbath School,—the members of the Monday Evening Classes, among whom I have had as much liberty to commend Christ as in any part of my work. I commend you all to God and to the Word of His grace, which is able to build you up and give you an inheritance among all them that are sanctified. Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Amen.

The Liberal Movement in Germany.

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III.

The Influence of the Liberals.

What now of the *influence* which the liberal theology up to the present has been able to exert on German life and literature? It is always difficult to estimate the influence of a movement which is in progress, but so far as one can judge it has been very considerable. It has fallen on a fortunate time. The materialism of the seventies and eighties of last century has given way before a new idealism which in the last years has swept over Germany. The present mood in Germany, while not pronouncedly Christian, is distinctly religious. The Church may have fallen into disrepute, and Christianity as an authoritative religion may have lost something of its power, but a new need for religion has been awakened, an inquiring spirit is abroad moving on the face of the waters, and many are turning to the liberal theologians for guidance.

While the effect of the modern theology has been to bring trouble and division among the Churches, it has been without doubt the means of drawing some back to a Christian point of view, if not back to the Church. In many of the gymnasiums also it has a beneficial effect. A year or two ago, for a young man to confess himself a Christian was to expose himself to the ridicule of his fellows. He might be an agnostic, a materialist, a *Buddhist* if he cared, but not a Christian. But in gymnasiums where the religious teacher represents the modern standpoint, a more respectful and even believing spirit has come to prevail.

A very decided change also is being effected by the 'Liberalen' on much of the modern preaching. No one, whatever his views may be, will deny that a change in the character of German preaching was needful. It was not attractive. It moved within a narrow circle of religious ideas, and seldom came into touch with life. But now a new school of Homiletics has arisen, whose motto is 'Hinein ins Leben,' 'Greif nur hinein ins volle Menschenleben.' As examples, we might mention Niebergall's *Wie predigen wir dem modernen Menschen*, and Baumgarten's *Predigt Probleme*. The truths they emphasize are not so new to us as they are to Germans, accustomed as they have been to their dry-as-dust treatises on Homiletics. Baumgarten, indeed, pays a special compliment to English and American preachers, and claims to be the disciple of F. W. Robertson and F. G. Peabody, two names that are loved and esteemed among the 'Liberalen' in Germany.

The truth on which most stress is being laid in modern homiletics, is that the preacher must understand not only his message, but the people to whom he is to address it. The special character and peculiarities, as well as the religious conceptions of the people, in different parts of the land, must be carefully studied and tabulated. A new science, indeed, has come into being in recent years known as 'Religions Volkskunde,' and elaborate books are being written dealing with the different provinces of Germany from this point of view. Men like Niebergall are lecturing upon it in the Universities, and the magazine known as the *Monatschrift für die Kirchliche Praxis* makes it one of the chief objects of its study. Their great model in this respect is Bitzius, the Swiss preacher of Twann, whose sermons, published after his death, have attained a reputation in Germany and Switzerland almost like that of F. W. Robertson among ourselves. The influence of this teaching is distinctly felt in the newer sermons. One need only take up a book like Dörries' *Evangelium der Armen*, and compare it with a volume of Gerok's sermons. Gerok could be preached in many pulpits of the land, and, if all reports are true, often has been, even by Catholics; but Dörries' sermons are so coloured with the special needs and characteristics of the congregation before him, that they could be preached in no other place than where they were preached, in a working-class suburb of Hanover.

There is no doubt that this new type of preaching is proving attractive to the people, for even those who are not prepared to accept their views prefer the preaching of the 'Liberalen.' It differs from the old life of preaching to a degree which one can hardly conceive; it is not only different in doctrine and in form, it is different even in delivery, and one has no difficulty in telling to which school a man belongs, from the hearing of a single sermon.

Did space permit one might trace the influence of the new theology on that wide field of literature lying between the sermon and the essay, represented by such men as Wimmer and Bonus, an example of which we have in a translated volume of Wimmer's *My Search for Light*; but, passing from this, we shall now briefly glance at the influence of the 'Liberalen' in the domain of belles-lettres.

Two writers meet us on the threshold, each of whom is imbued with the anxious seeking spirit of the time, and is trying to guide his fellows in their emergence from the enslavement of natural science into a new age of religion. We refer to Peter Rosegger and Gustav Frenssen, the two most popular and influential writers in Germany to-day. Rosegger does not greatly concern us here, he is a Roman Catholic, although had he not been so distinguished a Catholic, he would long since have been excommunicated from his Church. His recent book, *J.N.R.I.*, to his great disappointment, we understand, has not met with the reception he had looked for. It has been severely handled both from the Protestant and Catholic side, but he clings to it with all the strength of his nature, as his contribution to the needs of his day, and he has now sent it out in a cheap edition to the people. To the Catholic his Christ is too modern, and to the modern man too Catholic, but it is a notable book nevertheless, and shows the extent to which the modern spirit is permeating Roman Catholicism.

But we now come to Frenssen, whose name on account of his latest book, *Hilligenlei*, has been for the last year in every mouth. The son of a carpenter, he was, up to a year or two ago, a Lutheran pastor in the neighbourhood of Hamburg. After several early attempts, he caught the public ear some few years ago, by the publication of *Jörn Uhl*, which made his name a household word in Germany. Following upon this, came three volumes of *Dorfpredigten*, which still further enhanced his reputation, and were read in thousands of non-churchgoing homes. Soon after, feeling that his views were become too broad for the Church, he retired from the ministry, and for two years was silent. Then about a year ago came *Hilligenlei* (dialect for Heiliges Land), which has been the most talked-of book in Germany for many a day. It is doubtful if any book has made so much stir and noise since the publication of Renan's *Life of Christ*. For months after its appearance, one could hardly enter a train without finding it in somebody's hands, and a flood of controversial literature has poured from the press, which has left the 'Bibel Babel' controversy far behind.

The feature of this book which has occasioned the greatest sensation is a 'Life of Christ' which it incorporates, represented to be written by the hero of the work, but actually, as he informs us in an 'afterword,' embodying his own conception of the Saviour, reached after years of strenuous reading in the works of those 'brave' German scholars, as he calls them, who have made this their special study. The book is entitled *Hilligenlei*, or 'Holy Land,' and is an earnest attempt on the part of the writer to point a way out of the present troubles and perplexities into a holier land. The Church has lost its power, her teaching no longer makes any appeal to the people. The two branches of the Church stand, to use his own simile, like two old market-women beside their broken carts, crying and scolding after the crowd which goes past unheeding. He wishes to do something for his time, and this book is his contribution. In the 'Life of Christ,' as now represented by modern theology, he believes that the age will find that 'heiliges land' which it is seeking for, and which, if accepted, will bring a new spiritual birth to the German people.

We cannot enter with any detail into Frenssen's picture of Jesus. Its most characteristic feature is, that for once, in the frankest manner, the simple humanity of Jesus is proclaimed; he appears completely dependent on the conditions which operate in the development of every man, he remains circumscribed within the narrow horizon of his people, and no supernatural knowledge enables him to rise above the mistaken ideas of his age. His one peculiar possession, which has given him a world significance, and which fits him to-day to be our Saviour, was his deep all-ruling consciousness of fellowship with God, his faith in the divine dignity of man, and his belief in the great goal of human development, the kingdom of God. In Frenssen the 'Liberalen' have discovered a most valuable coadjutor. It is hardly possible to exaggerate the influence which this book is having in Germany. It means that, in the next years, the spirit of the modern theology will knock at the doors of half a million of educated men and women, a result never to be looked for from all the other efforts of the 'Liberalen' put together. Nevertheless, this self-appointed interpreter has caused the 'Liberalen' no small anxiety. They accept him as one of themselves, they share also his conviction that the life of the Saviour, according to modern research, is *Hilligenlei*, and alone is fitted to bring a spiritual new birth to the German people; but they are not prepared altogether to accept his life of Christ as a true representation of the views of modern theology, and from other views expressed in the book they heartily dissent. But they welcome him among their number nevertheless, and look for much from his assistance.

So far we have sought to play the part of spectator, and have aimed at giving a just account of this intensely interesting modern movement.

A word or two of criticism may be offered in conclusion.

We must all acknowledge the high ideal of the 'Liberalen,' their earnestness of purpose to bring the spiritual life of the present again under the influence of the gospel, and to lay the foundation of a German new birth. We agree with them that some change is necessary in the old forms of theology, if they are to meet and satisfy the modern mind. And perhaps we shall also grant that in the present age of seeking and unrest among the people, and indifference toward the Church, they are helping to turn the minds of their countrymen back to the gospel, from which, as presented by the Church, they had so resolutely turned away. In so far they are rendering a service to Germany, and, it may be, to other lands.

But there are several things which militate against this modern presentation of the gospel constituting that new epoch in Christianity which the 'Liberalen' so confidently expect.

1. The first is their subjectivity as historians. Their account of New Testament history is through and through permeated and prejudiced with the 'moderne Weltanschauung.' They cannot forget that they are modern men, interpreting the gospel to modern minds, and their history is not so much history as it was, as history as it appears to be, through the spectacles and with the presuppositions of the modern man. They claim with the utmost confidence to be able to separate the permanent from the transitory, the kernel from the husk, and the husk, of course, is always that which does not accord with the modern mind. This is especially the case with regard to the supernatural elements in the life of Jesus; nothing can be allowed as of any consequence which cannot be brought into line with the modern view of the world, and the demands of natural law. All this, it will be seen, makes for a subjectivity, often unconscious, in their interpretation of the history.

2. The second is their depreciation of Paul, and the cleft which they discover between the gospel of Jesus and apostolic teaching. The gospel of the crucified and risen Christ is not a mere Pauline addition and misinterpretation, as they suppose, but was the earliest form of apostolic preaching. This so-called 'Jesus religion,' or 'Christianity of Christ,' is a discovery of modern days; the only Christianity of which history knows is that whose object from the beginning has been Jesus Christ, and whose divinely sent apostle, without whom it never would have become a world religion, was Paul. The πρῶτον ψεῦδος of the modern view, says Kaftan in his recent brochure, *Jesus und Paulus*, is this attempt to separate between Paul and Jesus. The greatest hours in the spiritual history of Christianity, he adds, have been those in which Paul became again a living power in the Church, and it is not likely that to-day a new epoch will be introduced through exactly the opposite, the relegating of Paul to the lumber-room of theology.

3. The last thing we mention as militating against the new teaching becoming that living power in Germany for which its exponents hope, is that it has no place for the Cross. The idea of atonement is put in the circumference, if not altogether outside the circle, of their thinking. Self-realization with the help of Jesus Christ is a somewhat anæmic gospel, and has nothing in it of that great motive power, the sense of debt to Christ, which has been throbbing at the heart of Christianity since Pentecost. This new conception of the gospel, which makes our Lord the first

Christian and no more, is true neither to His own teaching nor to the apostolic witness; and though it may serve a temporary purpose in Germany to-day, it never can become the permanent form of an effective and soul-saving Christianity. 'The Atonement,' as Dr. Denney says, 'is the presupposition of Christian ethics, as it is the inspiring and controlling force in Christian life. Nothing can beget in the soul that life, except the appeal of the Cross.'

Literature.

THE EVOLUTION OF CULTURE.

THE EVOLUTION OF CULTURE AND OTHER ESSAYS. By the late Lieutenant-General A. Lane-Fox Pitt-Rivers, D.C.L., F.R.S., F.S.A. Edited by J. L. Myres, M.A., Student of Christ Church, Oxford. With an Introduction by Henry Balfour, M.A., Fellow of Exeter College, Oxford, Curator of the Pitt-Rivers Museum. (*Clarendon Press.* 7s. 6d. net.)

THE late General Pitt-Rivers was greatest as a collector and classifier of antiquities (we do not touch his generalship here), but he could write. After his death, Mr. J. L. Myres of Oxford collected a volume of essays which he had contributed to journals or read at the meetings of societies.

The essay which gives the volume its title is of most general interest, although it is neither so long, nor so great a contribution to its subject, as that on 'Primitive Warfare,' which consists, indeed, of three different lectures, delivered at the Royal United Service Institution in 1867, 1868, and 1869, and afterwards published in the journal of that institution. Besides these, there is an essay on 'Early Modes of Navigation,' and one on those principles of classification which Pitt-Rivers adopted, and had to fight for, when he first became known as a scientific collector of antiquities.

The value of the essay on 'The Evolution of Culture,' to which we shall confine ourselves now, lies in the combination of accurate observation and far-seeing generalization. It is curious, and almost pathetic, to find him at the outset under the necessity of opposing the dictum that 'physical science deals with the work of God, historical science with the works of man.' Professor Max Müller, from whom he quotes it, had a strong desire to speak to a wide circle of hearers, and the dictum is perhaps a popular concession which Max Müller himself slowly carried his hearers out of. General Pitt-Rivers will have none of it. History and physical science are equally the results of evolution. If God is behind, He is behind them both. But we have to do, says Pitt-Rivers, with these things as they are, not with God, who may be behind them; and it was necessary for him to take up this attitude, because in those days God was introduced for the purpose of barring progress, and, if possible, even excluding investigation. We must therefore clearly distinguish between the professional agnosticism of an anti-Christian philosopher and the scientific absorption of a Darwin or a Pitt-Rivers. Pitt-Rivers seeks to show the steps by which man has passed from stage to stage in his long-drawn-out career of progress in things material. He leaves the unseen and the spiritual to others.

So accomplished an anthropologist as Mr. J. L. Myres was sure to do everything that could be done in the verification of every detail, and in the bringing of the essays up to date. We may therefore depend upon the book for accuracy.

THE BACK OF THE BLACK MAN'S MIND.

AT THE BACK OF THE BLACK MAN'S MIND; or, Notes on the Kingly Office in West Africa. By R. E. Dennett. (*Macmillan.* 10s. net.)

It is the desire and the despair of every student of ethnic religion to get to the back of the black man's mind. In giving this title to his book, Mr. Dennett says: 'I rather wish to imply that I should like to get there than to assert that I have actually solved all the problems that lie concealed there.' He has, at any rate, gone the right way about it. He has lived with the black man, and exchanged confidences. He has endured endless palavers. He has despised him not. By his contributions to

Folklore and to the *Journal of the Anthropological Institute*, Mr. Dennett has already made himself recognized as a sympathetic and trustworthy observer. This book will introduce him to a much wider circle. The circle of interest in the black man's mind is rapidly enlarging. Mr. Dennett gives the first credit to the late Miss Mary Kingsley. He himself, by means of this well-written and most instructive volume, will carry the good work forward.

What is it that still keeps men back from the study of religion? There are two things—the notion that it is of no practical value, and the notion that it would become an endless weariness. Both ideas are an utter mistake. As regards the second, the field is, no doubt, vast; but the interest awakens as soon as the first step is taken, and grows steadily in intensity with fuller knowledge. Mr. Dennett deals with only a small group of tribes in West Africa, and no one who had mastered his book would pretend to be an expert in religion. But the book is so well written that to read it is an abundant pleasure. And when a man knows the Bavili he has at least begun to be a student of religion.

The other idea, that the study of religion is of little value, is one of those pious frauds which Satan has made successful use of since the triumph of Christianity, in order to defeat Christ's purpose. Christianity is the only religion, says the devil; no other is worth looking at. But the missionary, who has to fight the devil on the frontier, knows better. And it is time that we knew better at home. Meantime the enemies of Christianity have been moved to the study of religion, and, with a new weapon in their hands, have found us unprepared and at their mercy. They tell us that we are afraid to study religion; our house would fall about our ears. And by our attitude we seem to admit it.

Useless? And you a preacher? Mr. Dennett repeats this story about Thomas Comber, the beloved Congo missionary. You may see the point of it, but you cannot feel the force of it until you have learned from Mr. Dennett how much of the black man's mind the 'image' occupies.

'Could this image hurt me?' asked Mr. Comber.

'Oh yes; it would strike you dead!'

Mr. Comber took it in his hand, and turned it about, and looked at it meditatively. It was a funny little object—an image of wood, with a large protuberance on its back, and a similar protuberance on its chest, looking as though it were both hump-backed and pigeon-breasted at the same time.

'What would happen if I were to cut it?' asked Mr. Comber.

'Oh, it would strike you dead!' they exclaimed in alarm.

'May I try?' he asked.

'Oh, it will kill white man!' they asserted. But, as he pressed for permission, they at last agreed. So in breathless silence Mr. Comber drew his knife from his pocket and slowly cut off the pigeon breast of the little figure. Scrap after scrap fell from the image, but still it made no sign. At length he desisted; the operation was complete.

'Behold,' he exclaimed in triumph, 'your god has no power! See what I have done, and yet I am not hurt. It is but a senseless piece of carved wood.'

Then he proceeded to point the moral of his action by showing the difference between such 'gods' and the God of the Christian.

THE FOURFOLD PORTRAIT.

THE FOURFOLD PORTRAIT OF THE HEAVENLY KING AS PRESENTED IN THE GOSPELS. By Interpreter. (*Elliot Stock.* 31s. 6d. net.)

The most important thing in this large volume is a new translation of the Gospels into English. It is a translation into modern English. It is the fourth translation of the kind that we have quite recently received. The best way to judge of the character of the translation will be to quote a few verses of it. Let us choose Lk 3^{12-14}, and let us set down the other recent translations beside it. Here is Weymouth first of all (*The New Testament in Modern Speech*, edited by E. Hampden-Cook, 1903): 'There came also a party of tax-gatherers to be baptized, and they asked him, "Rabbi, what are we to do?" "Do not exact more than the legal amount," he replied. The soldiers also once and again inquired of him, "And we, what are we to do?" He answered, "Neither intimidate any one nor lay false charges; and be content with your pay."' Next, *The Twentieth Century New Testament* (revised edition 1904): 'Even tax-gatherers came to be baptized, and said to John, "Teacher, what are we to do?"

"Do not collect more than you have authority to demand," John answered. And when some soldiers on active service asked, "And we—what are we to do?" he said: "Never use violence, or exact anything by false accusation; and be content with your pay."' Then Lloyd's *Corrected New Testament* (1906): 'Then came also tax-gatherers to be baptized, and said to him, Master, what are we to do? And he said to them, Demand no more than that which is appointed you. And soldiers on march likewise inquired of him, And what are we to do? He said to them, Do violence to no one, neither accuse any one falsely; and be content with your rations.' And now Interpreter's *Fourfold Portrait*: 'And the tax-farmers also came to him to be baptized, and they said to him, "Teacher, what should we do?" And he said to them, "Exact no more than is appointed you." And those who were on military service also asked him, "And we, what should we do?" And he said to them, "Oppress no one, neither act as informers; and be content with what is given you."'

Here, again, is Interpreter's translation of Jn 13^1: 'Now before the Feast of the Passover, Jesus, knowing that his hour was come that he should pass out of this world to the Father, was specially full of tender love for those whom he had loved as his own in the world.' And of Jn $14^{1.2}$: 'Do not any of you be disheartened. Trust God and trust me. There are many homes in my Father's mansion: if not, I would have told you, for I go to prepare a place for you.'

On the opposite page from Interpreter's own translation are found three things—(1) The Authorized Version, with the alterations of the Revised Version in footnotes; (2) References to the Old Testament Scriptures; (3) Parallel passages in the new translation of the other Gospels. The first speaks for itself. In regard to the second, the author has evidently made a careful selection of every passage in the Old Testament that has any bearing whatever upon the New Testament passage which is printed on the opposite page. Sometimes he quotes the more pertinent verses, but for the most part he is content with the reference. The third part serves the purpose of a harmony of the Gospels.

Well, this is the book. It will stand or fall by its new translation. The other things we can get elsewhere, though, perhaps, nowhere together or quite so conveniently. That the new translation is a work of scholarship and care is undeniable, and that it goes a little beyond its predecessors, as it ought to do, will, we think, slowly come to be admitted.

Notes on Books.

We have received from Stuttgart, from the Württemberg Bible House, two beautiful and very precious volumes. One is a critical edition of the Vulgate New Testament, and when we add that the editor is Dr. Eberhard Nestle it will be understood at once why we count this edition of the Vulgate so precious. The other is the same edition with Nestle's Greek New Testament printed on the opposite page. Now Nestle's Greek New Testament is the best critical text in existence. That is acknowledged by scholars of every country and of every prejudice and prepossession. His New Testament in Latin will be as widely and as thankfully received. It is almost a miracle of erudition. How can one man do all this work, and do it with such faultless accuracy? There is one thing we want Dr. Nestle to do yet. We want him to produce a critical edition of the Old Testament in Latin. But we are thankful for what we have already received. Not only are the volumes marked by Dr. Nestle's immaculate scholarship, but they are also themselves, we say, beautifully printed and bound, the external workmanship indeed being nearly as perfect as the workmanship within. The titles of the two volumes are (1) *Novum Testamentum Latine, Textum Vaticanum cum apparatu critico ex editionibus et libris manu scriptis collecto imprimendum curavit D. Eberhard Nestle*; (2) *Novum Testamentum Graece et Latine. Utrumque textum cum apparatu critico ex editionibus et libris manu scriptis collecto imprimendum curavit D. Eberhard Nestle* (Stuttgart: Privilegierte Württembergische Bibelanstalt).

To his 'Booklovers' Booklets' Mr. Allenson has added Robertson of Brighton's essay on *Wordsworth* (1s. net).

There are some solemn expositions of the Epistles to the Seven Churches. There is one cheerful, charming exposition, and the Rev. A. Allen Brockington, the author of *The Perplexed*

Parson, has written it. It is in the form of a narrative, a narrative of home life and intimate experience. But it expounds the Epistles to the Seven Churches. Its title is *The Disciple in the Seven Churches* (Bagster).

Using as his title the Greek words *Baptismōn Didaché*, translated in the Epistle to the Hebrews 'Doctrine of Baptisms,' an anonymous writer, who modestly calls himself 'Philalethes,' has written a complete system of theology (Bemrose; 7s. 6d. net). His subject is Baptism, and his book is mainly about Baptism. But it seems possible, and to this writer apparently inevitable, to bring all the doctrines of the faith and set them in their place round the doctrine of Baptism. It may seem an inversion to those who have a vivid recollection of the subordinate place occupied by Baptism in the ministry of our Lord and of St. Paul. But our author is not so much interested in the things of the New Testament as in the practice and precept of the Church. So far as we can remember, there has never before been written so full an account of what Baptism is and what it leads to. And although 'Philalethes' does repeat himself occasionally, and so makes the book somewhat larger than there is any occasion for, his ability is considerable and his industry commendable. We are about as sharply divided on Baptism as on any Christian doctrine. But whatever our attitude may be, we shall find the materials gathered into this book useful. We shall be thankful for their arrangement and lucid exposition. And even the repetition may serve a good purpose, for if we are not mistaken the author is a preacher as well as an expositor. He would have his readers not only see what the true doctrine of Baptism is, but also embrace it. It is a large and beautiful volume for which the publishers as well as the author deserve our thanks.

Messrs. A. & C. Black have published a new edition of Kirkup's *History of Socialism* (7s. 6d. net), revised and enlarged. It could not have come more opportunely. No doubt the keen interest in the subject is the occasion of it. For before we take a side we ought to know what Socialism is. And there is no book in English that will tell us that more easily or more impartially than Kirkup's *History of Socialism*.

Messrs. A. & C. Black are the publishers, not only of *Who's Who* and the *Who's Who Year-Book*, but also of the *Englishwoman's Year-Book and Directory* (2s. 6d. net), and the *Writers' and Artists' Year-Book* (1s. net); and the volumes for 1907 of the latter have now been published. The *Writers' and Artists' Year-Book* contains a list of all the magazines that receive contributions, with their addresses, and usually states the length of article that is most welcome, and sometimes the remuneration. The payment in *Science Siftings*, for example, varies from 10s. to 5 guineas per column. The Year-Book contains a list of publishers, and many things more.

The *Englishwoman's Year-Book* is a marvel of fulness and convenience, and it must have a very large circulation to sell for half a crown.

Messrs. Blackie & Son have added to their Red Letter Library *Poems by Matthew Arnold* (1s. 6d. net), with an introduction by Alice Meynell. Matthew Arnold's poetry, says Alice Meynell, 'belongs to his youth, and even to an imitative stage of youth, which in his case must have lasted long. Much of it has the little scholarly strut of a lad conscious of an uncommon interest in the classics.' What will the members of all the Matthew Arnold Clubs say to that?

By the British and Foreign Unitarian Association is published *Dogma or Doctrine?* (2s. net). It is a small volume of essays, each of which has already appeared as a 'Unitarian Tract,' and several of which have had a very large circulation in that way. There is an extraordinary variety of ability in them, and of temper. In some of them (but these are the least worthy) the one thing insisted upon above all other things, and almost to the exclusion of all other things, is the necessity of *not* having a creed, which the first essay, the essay that gives the book its name, shows to be impossible for any person who is able to think about religion. The most welcome thing in the book, and it appears in several of the essays, is the vision of God as the High and Holy One. These Unitarians may not exalt Christ as others do, but their God is the Holy One of Israel, and they know that they are sinners.

Dr. R. H. Charles has published a new edition of *The Ethiopic Version of the Book of Enoch*. It appears in the 'Anecdota Oxoniensia' of the Clarendon Press (17s. 6d). Shall we call it a Titanic or a Teutonic labour? It is the kind of work which a German delights in, but it is great enough for a giant among the Germans. It is practically exhaustive, says Dr. Charles, this new text. For no pains have been spared to secure a first-hand and complete knowledge of the MSS evidence. But the book is much more than the text contained in the best MSS. The Ethiopic Text is more or less corrupt in all the MSS, and Dr. Charles has counted it his duty to deal with the corruptions. One important result of his work of reconstruction is that he has now abandoned the view that Enoch was originally written in Hebrew, and has come to the conclusion that, like Daniel, it was written partly in Aramaic and partly in Hebrew. This edition contains the Greek and Latin fragments, which are printed in parallel column with the Ethiopic Text. The introduction contains a history of the Book of Enoch, and a complete account of all the versions and quotations. It is not only the best edition of the Book of Enoch; it is one of the best editions of any Apocryphal book that have ever been published.

The opinion seems to be abroad that preachers are afraid to preach what they know to be the truth about the Bible. This opinion is freely and forcibly stated in a series of letters which George Mackenzie has written to Thomas Ogilvy, and which are published in *The Religious Doubts of Common Men* (T. & T. Clark; 2s. 6d. net). Perhaps George Mackenzie is right, and so perhaps the common opinion is right. But it does not follow that the preacher's fear is a selfish fear. It may be a perfectly honest and righteous fear lest he should suggest difficulties where they have not yet occurred, and so shake the faith and spoil the service of some good followers of the Lord Jesus Christ. George Mackenzie himself does not believe that the fear is dishonest, but he quotes the words of a neighbour who has been reading Haeckel and the like, and who has no hesitation in saying that between the preachers and the Bible there is little to choose, since they are all liars together. So the question for the preacher to consider is this: How far are the people already troubled with these discontents? It would be a pity to suggest doubt, but it would be a greater pity to leave doubt unrelieved. This book comes from the people. The two men are laymen. If they fairly represent the people, the duty of the preacher is very plain.

Messrs. James Clarke & Co. have published the seventieth volume of the *Christian World Pulpit* (4s. 6d.). That means that this purely homiletical magazine has lived for five-and-thirty years. It is a fact to be taken into account in all debates upon the power of the press and the pulpit. And it is as young as ever. Ah! that is the advantage of a periodical. It has nothing to do but change its editor, and it has the secret of perpetual youth. How does it discover its preachers? How did it find out, for example, that the Rev. J. N. Russell, minister of the United Free Church in Port-Glasgow, had begun to preach a course of sermons on the *Ars Poetica* of Horace? Here the sermons are, and they are well besprinkled with quotation, not in translation, mind you. Give us time and some of us can translate them. Did Mr. Russell's hearers run them into English as he spoke? But the feature of this volume is not its courses, but the great number of its single sermons, with this consequence that we have more names than usual, and more new men. There is only one sermon from Mr. Campbell, one from Bishop Gore, and one from Dr. Campbell Morgan. There are good single sermons also by Mr. J. D. Jones, Mr. Frank Leggatt, Principal Mullins, Dr. Purves, Professor Peake, Mr. Anderson Scott, Mr. Swanson, Mr. Maclean Watt, and some of these are new men.

There are three travellers' handbooks for Palestine and Syria—Baedeker, Macmillan, and Cook. And those who intend to travel should get a look of the three and compare them carefully before setting out. The most important things in a handbook are its maps and its information about hotels. The description of the places does not count for much, if we have made up our minds not to keep a diary. Now, in both those particulars, Cook has the advantage over the other two. As regards hotels, simply because it is most recent and up to date. As regards maps, because the maps have been thoroughly revised by Mr. Hanauer and Dr. Masterman. A new edition of Cook's handbook, thoroughly revised throughout, has just been published—*Cook's Handbook for Palestine and Syria* (Cook & Son; 7s. 6d. net).

How many there must be who know something of St. Francis of Assisi, and nothing of his writings. His writings are now as accessible as his life. They are accessible in an English translation which could not be surpassed for accuracy, and which preserves all the variety of manner of the original. And they are introduced by one who cannot only translate well, but can also write in the most agreeable and penetrating English. The editor is Fr. Paschal Robinson, of the Order of Friars Minor. The book is *The Writings of Saint Francis of Assisi* (Dent; 3s. 6d. net).

'Friedrich Nietzsche is the greatest European event since Goethe.' So begins a little life of him, by A. R. Orage, which is called *Friedrich Nietzsche, the Dionysian Spirit of the Age* (Foulis; 1s. net). All the little life is on that note. But the aphorisms it contains are Nietzsche's own. 'If man would no longer think himself wicked he would cease to be so.' That is one of them. 'The Christian resolve to find the world evil and ugly has made the world evil and ugly.' That is another and a characteristic one.

The *Archæological Report of the Egypt Exploration Fund for 1905–1906* has been published (Frowde; 2s. 6d. net). It contains an account of the Excavations at Deir El-Baḥari, by Professor Naville and Mr. H. R. Hall, an account of the Excavations at Oxyrhynchus, by Mr. Grenfell and Mr. Hunt, and an account of the progress of Egyptology during the year, by Mr. Griffith, Dr. Kenyon, and Mr. Crum. The first article is illustrated. Let us cull an item or two from the progress of Egyptology. Spiegelberg suggests that the anointing of officials, of which he finds evidence in Egypt, had the idea of protection. In the new edition of his *Contes populaires de l'Égypte Ancienne*, Maspero shows that Manetho derived his stories of the kings for his history from the popular legends, and that the popular legends took very little account of actual history. Wiedemann proves that Mystery Plays were performed for Osiris and other Egyptian deities.

Messrs. Wells Gardner have published yet another edition of Colonel Turton's popular volume of Apologetic, *The Truth of Christianity* (2s. 6d. net).

The Rev. H. C. Atwool, M.A., M.D., Vicar of Storridge, has written about 'the Place of Faith in the Incarnate Word,' and called the book *At His Feet* (Wells Gardner; 2s. 6d.). The passages chosen for exposition illustrate forgiveness, peace of mind, thanksgiving, hearing the Word, intercession, sympathy, and worship. There is an Appendix on the Risen Body of our Lord.

With all that has been written on the men and women of the Bible there is still a great opportunity here for the student of Psychology and Ethics. He must also be a student of Religion, or he may miss the mark entirely. But the religious aspect has often been dealt with. It is a student thoroughly equipped with the results of the modern study of Ethics and Psychology that will reap the richest harvest. A beginning of the business has been made by Anthony Deane, M.A., in his *Friends and Fellow-Labourers of St. Paul* (Wells Gardner; 1s. 6d.). The friends and fellow-labourers are Gamaliel, Apollos, Barnabas, Philemon, Priscilla and Aquila, Timothy.

The Old Testament volumes of the 'Biblical Illustrator' are coming more slowly than the New Testament volumes came. But they are coming. This is *Job* (Griffiths; 7s. 6d. net). It is a volume of 668 pages, large octavo, small type, close-packed. And in spite of the enormous quantity the quality is good, all literature being ranged for the selections, the good things being taken and the bad thrown away. The man who does it is a scholar. We notice that Dillmann's name wants an *n* once, but such a slip is of most rare occurrence.

Is it ever lawful for a preacher to preach from a mistranslated text? Dr. Joseph B. Mayor does so in his new volume of sermons, *The World's Desire* (Griffiths; 3s. net). He does so deliberately, and defends it in the footnote. He defends it by saying that if his meaning is not in the text chosen he could have found it in other texts. Why then did he not take some of the other texts? Because he wants to preach on 'the world's desire,' and the idea of the world's desire is nowhere so familiarly found as in Hag 2^7—'I will shake all nations, and the desire of all nations shall come'—although the correct translation is, 'the desirable things of all nations shall come,' which, of course, is very different.

This is the first sermon in the book, and it tells us one thing clearly—that Dr. Mayor is not to be content with trifling issues. His sermons are not offensively theological, but they are good, strong sermons, with good strong meat in them.

Is there any part of the Word of God so difficult to expound as the Parables? Some men of mind shrink from them altogether. They have tried and failed, and have tried again and given it up. It is not that they cannot discover their meaning. They see and understand them at once. The difficulty begins when they begin to study them. And if ever they have gone into the pulpit with a parable in the hope of clearing their own minds, they have been ashamed and confounded.

But it is difficulty that attracts some men; the greater the difficulty the more the attraction. The Rev. A. L. Lilley, M.A., is one of these. He has been studying the parables. And yet he has preached upon them at St. Mary's, Paddington Green. And he has published what he preached, calling his book *Adventus Regni* (Griffiths; 3s. net). He knows their difficulty, for, as we say, he has been studying them; and because they are so difficult he considers it the business of every man who has studied them to say how he understands them. He is no oracle. He has no desire that wisdom should die with him. He is a fellow-student with his congregation and with us. He invites us to study the parables with him. Let us tell him what we find in them; this is what *he* has found.

There is, for example, that Parable of the Wicked Servant. What does it mean? Clearly it means that 'God's mercy towards us is determined by our mercy towards one another.' We all see that and understand. But what do the theologians think of that? If we were making up a scheme of theology ourselves, how should we get that in? In all schemes of theology the mercy of God goes before our mercy, it does not follow after. So Mr. Lilley deals with that, and what he says is this—(he must forgive us for spoiling his sermon by cutting out a fragment):—

'God's forgiveness is an addition to the soul's power, a deepening and strengthening of the force of character, the gift of a greater tenacity of our life's grip upon God. It is a forthgiving of Himself to us. And, equally, God's condemnation of us is a diminution of the soul's power, a withdrawal of the Divine force which constitutes and sustains the highest life we know. And this addition to or diminution of the power of goodness, the desire of goodness, depends entirely upon us. It depends upon our use of the power with which we start.'

The new numbers of 'Essays for the Times' are (1) *The Differentia of Christianity*, by the Rev. John Robson, D.D.; (2) *The Roman See in the First Centuries*, by the Rev. W. Ernest Beet, M.A.; (3) *Christianity and Socialism*, by the Rev. S. E. Keeble (Griffiths; 6d. net each).

The literary essayist has become almost as rare as the poet. That is to say, we have so many poets and essayists that we have none. Messrs. Headley Brothers have published a series of essays by Catharine Albright, under the title of *The Common Heritage* (2s. 6d. net). Catharine Albright has the freedom of spirit and the sense of the unseen that are requisite. She says: 'It is related that an artist was once established for some weeks painting near a village in Wales. The people came to notice him at his work, and to know something of him. At last, one kindly well-wisher could contain himself no longer, and, clapping him on the shoulder, asked the question, "How is it that we have not seen you in the House of God?" "I did not know that I had ever been out of it," was the reply. Four walls do not contain the Deity to the artist-mind; he finds Him in the open field, and under the great dome of the sky. Not that he is always conscious of his God, or calls Him by His name, but he feels

> A presence that disturbs "him" with the joy
> Of elevated thoughts.'

Of the many students of Dante the writers are few, and the successful writers, the writers who have something to say and can say it, very few indeed. But the Rev. J. S. Carroll, M.A., seems to be one of the very few. A year or two ago he published an exposition of the *Inferno* under the striking title of *Exiles of Eternity*. It was well received, and did well. He has now published an exposition of the *Purgatorio*, calling it with equal felicity *Prisoners of Hope* (Hodder & Stoughton; 10s. 6d. net).

Mr. Carroll writes an 'infinite deal' on the Purgatorio, but, unlike Gratiano's speaking, it is an infinite deal of *something*. For there is no exhausting the things that may be said about the

Divina Commedia, things historical, things literary, things ethical, and things religious,—the things that are worth saying. He has written an infinite deal, and yet in this volume, as in the other, he has given himself mainly to one aspect of Dante's thought—the ethical aspect. It is the aspect of almost all things in which we have most interest at present. It is to be hoped that we shall be able by and by to find our most immediate interest in religion (without leaving ethics behind). But it is a good and healthy sign of the times that we make so much of morality, in thought as well as in action. It means that when we return to religion it will be impossible for any Church or community to believe in a religion that is independent of morality, not to speak of a religion like Jesuitism that contradicts it. Mr. Carroll deals with the ethical side of Dante. Even when he is describing that eminently ecclesiastical vice called Accidie (and he describes it with great fulness), he regards it as a moralist does. And truly 'accidie,' if you translate it *sloth*, which is a poor translation, is a prevalent sin among those who are not professionally religious; and if you leave it untranslated, which is best, and try to understand it in its fulness, there are very few amongst us but may discover that it is a sin of the moral life, a sin even against our neighbour of which we cannot be held guiltless. Mr. Carroll's translation of 'accidie' is 'Don't care.'

Messrs. Jack have published an amazingly cheap edition of the Centenary Burns. Its full title is *The Poetry of Robert Burns*, edited by William Ernest Henley and Thomas F. Henderson (4 vols.; 6s. net). The volumes are well printed on thin paper, and attractively bound in blue canvas. We must have an edition of Burns, and when we see it we are pretty sure to be content with this edition. For the Burns enthusiast it is the very book, for it contains all the poems and all about them, the notes being very numerous and gossipy, and even all about Burns himself, with a stately appreciation by Mr. Henley in the form of an essay at the end.

Of all our theological writers, Mr. Frank Ballard is the most voluminous. Grant him health and strength, and he will soon overtake the most prolific of our novelists. Yet all he writes is worth reading; for he is a man of enormous erudition, and when he takes a subject in hand he gives himself whole-heartedly to it. His latest book is an octavo volume of 523 pages, without counting about 30 pages of preliminary matter. It is a sequel to the equally bulky book which came out a month or two ago, called *Haeckel's Monism False.* Its title is *Theomonism True* (Kelly, 5s. net), and there is a sub-title, 'God and the Universe in Modern Light.'

Mr. Ballard succumbs to the Englishman's folly of spelling Thomson with a *p*. But that is, as yet, the only misspelling we have met with, and we have not found a misstatement. The range of his reading is great, but he seems to take time to understand what he reads; and he has the acceptable gift of seeing what his writers meant, and saying it more clearly than they were able to say it themselves.

His book does not depend upon anybody in particular, but we think he must be more in touch with Mr. Walker than with any one else, although he gives him only the third place in his list of literature. We mean, of course, Mr. Walker's latest book, *Christian Theism and a Spiritual Monism*, a wonderful book, a book which many a one will speak of in the days to come as one of the few books that really influenced their thinking. Mr. Ballard has undoubtedly been greatly influenced by it, and he is not slow to say so. His subject is the same, his title is nearly identical. Mr. Walker will do most for the student, Mr. Ballard for the general reader.

There are still those who snap at, and sometimes even sneer at, the idea of a distinction between one book of the Bible and another as regards the doctrine of God or the apprehension of Christ. We recommend them to read Dr. Inge's new book. It is the Paddock Lectures for 1906. Its title is *Personal Idealism and Mysticism* (Longmans; 3s. 6d. net). And, of course, it contains many things besides this. But it contains this, and it is good. 'The two men,' says Dr. Inge (he means St. John and St. Paul), 'lay hold of the Gospel message from different sides. Instead of "Christ who died, nay rather, who is risen again," the central doctrine for St. John is "the Word was made flesh and tabernacled among us, and we beheld His glory." St. Paul thinks more of redemption, St. John of revelation. St. Paul loves to dwell on the crucifixion, St. John on the incarnation. Both alike lay the greatest possible stress on the mystical union between the risen

Christ and His members, and (which is the same thing) the inspiring, illuminating, and sanctifying presence of the Holy Ghost in the Church; but St. John includes in his teaching, and regards as an essential part of it, a clear and definite presentation of the life and work of Christ on earth.'

Readings from Law's 'Serious Call' have been made several times already. But we can still accept another man's selection. This selection is anonymous, unless it is due to the Bishop of London, who writes the Introduction. The readings are short, and they are of sufficient variety to make known the book and meet our needs (Longmans; 1s. 6d. net).

Reflexions are usually not worth reading. But Mr. C. W. Whish makes reflexions which are exceptional. He makes reflexions on some leading facts and ideas of history. The book is really a sketch of the history of *The Ancient World* (Luzac; 5s.), and a sketch that is both readable and reliable. In a pocket in the volume will be found a comparative chart of leading events in ancient history. Mr. Whish has used good sources throughout.

Messrs. Macmillan have added to their ever-charming Eversley Series a new edition of *The Meaning of History*, by Frederic Harrison (4s. net). It is, as Mr. Harrison says, a collection of essays designed to stimulate the systematic study of general history. For that purpose the most useful seems to us to be the essay on 'Some Great Books of History.' The judgments of books are just, and the literature of History is not so speedily antiquated as of some other subjects, although one would certainly give a prominent place now to Lord Acton's *Cambridge Modern History*. The second half of the volume, however, has more to do with geography than with history. The studies it contains of the great cities of the world are quite unique, because quite characteristic of Frederic Harrison.

Two things are prominent in the philosophical work of our time. One is the pervading presence of psychology, the other is the use of intelligible language. These characteristics are both present and both prominent in a new book on the *Structure and Growth of the Mind*, by Professor W. Mitchell of the University of Adelaide (Macmillan; 10s. net). Such a title would formerly have brought us into the midst of the deepest problems of philosophy, and the longest sentences that the English language could carry. With Professor Mitchell it is an introduction to psychology in short sentences and simple language. It is not an introduction to psychology in the dry sense of an elementary survey of that science, but in the more intimate and more human sense of an introduction to our own experience. From first to last Professor Mitchell deals with his subject as it is met with in life, not as it is met with in the laboratory or the classroom. He examines the living subject, not the corpse or the mechanical model. His whole method is new. Perhaps Professor James has done most to make it popular. It is pleasant to know that the new method is as popular in Australia as in the United States.

It is not to be supposed that a volume on the structure and growth of the mind is written for the man in the street. No greater harm could be done to philosophy in all its branches than to bring it down to the level of the unthinking and the self-indulgent. The meaning of life is not to be picked up by the mere passer-by. Though it is not a formal introduction even to Psychology, this is a book for students. There is a paragraph beginning: 'Suppose you are about to tell a story.' That sentence would do for the man in the street, but he will go no further; for the rest of the paragraph is addressed to those who stop and think. Let us hear the psychology of story-telling: 'As you think the rest of it when you are still at the beginning, so you think, without thinking about, the meaning of any familiar word. You do not, of course, think the full story at the moment when you begin; nor do you think merely the point with a view to which all is organized, for its point cannot be thought if the rest is merely subtracted. The better your faculty with the story, the better you confine yourself to every present point in it, and think of nothing else. Yet you are aware of keeping to the future point which you want to reach; you hold the end, and the incidents between, in a taking for granted; they direct your course without having to be thought about; and they do it by determining the interest and suggestibility of every present stage in the course till, the tale being told, the desire is satisfied.'

The book is divided into four parts. The first part gives the direct explanation of the mind; the second describes the sympathetic and æsthetic intelligence; the third the growth of intelligence; the fourth part brings the general explanation of the structure and growth of the mind to bear upon particular problems. There is but one fault to find with it, the lack of an index. But even that loss is partly made up by an unusually full and instructive table of contents.

The greatest name at the present day in that department of theology called Homiletics is the name of Professor Brastow of Yale. His knowledge of the subject, its broad roads and its byways, is unexampled. He has written much upon it, and when he writes he always lifts his subject up a little higher. His new book is *The Modern Pulpit* (Macmillan; 6s. 6d. net). It is both historical and biographical. When it comes to biography we find Dr. Brastow able to describe the preachers of Germany, England, Scotland, and the United States separately and minutely; able to touch their weak points and bring out their strong; and, if we may judge by those we know, able to do all this correctly. He judges neither by hearsay nor by hearing, but by the preacher's published sermons. He gently chides Professor G. A. Smith for deducing from Ps 19[9], 'The fear of the Lord is clean, enduring for ever,' the somewhat remote inferential thought of the 'moral character of the Bible.' But he appreciates Professor Smith's preaching, as well he may. He prefers throughout to speak of what he can appreciate, and in that he acts wisely and well for us.

Messrs. Macmillan have issued *The Annual of the British School at Athens for the Session 1904–1905* (21s. net). It is a volume of rich result and artistic execution. Its interest is wider than the interest of Athens, if that can be. It touches nearly every department of human thought and progress. The first paper is written by Dr. Arthur J. Evans. It describes the Palace of Knossos and its Dependencies. It is fully illustrated, as all the papers are, one of the most curious and touching of its illustrations being a picture of fetish images of natural formation in the form of mother, child, and ape. In line with this article there is an article well on in the volume by Mr. D. Mackenzie, on 'Cretan Palaces and the Ægean Civilization,' written in untechnical language and illustrated by photographs and plans, capable of bringing the most uninitiated into line with the work which has given the British School at Athens its widest fame, and compelled the rewriting of so much of the earliest history of Greece.

Messrs. Marshall Brothers have published *Helps to Following Closely*, by L. Briggs (1s. 6d.), and *Our Mother's Psalm*, by S. R. Macphail, D.D. (1s. 6d.).

Let all who are interested in Congregationalism take note of the publication of *The Congregational Year-Book for 1907* (Memorial Hall; 2s. 6d.). It is a great book, capably edited. And every issue has some new feature to make it greater. This year the new feature is the colouring of the edge of the pages which contain the ministers' names and addresses.

Out of the great controversy which is raging in the newspapers over the New Theology, one thing has emerged clear and emphatic. It is the advisability of knowing what the Bible says before we either approve or condemn it. What does it say, for example, about Atonement? The answer will be found in *The Bible Doctrine of Atonement* (Murray; 2s. 6d. net). It is a volume containing six lectures given in Westminster Abbey by Canon Beeching and Professor Nairne. Each lecture deals with the doctrine of the Atonement in some book or group of books of the Bible, and so clearly that even the newspaper reader may understand.

Mr. John Murray is the publisher of what is called *The Convocation Prayer Book* (5s. net). It is the Book of Common Prayer 'with altered Rubrics, showing what would be the condition of the book if amended in conformity with the recommendations of the Convocations of Canterbury and York, contained in reports presented to Her Majesty the Queen in the year 1879.' The altered Rubrics are printed on pink paper and then inserted in their proper place in the book. It is a happy idea artistically carried out.

Nisbet's Church Directory and Almanack for 1907 is out (Nisbet; 2s. net). It consists as formerly of three parts—(1) General Information; (2) Directory of Archbishops, Bishops, and Clergy;

(3) Alphabetical List of Benefices. Amongst the general information we find a Church Defence Sermon and a note on Irish Disestablishment, which should be read together. This is the note on Irish Disestablishment: 'The disestablishment and disendowment of the Church of Ireland in 1870 was (said the Bishop of Clogher at the Church Congress of 1906) an extraordinary event in the history of the nation as well as of the Church. The shock to the Church was terrible. It was an awful test of the reality of her religion and the fidelity of her children. Thank God, she stood the test. Three facts stand out clearly in the history of her reorganization. First, the self-sacrificing devotion of the clergy. Secondly, the Church of Ireland was blessed in the splendid liberality of her laity. Thirdly, the Church benefited by the noble generosity with which the best of her sons placed at her service their knowledge and skill. But to justify disestablishment on the ground that it was a beneficial form of adversity is as absurd as to assert that the Roman Emperors who persecuted Christianity were its truest friends.'

Messrs. Nisbet have also published the *Church Pulpit Year-Book for 1907* (2s. net). It contains a complete set of sermons for the liturgical year. Among the rest there is a series on the Lord's Prayer, and another series on the Seven Words from the Cross.

The Praise of Hypocrisy (Open Court Publishing Company) is the work of a satirist. The satirist is the Rev. G. T. Knight, D.D., Professor of Christian Theology in the Crane Theological School of Tufts College. Now 'a satirist,' says Professor D. L. Maulsby, who introduces the book, 'is a reformer by indirection. He has vision of the perfect life, and black against it the ever-present contrast of human imperfection. But he does not speak out his thought in unqualified prose. To avoid martyrdom in a crucifying age, or to sting a dull conscience when other means have failed to arouse it, or merely to gratify a sense of humour, he half conceals his purpose under the guise of a disinterested or amused observer. Sometimes he says the opposite of what he means, and then he is in danger of being misunderstood.'

In his book, entitled *Our Children* (Open Court), Dr. Paul Carus tackles some of the most difficult problems of practical life, problems which vex not only parents and teachers, but all of us in our intercourse with one another. He tackles them bravely. He is brave enough to make the heading of one chapter *Don't say 'Don't.'* One of the problems is to distinguish untruths from lies. 'Children,' he says, 'have a vivid imagination, and they are apt to invent facts. A certain small boy who was suspected of having broken a dish denied the fact, while his little brother, who could not have done the deed, positively assured his parents that he had broken the dish. He told an untruth simply because he imagined that he might have broken it. The case was interesting to him, and in his vivid imagination he depicted all the details, and told with great complacency a long story describing how the accident had happened.'

We have a volume or two of sermons every month. This month we have a volume of *Sermons of a Buddhist Abbot* (Chicago: Open Court; London: Kegan Paul). The Right Reverend Soyen Shaku, Lord Abbot of Engaku-ji and Kencho-ji, Kamakura, Japan, spent the winter of 1905–1906 on the Pacific coast of America, and preached many sermons. He left his MSS with a fellow-countryman and friend, Mr. Daisetz Teitaro Suzuki, who prepared them for the press. Their texts are taken, not indiscriminately from all the Buddhist Scriptures, but exclusively from the 'Sutra of Forty-Two Chapters,' which is a collection of moral and religious sayings of the Buddha, and is historically interesting as the first Buddhist literature ever translated into Chinese. Mr. Suzuki gives the whole Sutra in English in this volume. It occupies scarcely twenty pages. The book will awaken many thoughts in the mind of a Christian reader, but never an alarming thought. It will be strange if it does not move him to deeper sympathy with this great effort to feel after God and duty. But it will be stranger still if it rouses a single suspicion that the glory of Buddha is ever likely to cover the earth as the waters cover the sea. What *is* Buddhism? Briefly, says the Lord Abbot, it is these three things—Sameness, Difference, Movement. By Sameness is understood 'the presence of a unifying principle in all phenomena.' By Difference is meant that each phenomenon 'has its own individuality, that each moves according to its own inherent necessity. And Movement implies the endowment of everything in this world with the 'possibility of motion, the power of doing something, the capacity of accomplishing a work.' This threefold faith, says the Lord Abbot, constitutes the corner-stone of Buddhism.

Messrs. Passmore & Alabaster have published the fifty-second yearly volume of Spurgeon's Sermons (*The Metropolitan Tabernacle Pulpit*, vol. lii.; 5s. net). There has never been anything like this, we should think, in all the history of book-making and publishing. And sermons too! in which the fashion is said to change so rapidly. What is the secret of it? The secret of it is soon told. Spurgeon's sermons are wholly occupied with the three R's.

Messrs. Kegan Paul have undertaken a new series of volumes on Theology, to be called the International Catholic Library. The first volume of the series is the translation of the first part of Jacquier's *History of the Books of the New Testament* (7s. 6d.). The translation is done by the Rev. J. Duggan. Twice in reviewing Jacquier's volumes we recommended that they should be translated into English. Jacquier is a good scholar, and knows the literature. He is conservative, as perhaps he has to be, being a Roman Catholic; but not more than he has to be. He believes with other Catholics that St. Paul was the author of the Epistle to the Hebrews, for the Council of Trent made that an article of faith. But he discusses the question, and frankly says that at the present time every Protestant critic except two (Biesenthal and Kay) dispute its Pauline origin. And he ends by saying that many Catholics 'make as to the meaning of the word *author* the distinctions that Origen made long ago.'

In the year 1808 a work was published in four volumes with the following title: 'The Holy Bible containing the Old and New Covenant, commonly called the Old and New Testament: translated from the Greek by Charles Thomson, late Secretary to the Congress of the United States, Philadelphia. Printed by Jane Aitkin, No. 71 North Third Street. 1808.' It was a translation of the Septuagint into English. The work contained also a translation of the New Testament, which occupied the fourth volume. Charles Thomson was an intimate friend of Washington, and when the first Continental Congress began to sit on the 5th of September 1774 he was chosen Secretary. He remained Secretary of the Congress throughout its existence of fifteen years, being unanimously re-elected every session. In 1789 he was sent to carry the certificate of election, as President of the United States, to General Washington at Mount Vernon. When Charles Thomson gave up his secretaryship he retired altogether from public life, giving himself to the translation of the Septuagint, and even Washington could not tempt him away from the work which God had given him to do. His translation, the editor tells us, was the first English version of the Septuagint ever made. He further tells us that there has never been but one other made, a version by Brenton, published in 1844.

The editor is Mr. S. F. Pells. Mr. Pells has given himself to the reproduction of Thomson's translation as devotedly as Thomson gave himself to the making of it. He published his first edition in 1904. He has now published the second. Unlike Thomson, who had no preface whatever to his own edition, the editor has two long prefaces, from which all the information we have given has been obtained, and from which we have obtained much more than we have given. But we need not describe the work further. That it has reached a second edition is evidence enough of the necessity for it and of its worth. The book is published by Mr. Pells himself, the address he gives being simply Hove, England. It is in two large volumes. The price is 21s. net.

Sunday-school teachers do not get enough of teaching. The President of Oberlin College has determined to try to teach them. He has written twelve letters to them. *Letters to Sunday-School Teachers* is the title (Boston: The Pilgrim Press). And in these letters he describes the elementary truths of Christianity in elementary language, yet without a touch of affectation or a hint of condescension. He teaches the great truths in a familiar, friendly manner, whereby he makes them issues of to-day, warm with life and interest; and the teachers cannot choose but learn. They cannot choose but think, and therefore learn. For Dr. Churchill King is not the man to imagine that Sunday-school teachers will ever be able to teach until they have thought the gospel out for themselves, and made it their own.

The new volume of Mr. Buckland's Devotional Commentary is *The Book of Esther*, by Dr. Elder Cumming (R.T.S.; 2s.).

Under the title of *The Mohammedan World of To-day* (5s. net), Messrs. Fleming H. Revell have published the papers read at the First Missionary Conference on behalf of the Mohammedan World, which was held at Cairo from April 4th to 9th, 1906. The papers were read, not by professional students of Mohammedanism, but by practical missionary workers. 'Islam in Egypt,' by the Rev. Andrew Watson, D.D., does not deal with the difference in belief or practice of the Muslim of India from the belief and practice of the Muslim of West Africa or of Arabia; but rather with what Mohammedanism has made of these different nations, and how the missionary finds them now. 'Islam in West Africa' is described by Dr. W. R. Miller; 'Islam in Syria and Palestine,' by the Rev. W. K. Eddy; and so on—all able men, thoroughly acquainted with their subject, and thoroughly interested in it on the side it presents to the gospel. In short, it is another of Messrs. Revell's many excellent books on missions, as interesting to the average reader as any of them, and as admirably produced. We do not know, indeed, if any of the previous books have contained more graphic illustrations or better maps and plans. The volume is edited by S. M. Zwemer, F.R.G.S.; E. M. Wherry, D.D.; and James L. Barton, D.D.

To their handy 'History of the Church Universal,' Messrs. Rivingtons have added *The Reformation* (5s. net), by the Rev. James Pounder Whitney, B.D., Chaplain of S. Edward's, Cambridge, and Hulsean Lecturer. It is called 'An Outline of the History of the Church from A.D. 1503 to A.D. 1648,' but it is none of the bare bones that the word 'outline' usually suggests. It is a volume of 500 pages, and in that space Mr. Whitney has been able to bring up some flesh upon his bones, and to breathe some breath into them. He seems to be fair-minded, but not altogether without bias. In any case he has always an opinion of his own, which is distinctly restful to the ordinary reader. His information is exact, but he is careful not to crowd his pages with dates and circumstances, the all too common fault of the 'outline.' So he carries the reader with him, and, on the whole, he carries him sympathetically. It is pleasant to notice his interest in theology. His note on 'Justification by Faith' in the end of the volume is new and informing.

The centre of interest in archæology, at least for the student of the Bible, is likely soon to be transferred to Asia Minor. And the student who wishes to be ready should read the chapter on Asia Minor in Professor Sayce's new book, published by the Society for Promoting Christian Knowledge, and called *The Archæology of the Cuneiform Inscriptions* (5s.). Professor Sayce describes three great empires in Asia Minor, all of which vanished almost before history began to be written, whose history, nevertheless, has been read from the monuments of stone and clay which they left behind them. There is first the Vannic Empire of Ancient Armenia, which some would like to call Khaldian, because their chief god was Khaldis, and they speak of themselves sometimes as 'the children of Khaldis.' There is next the more ancient kingdom of the Mitanni. And there is, last of all, the Empire of the Hittites.

But Asia Minor occupies only one chapter of Professor Sayce's book. There is another on Canaan in the century before the Exodus, another on Babylonia and Palestine, another on the relation of Babylonian to Egyptian civilization, another on the Sumerians, and two preliminary chapters on Archæology. The book is written with all Professor Sayce's charm of language, and it has more than a popular purpose. It is an expression of his earnest desire that more should be done than ever yet has been done for the archæology of cuneiform decipherment. This volume rests upon archæological, as distinguished from epigraphic, material. He claims that it is the first volume so to do. He sends it forth as a pioneer and a promise.

In *God, Man, and the Garden* (Stock; 5s.), Mr. R. W. Beachey endeavours to answer two questions: (1) Is a revelation from God necessary to man to enable him to interpret truly the various phenomena of life and matter, and to strengthen him, in view of the past and in hope of the future, to order his present life aright? (2) Does the Bible supply this need? They are his own questions, and he answers them satisfactorily to himself, in whom he is much interested.

Have we not had enough of Cryptograms? Perhaps they have still a fascination. Mr. Elliot Stock has published an anonymous book called *The Cryptogram and its Key in the Epistles to the Seven Churches in Asia* (2s. 6d. net). The epistles are taken in the reverse order, and then they are found to be an exposition of the spiritual life, expressing severally Repentance, Faith, Prayer, Good Works, Sound Doctrine, Patience and Tribulation, and Love.

The centre of interest in the Higher Criticism of the Bible is now shifted from the north of the land to the south. It is almost a generation since Robertson Smith convulsed Scotland. And Scotland has never gone to sleep since that first rough awakening. It looked at one time as if Gore and Liddon had convulsed England. But it takes long time and much shaking to move the country clergyman. Now, however, he seems to be awake all over the country. One evidence is the meetings of the Church Congress, another the letters in the newspapers, a third the books on Higher Criticism that are written and read so numerously. The latest is a popular introduction to the subject, entitled *Criticism and the Old Testament.* It is written by the Rev. H. Theodore Knight, M.A. (Elliot Stock; 3s. 6d. net).

The readers of Shakespeare are of all kinds and capacities, and therefore commentaries on Shakespeare must be of every variety of penetration and superficiality. The Hon. A. S. G. Canning is content to run lightly over the story of the plays, without allowing himself to be hindered with problems of any kind, whether of text or of character. The play is a story in verse, and he tells it—not in his own language, however; very wisely he uses the language of Shakespeare freely—Shakespeare's 'noble language,' as he likes to call it. And so, whether we get anything out of Mr. Canning or not, we get something out of Shakespeare, though not so much as we should get if we were studying the plays for ourselves. But Mr. Canning writes for those who do not study the plays for themselves, for those who do not study anything, who are content to read and skip, and skip and read. He hopes to catch them unawares, and lodge something in their minds. And he may do it, the more likely that he does not attempt to lodge very much there. The volume is entitled *Shakespeare Studied in Six Plays* (Fisher Unwin; 16s. net). The six plays are Othello, Macbeth, King John, Richard the Second, Henry the Fourth, and the Merry Wives of Windsor.

The Pilgrim's Progress.

By the Rev. John Kelman, Jun., M.A., Edinburgh.

Faithful's Temptations.

1. Wanton.

The reticence and chaste delicacy of this passage is remarkable in the age of Bunyan, and is in strong contrast to the treatment of the same subject in Part III. In a curious passage in his account of his *Call to the Ministry*, Bunyan writes: 'And in this I admire the wisdom of God that He made me shy of women from my first conversion until now. . . . It is a rare thing to see me carry it pleasantly towards a woman: the common salutation of women I abhor; it is odious to me in whomsoever I see it. Their company alone I cannot away with; I seldom so much as touch a woman's hand.'

Faithful, however, is a man of a quite different stamp. His flesh is hard on him, and its appetites are strong. While Christian wrestles with spiritual enemies for the most part, Faithful's first two temptations are of an opposite sort. It is in keeping with this that even after his escape he is still troubled. 'I know not,' he says, 'whether I did wholly escape her or no.' He is not, as we have seen, an imaginative person. But the unimaginative are perhaps all the more subject to this kind of imagination, which needs not any great amount of finesse and subtlety, but assaults them with crude and gross thoughts. On the coarsening effect of such imaginations there is a remarkable and weighty passage in the first of Matthew Arnold's *Discourses in America.*

The character of this forceful man, blunt almost to roughness, is the result of such conflicts. He hates lust because he fears it, and because he knows that he has good reason to fear it. It is that hatred, with fear behind it, which keeps him braced and ever on the strain. The easy good-nature which might be safe for some is not safe for him, and he makes no attempt to risk it. He is austere, and graver than untempted men see any reason for. Such men are apt to be harshly judged. Their asceticism appears sour, and their strictness and straitlaced severity appear inhuman. Yet if we knew their inner life we should often find that they are but choosing the only way in which it is possible for them to keep themselves pure. Their 'choice between faith and sense must be decisive and exclusive.' If lust has to be fought, there is no use of striking gently. Pleasures, genialities, even friendships otherwise helpful, must be sacrificed, and the sacrifice is well worth while.

The refuge which Faithful found is the best and indeed the only way of escape. The text which he remembered in the Book of Proverbs is an uncompromising and ungentle one. Yet, where argument and dalliance of any kind are so dangerous, this is the only kind of answer that is wise or safe. The rough blow that clubs down an evil imagination with the word 'hell,' shows a finer skill than any moral discussion would do. And the following words are still wiser: 'I shut my eyes . . . and I went my way.' The sudden change from sweetness to railing was only to be expected. It is characteristic of that cruelty and coarseness which falsely calls itself love. The railing does not matter. The important thing is to shut the eyes and go away. Get, perforce, into another region of interests, and out of this. It is the old story of Ulysses stopping his sailors' ears with wax as they passed the Islands of the Sirens. There is no combating such suggestions. They must be gone away from; and the keener and more manifold a man's general and innocent interests in life are, the easier will be his chance of escape.

It is curious that the six remedies against this kind of sin, given in Bunyan's favourite 'Plain Man's Pathway,' are 'Labour, abstinence, temperance, prayer, restraint of senses, shunning of women's company.' As to the last, its wisdom may be questioned. It may well be, that if Faithful had dwelt in the Palace Beautiful for a time he would have had less trouble from the recurrences of such temptation.

2. Adam the First.

Mr. Froude has, in the second chapter of his 'Bunyan,' an interesting and able résumé of the course of Christian thought regarding the Platonic theory of the inherent evil of material substance and the body. John Bunyan approaches the subject from the point of view, not of philosophy, but of experience; and while his Adam is the Adam of Paul rather than of Genesis, he is yet a very human figure. His bluff entrance almost suggests the coming of the unrespected old man on the comic stage. He is the most distinctly drawn of all Bunyan's pictures of tempters, loathsome as the elderly sensualist always is—a man like him of Tennyson's 'Vision of Sin,' in whom all ideals are dead. He is an extension of the idea of Wanton, representing an appeal not to any one appetite, but to the entire sensuous side of a man—to all that is of the earth, earthy. Easy-going, luxurious, conscienceless, he stands for the natural man that is in us all, with his clamant senses and his indifference to questions of sin and goodness. His daughters are the Lust of the flesh, the Lust of the eyes, and the Pride of life.

To a full-blooded man like Faithful the appeal of this old Adam must ever be strong. And the time at which that appeal comes is significant. After the first impulses of pilgrimage begin to flag and to give place to the discouraging sense of difficulty, a reaction is inevitable. This episode corresponds to Christian's sleep in the arbour on that same Hill Difficulty, and the difference of experience is determined simply by the different natures of the two men. It was natural for Faithful to take his relaxation in a broader and more voluptuous form than Christian. Yet the temptation is the same.

This temptation, in one form or another, 'comes to every Christian, and always from Deceit.' There is only one way of successfully meeting it. Faithful for a time combats it with questioning, but all the time a soul spends in arguing with him, the old Adam is winning. He can be monstrously specious, and the strictest of men know only too well that there is much that can be said for him. But at last Faithful looks him straight in the face and sees the truth. The flesh ever wins by side glances and suggestions. Looked at directly, with an unclouded eye, it only disgusts; for the spiritual eye is sensitive to broad effects, though it can easily be bewitched by things seen only sidelong.

This temptation has found beautiful and daring language in every generation. In our own time Swinburne and Rossetti have sometimes pled its cause. Kipling has made us feel its power in his *Mandalay*, Fiona Macleod in *Green Fire*, Fitzgerald in his revival of *Omar Kayyam*. As records of phases of human life, these have their unquestioned place in Art. But if any of them aspires to the prophetic place, and claims a serious place among the spiritual counsellors of our time, that is a different matter. If we have to make a choice, it must be wiser to be merciless to the flesh in order to save the spirit, than to be merciless to the spirit for the sake of the flesh.

Moses.

This very characteristic passage has for its side-note in the first edition 'the temper of Moses,' which yields in later editions to 'the thunder of Moses.' Really they mean the same thing, Moses' temper being always (when he is allegorical at least) more or less of the thundery order. This episode corresponds with Christian's experiences at Mount Sinai, only that here we see more clearly the thoroughness of that Law, which reaches to the heart's desires and buffets a man even for inclining to the flesh. No more illuminative commentary has ever been written on Ro 7^{7-11}. It was when the law said to Paul's conscience, 'Thou shalt not *covet*,' that sin revived and slew him. And John Bunyan was the very man to write this commentary. Here are two of his own experiences of the Law: 'There is no middle way in the Law. It hath not ears to hear, nor heart to pity its penitent ones.' 'Also the law, that can shoot a great way, have a care thou keep out of the reach of those great guns, the Ten Commandments.' Cheever, catching well the spirit of the older writers, cries, 'but I have had enough of that fierce sweeper, the Law. The Lord deliver me from his besom!' The biographer of the wretched Spira, in words which well represented the sufferings of that poor soul whose tortures had so deeply impressed Bunyan, spoke of 'the continual butchery of his conscience.'

Luther advises sinners to 'Hit conscience on the snout,' by faith in Christ. But how much finer is the account of deliverance which this ardent disciple of Luther gives. 'One came by and bid him forbear,' and that one had holes in his hands and in his side. We instinctively remember the *stigmata* of Francis of Assisi. Thomas à Kempis, too, is with Bunyan here: 'Oh, if Jesus crucified would come into our hearts, how quickly and fully should we be instructed in all truth.' 'If thou canst not contemplate high and heavenly things, rest thyself in the passion of Christ, and dwell willingly within His sacred wounds.'

There can be no doubt that here the wounds of Christ are set over against the old Adam as well as over against Moses. True, the realization of the crucified is primarily introduced as the man's salvation from an accusing conscience. Bunyan himself often found that it is 'the object of the threatenings to make the promises shine.' The most brilliant visions and illuminations of *Grace Abounding* usually break through passages of the blackest despair. Yet in this place there is an unusually subtle touch of spiritual art in setting Christ's wounds over against the fleshly appetites—the bleeding body of the Lord in controversy with the lusting flesh of His poor pilgrim. This contrast is exactly expressed in Christina Rossetti's poem of 'The Three Enemies,' in which the first part relates to the Flesh—

> 'Sweet, thou art pale.' 'More pale to see
> Christ hung upon the cruel tree,
> And bore His Father's wrath for me.'
>
> 'Sweet, thou art sad.' 'Beneath a rod
> More heavy, Christ for my sake trod
> The winepress of the wrath of God.'
>
> . . . .
>
> 'Sweet, thou art footsore.' 'If I bleed,
> His feet have bled; yea, in my need
> His heart once bled for mine indeed.'

Discontent.

At this point we come to the second group of Faithful's temptations. He had been preserved from yielding to the lower ones of the first group, and now those very qualities of pride and self-respect which help a man to resist the flesh become the means of a new order of temptation. The man of high spirit is attacked by Discontent and Shame. There is a further connexion between the groups, just as Wanton is a herald and foreshadow of Adam, so Discontent is of Shame.

Indeed, a sufficiently drastic and final dealing with Wanton and Discontent may obviate any encounter with the larger sins.

Discontent is not always and wholly an evil thing. There is indeed not only a right discontent, but it is from a divine discontent that all Christian life springs. Nothing is more un-Christian than that silly kind of optimism which is satisfied with anything that comes, good, bad, or indifferent —like some courageous but futile weathercock, fixedly pointing south through a north-westerly gale. Lasalle, in the early days of Socialism, bitterly accused the Alsatian peasants of an 'accursed want of needs.' One of Matthew Arnold's most telling passages in his *Essays in Criticism* is directed against the fallacy that 'excellence is common and abundant.'

This, however, is a different sort of Discontent. The difficult path of Christ, when it leads through the valley of Humility, is apt to present the double aspect of lost chances and lost friends. There is no honour in it which the world can recognize, and it is very lonely. These are rather wafts of sentiment that play for a moment upon the pilgrim's heart than definite and clearly stated arguments. He brushes them aside by the answer that the loneliness is there already, and there is no use in lingering over any pathetic aspect it may present; as to the honour, that is a matter of standards, and he has chosen another code of honour than the world's.

Yet upon many a pilgrim, Discontent makes the heavier assault of a grumbling spirit about things in general. That ancient sin of Accidia which mediæval saints found so sore upon them, is ever with us. It is an exhilarating reflexion that its evil has wrought out so much good as it has done in literature, setting Chaucer and Dante, and so many others of the greatest, to sound the bugle-note of the Duty of Joy. In our own time Browning has enriched that literature by much of his noblest poetry, and R. L. Stevenson will be remembered for this more than for all his other gifts to posterity.

◆

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

LUKE IX. 23.

'And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me.'—R.V.

EXPOSITION.

'And he said to them all.'—The word 'all' implies the fact mentioned by St. Mark (8^{34}), that before continuing His discourse He called up to Him the multitudes who were at a little distance. St. Luke here omits the presumption and rebuke of St. Peter, which is alone sufficient to dispose of the unworthy theory of some German theologians that he writes with an *animus* against St. Peter, or with some desire to disparage his position.—FARRAR.

'To all' is not to be taken as *in reference to* all, nor is it said in contrast to Peter, so that what Matthew relates (16$^{22f.}$) may be unconsciously presupposed.—MEYER.

'Any man.'—The principle is of universal application, not merely for an elect few, saints and ascetics.—ADENEY.

'Let him deny himself.'—Renounce self.—ADENEY.

'And take up his cross daily.'—This is the first mention of the cross in Luke and Mark. Its associations were such that this declaration must have been startling. The Jews, especially in Galilee, knew well what the cross meant. Hundreds of the followers of Judas and Simon had been crucified. It represents, therefore, not so much a burden as an instrument of death, and it was mentioned because of its familiar associations. Cf. Lk 14^{27}, Mt 10^{38}.—PLUMMER.

'Daily.'—'For thy sake we are killed all the day long' (Ro 8^{36}); 'I die daily' (1 Co 15^{31}).—FARRAR.

THE SERMON.

On following Christ.

By the Rev. E. H. Higgins.

When He said these words, Christ was tired—tired by the harassment of a great crowd. He came apart and prayed, and then He talked with the disciples of the subject uppermost in His thoughts—His own death, and showed them their relationship to Him. As there was a cross and death for Him, so there was a cross and death for them.

i. Let us look at the form in which Jesus throws out His invitation. 'If any man will,' He said. *His service is purely voluntary.* He recognized men's freedom of choice. His own ministry was based on this principle. Of Himself He said, 'I lay down my life—no man taketh it from me.' We hear of ministers catching people and making Christians of them 'by guile.' Jesus beguiled no man into His service; He rather repelled them. A young man desired to follow Him. Jesus told him to consider, for 'foxes have holes, and the birds of the air have nests, but the Son of Man has not where to lay his head.'

Christ's life appeals to us in its purity and strength; His love appeals to us in its fathomless tenderness; His sufferings appeal to us in the keenness of their agony; but He is careful to tell us that we are free, to take Him or reject Him, and that if we would serve Him we must bear the penalty.

ii. Let us look at the invitation itself.

(*a*) Take up your cross *daily*, Christ said to His followers, and 'follow me.' So He Himself bore the cross *daily*. He bore the cross, He was crucified, long before Calvary. The world's salvation was not won by the three days' suffering on the cross. There was as real a cross in the wilderness as in Calvary. The sweat in Gethsemane, which was, as it were, 'great drops of blood falling upon the ground,' was far more terrible than the blood shed on the cross. The atonement was something grander, more awful, than three days' suffering. It began when Jesus first knew His mission. The crucifixion was made every day. There were many Gethsemanes besides the one at the last. Christ's life and death were one complete atonement. He must be suffering now, or He could not say, 'Take up the cross *daily*, and follow me.'

(*b*) Every disciple of Christ is to make an atonement. He said, '*Follow me.*' We cannot save ourselves or wash away our sins by our tears. Yet we can make an atonement. Every sob of our soul on account of sin, though it cannot save us, is in one sense an atonement. It is our sorrow for disobedience. Every struggle in Christ's strength against temptation, every self-conquest, is an atonement.

iii. Let us remember that Christ does not call us to spasmodic efforts. A religion of spasms is useless. Our modern danger is like Peter's. One day we are filled with zeal, and cry, 'I will follow thee whithersoever thou goest.' The next we deny Him. We must patiently bear our cross every day as the Master bore His. 'Follow me,' says Christ. Where? To Calvary, now. Follow me, He will say then, to the Paradise of Rest.

Consecration.

By the Rev. J. George Gibson.

Wondering multitudes had hung on the gracious words of Jesus up to this time, but now the spite and envy of the Scribes and Pharisees are about to cause an open rupture between Him and the world. Will the disciples be loyal? Anyhow, they must *make up their minds*. And so must we. The known foe can be *met and overcome*, but the weak place in our own camp is hard to discover.

In a whole-hearted service there are three steps. The first is *self-denial*—a persistent ignoring of our own views and desires, and a seeking diligently for the will of God. The early disciples were most successful when, in the *name of Jesus*, they cast out demons and wrought miracles. What could the general do in battle if every soldier followed his own personal fancy? And so the Captain of our Salvation demands absolute self-denial and loyalty; those who will to take part with the Lord must sign *His Articles of War*.

2. We must *ourselves take up* our crosses. Resignation, where the heart is submissive because subject, is not enough. We must be willing to take up the cross He puts before us. This daily cross is simply our duty. Our duty to God, in a close communion and an open confession; our duty to ourselves, to use the powers God has given us; and our duty to mankind, to witness for God.

3. We follow *Christ*. Christians do not live in a ring fence, but have an ever-enlarging sphere of influence in which they labour. We remain not within the camp where routine is changeless, but, bearing His reproach, *go out after Christ*. Christian lives should ever become more hopeful, more courageous, more inspired with missionary ardour, that we may, like our Head, see 'the pleasure of the Lord prosper in *our* hands.'

ILLUSTRATIONS.

Take up His Cross.—'A young girl employed in teaching in Ohio, felt that it was her duty to take up the work of foreign missions. She placed herself in the hands of a missionary board, who sent her to Cawnpore in India. After six years' service there her health suddenly and unaccountably failed. She was compelled to return home. The physicians whom she consulted were baffled by her disease, which was unknown to them. One day it occurred to her that the symptoms were those she had perceived in leprous patients in India. She isolated herself from her family, but without telling them her terrible suspicion. When almost convinced that she was right, she took two of the members of the Board of Missions into her confidence. They advised her to consult specialists. She did so; and they told her frankly that she was a leper, and held out no hope of cure. Still keeping her secret, still turning a cheerful face to her friends, she announced her intention of at once returning to India. She started without the delay of a day. Her family were amazed at her sudden and inexplicable resolve, at her haste, and more than all at her cold avoidance of them. She would not even kiss those who were dearest to her, nor touch their hands at parting. In India she knew she could make the remnant of her life useful to other lepers. She reached India, and went immediately to a settlement of lepers under the care of one of the Scotch churches. There were nearly 600 of these people within twenty miles, all going steadily toward death by a way full of nameless horrors.' The cross that was laid upon this disciple was indeed a heavy one, but she took it up bravely, setting aside all personal and selfish considerations, and turned her face to follow Christ.—NEIL MACCOLL.

Kincardine Manse, Aviemore.

I ONCE heard a story about a little girl whose cross was so heavy that she fretted a great deal over it. One night she dreamed it was taken away and that she was visited by an angel who discussed 'cross-bearing.' 'Every one,' said the angel, 'carries a cross. But you shall have your choice.' She was taken to where the crosses of the world were kept. She saw there huge, heavy crosses which she could not move. In a corner stood a beautiful tiny cross, 'May I carry that?' 'Yes,' said the angel. 'It is the one you fretted over. It is the lightest cross we have.'

What makes a Cross.—Theresa had received a present; a little ebony cross, the ends of which were tipped with gold. She had it fastened to a blue ribbon, and wore it about her neck. At one time the cross-piece became loose, and she begged her father to repair the cross. 'That I will do very willingly,' said her father; 'and by means of it will try to teach you a lesson how you may live in this world, and no affliction or duty prove a cross to you. See, without this cross-piece the longer piece is not a cross; but only when the cross-piece is added is a cross formed. So it is in every trial which we call a cross. The longer piece represents God's will; our will, which always desires to cross God's will, is represented by the cross-piece. Each cross you are called upon to bear, take from it the cross-piece—your will—and it will no longer prove a cross to you.'

Let him deny himself.—In 1849 Garibaldi was engaged in the defence of Rome.

In the spring of that year General Cavaignac appeared at the gates of the city at the head of more than 34,000 troops; near at hand were the Austrian and Neapolitan armies.

Notwithstanding the overwhelming numbers opposed to him, on 30th April Garibaldi made a sortie, attacked the French, and took 300 prisoners.

On the 3rd of June the French, by means of treachery, entered the city. After a short resistance, in which Garibaldi escaped as though by a miracle, it seemed certain that he must abandon the city.

Gathering together his soldiers in the square before St. Peter's—less than 5000 all told, cavalry not exceeding 800, and some artillery and baggage waggons—he addressed them in the old heroic way:

'Soldiers, all I have to offer you is hunger, thirst, the ground for a bed, the burning sun as the sole solace for your fatigues, no pay, no barracks, no rations; but continual alarms, forced marches, and charges with the bayonet. Let those who love glory, and do not despair of Italy, follow me.' The retreat which the 'great bandit' then executed is acknowledged to be the most extraordinary on record. Under the very eyes of the French army the little remnant made good their escape.

Himself . . . his.—'Miss Hall was once describing the proper method of stopping a flow of blood, showing the points at which in each imaginary case the tourniquet should be applied. Suddenly a man fainted. He was carried out. Recovering, he insisted on returning. In five minutes he had fainted again. Miss Hall inquired who the man was. He was the village pigsticker. "Surely," she said to him at the end of the lecture, "you are used to the sight of blood? I was only talking about it." "Yes, miss," he protested, "but *it was my blood* you was talking about."'—*World's Work*, vol. ii. No. 12.

Follow me.—In the *Life of Huxley*, by his son, we find this singular illustration from the experience of the great scientist: 'Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to God. Sit down before fact as a little child; be prepared to give up any preconceived notion; follow wherever and to whatever abysses nature leads you, or you shall learn nothing. I have only begun to learn content and peace of mind since I have resolved at all risks to do this.'

CHARGE not thyself with the weight of a year,—
Child of the Master, faithful and dear—
Choose not the cross for the coming week;
For that is more than He bids thee seek.
Bend not thine arms for to-morrow's load;
That thou may'st leave to thy gracious God.
'Day by day,' ever He saith to thee,
'Take up thy cross and follow Me.'

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Contributions and Comments.

Revelation.

I HAVE no wish to enter on a controversy with Dr. Mackintosh over his very friendly criticism of my conception of revelation, and, in truth, I am not quite sure how far I understand it; but two plain matters of fact may as well be set right. He has given my meaning so well and so sympathetically in his first two paragraphs that I must confess to some surprise at the serious mistakes which follow.

1. 'He meets us with a dilemma, borrowed from Dr. Bigg. Either be a "disciplinarian," or be a "mystic."'

I do not think Dr. Bigg made this a dilemma, and I am sure I do not. I expressly say (ii. 58) that 'the disciplinarian and the mystic are as much ideals as the natural man and the spiritual man of St. Paul.' So far from holding that every man must choose between them, I carefully explain that every man has in him something of both. The 'adroit dilemma' is none of mine.

2. Dr. Mackintosh objects that it is not enough to describe the gospel as reliable information that God is good. But this is not my description of it. I constantly speak of it as claiming to be 'an assurance given *through certain historical facts*,' and if we take reasonable account of these facts, I think we shall get the addition which Dr. Mackintosh rightly requires. He seems to overlook the position I have repeatedly emphasized as fundamental—that the main substance of the gospel is not what our Master taught, but who He was, and what He did.

It may be well to add that as the work was written under the limitations of the Gifford Trust, it must not be taken as expressing my whole position. I always felt it better to understate than to risk unfaithfulness to the Trust.

H. M. GWATKIN.

Cambridge.

A Suggested Relationship between Titus and Luke.

IN reading 2 Corinthians in the Greek, I was pulled up sharp by the expression in chap. 12^{18}—*παρεκάλεσα Τίτον καὶ συναπέστειλα τὸν ἀδελφόν* (the last word ends the sentence). The article here is of great importance, and any one reading the passage as an ordinary piece of Greek would surely understand the meaning to be—'and I sent with him *his* brother,' *i.e.* the brother of Titus. The only other ways of taking it are the ordinary way—'the brother,' and 'my brother,' the brother of the writer. Both seem unsuitable. The ecclesiastical sense is natural with the plural, but not with the singular, especially as no explanatory clause follows. There is a parallel passage earlier in the Epistle (chap. 8^{18}), referring to the same persons: *συνεπέμψαμεν δὲ μετ' αὐτοῦ* (*i.e.* Titus) *τὸν ἀδελφὸν οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησίων κ.τ.λ.* By common consent the second person here referred to is Luke. The natural way to translate the Greek here also is '*his* brother.' I suggest, then, that these passages show that Titus and Luke were brothers. We have thus the needed explanation of the absence of Titus from the Book of Acts. Only the ecclesiastical sense of the term 'brother' could have obscured for later generations the natural meaning of the Greek in the two passages of 2 Corinthians. Among likely consequences of this suggestion, if it be true, is that Titus is included in the 'we' of Acts, as well as Paul and Luke. This will give us a new fixed point in apostolic history, which is very welcome.

ALEX. SOUTER.

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The Papal Commission and the Pentateuch.

IT is impossible for one who is no Biblical scholar to add anything in the way of personal authority to the weighty words of Baron von Hügel, whose recent monograph on the Papal Commission and the Pentateuch may be taken as representative of sound scholarship and philosophical religious thought in the Catholic Europe of to-day. But since you wish, as I understand, to sound the opinion of those within the Roman communion, who, without being Biblical experts, are not wholly strangers to contemporary thought and cannot be other than true to the modern education it has been their privilege to receive, I would indicate, as having an important bearing upon this subject, certain tendencies that are asserting themselves with increasing distinctness in our current apologetic.

First, I would note the haste to dissociate any controverted decision from the supreme magisterium of the Church: one of the most notable and unlooked-for results of the Vatican definition of Papal infallibility. Next, the admission (explicitly made by a periodical appearing under the authority of the English bishops), that though the Church can never be committed irretrievably to error of any kind, teaching subsequently demonstrated to have been scientifically false has in fact found a temporary place in the doctrinal system. This is the important lesson of the Galileo case, upon which those who accept the critical positions of M. Loisy have rightly laid great stress. Thirdly, the recognition that decisions which are scientifically, and in the abstract, erroneous, may in history be justified on pastoral grounds as necessary to protect the faith of simple souls from sudden and violent shocks. Lastly, the admission, reluctant as yet, that the educated, too, have some claim to consideration as children of the Church and sons of God; and the growing perception of the responsibility which may rest upon those who by persistently keeping the simple in ignorance of the most assured results of science and scholarship, furnish occasion for acts of pastoral discipline which, in turn, alarm and disturb instructed minds.

From considerations such as these it seems to follow that the decisions of ecclesiastical government must always be subject to an appeal to the collective mind of the Church, as the society of believers, slowly but surely enlightened and informed by the spirit of truth which is the spirit of God. And the multiplication of cases of direct conflict between ecclesiastical and scientific authority can hardly fail to facilitate the disintegration of that system of legalism and repression which, since the Protestant disruption, has come perilously near to interposing an impenetrable barrier between the Roman Church and European civilization, and admittedly is one of the great hindrances to religious faith among the leading nations of Latin race and culture at the present time.

G. B. M. Coore.

London.

Matthew xi. 5.

In the note upon Professor Schmiedel's exegesis, in the number for January (p. 191), you comment unfavourably, and perhaps rightly, on his view of Mt 11[5]. The Zürich scholar holds that when Jesus told the messengers of John that the blind saw, the lame walked, the dead were raised, etc., He meant spiritual miracles, not physical. On which you observe: 'We cannot follow him in exposition of that kind. For whatever it is, it is not scientific.' Without pronouncing on the correctness of this exegesis, may I point out that, scientific or not, it has been held by several scholars of admittedly scientific rank. Besides de Wette and Oscar Holtzmann, Wendt (*Teaching of Jesus*, vol. ii. p. 195) emphatically argues that Mt 11[4f.] 'cannot mean an appeal to His miracles, which present the actual proof of His Messiahship'; while Albert Réville, in his *Jésus de Nazareth* (vol. ii. p. 80, I quote from the first edition), is equally convinced. But the classical exposition, on these lines, is that of Keim (*Jesus of Nazara*, iv. pp. 30 f.), who concludes that 'if we free ourselves from the customary interpretation, and admit at the most a slight allusion to the material types of spiritual works, we then discover the greatness of Jesus and of His answer. He does, indeed, draw John's attention to His works, His success, but it is in the main the spiritual success of His preaching.' The same line of interpretation is followed by Professor Estlin Carpenter in his manual on *The First Three Gospels* (ed. 1906, pp. 172 f.). The various arguments employed by such writers may not be regarded as conclusive for the theory that the words of Matthew and Luke represent Jesus speaking in the high prophetic and figurative language of the original Old Testament prophecy, or that, even if they do not, the evangelic tradition has materialized some such original meaning in our Lord's words; but this catena, which is far from being complete, may make us hesitate, I think, before dismissing exegesis of this kind as being unscientific.

James Moffatt.

Dundonald.

The Serpent in Eden (Gen. iii.).

Human nature is not entirely white or entirely black. It is both white and black, and has many intermediate shades of grey. Man is neither all angel nor all brute; neither all God nor all devil. Rather he is a strange and often unintelligible compound of these. It is at least certain that our nature has a lower as well as a higher side to it. In every unsanctified human heart there is, so to speak, *a reptile which grovels in the dust* as well as an eagle which soars upwards towards the bright, blue sky. That heart of man which is declared to be 'deceitful above all things' recalls the serpent, which is 'more crafty than any other beast of the field.' Man's mind is as certainly a part of his lower, earthly nature as his body is. Both mind and body have cravings, in themselves innocent, which yet are often in mean and dangerous rebellion against the spirit and conscience within us which constitute our higher, divine nature. Eve was led astray by self-will and curiosity, by appetite and the love of what was pleasant to the taste and beautiful to the eyes. In submission and subjection to duty there would have been nothing wrong about these things. But quitting the humble, subordinate place which had been divinely assigned to them in her nature, they became the instruments through which the unseen Tempter lured her into disobedience and misery. A snake is a creature beautiful to look at, and yet it grovels in the dust. It is infinitely crafty, secret in its movements, sudden and unlooked for in its attacks, and often deadly poisonous in its bite. In Gn 3 it appears to be intended as a striking symbol of our lower, earthly nature, consisting of both mind and body, in rebellion against duty and conscience and the will of God. This is the instrument and medium through which our first parents were tricked into sin, and through which also their children are still continually led astray.

E. Hampden-Cook.

Sandbach, Cheshire.

The Song of the Three.

An important error appears to occur in two of Bardenhewer's *Biblische Studien*, namely, in *Die Griechischen Daniel Zusätze*, by Dr. Caspar Julius (1901), and in *Die Alexandrinische Übersetzung des Buches Daniel*, by Dr. A. Bludau (1897). The former says, p. 72: 'GL' [Gebet-Lobgesang] 'dagegen steht nicht im Kontext von Dan. III.,' while speaking of Cod. A. The latter, p. 155, note 1, writes: 'Im Cod. Alex. steht sowohl das Gebet des Azarias wie der Gesang der drei Jünglinge nicht im Zusammenhang des Danielbuches.' Both correctly state that the piece in question is found among the Odes after the Psalter in Cod. A; but both fall into the mistake of imagining that that MS. does not give it in Dan. III. as well. Fritzsche also, though his words are slightly ambiguous, seems to have laboured under the same delusion, both in his *Exeg. Handb. zu den Apokryphen*, 1851, i. 112, and in his *Libri Apocryphi V.T.*, 1871, p. 73. Zöckler, Ball ('the Alex. MS. omits'), and Bissell, without being perfectly clear, suggest by their language that they entertain a similar notion.

I observe that Holmes and Parsons note on v. 1 of the song, 'Deest com. integr. Alex.' This refers to what they call 'Editio Alexandrina,' *i.e.* Grabe's edition of the Septuagint (1707–20). Holmes and Parsons indicate their readings of Cod. A, not in this way, but by the numeral III. Is it possible that a misunderstanding of this note has given rise to the idea that the Song of the Three is not in Dan. III. of Cod. A? or, can any of your readers offer a truer explanation? The matter is not an unimportant one; for if Cod. A did not contain the song in its usual place, it would, I believe, form an exception to all Greek MSS which have yet been collated.

W. H. Daubney.

Bury St. Edmunds.

St. Luke vi. 19.

In reference to Professor Nestle's interesting note on the above passage, in The Expository Times for June (p. 431), it may be worth pointing out that Etheridge, in his *Literal Translation of the Four Gospels from the Peschito*, published in 1846, renders, almost exactly as Mr. Burkitt has recently done, 'For the power went forth from him, and all of them he healed.' The Syriac of the Peshiṭta and of the Old Syriac here is the same; the former, however, has a punctuation after 'him': in Gutbir's text of 1664, on which Etheridge's translation is based, it is ·.; Widmanstadt punctuates in the same way, while Gwilliam has a single point.

It would be interesting to know what other versions render the passage in this way. I note that the Anglo-Saxon of *circa* A.D. 995, given in Dr. Bosworth's *Gothic and Anglo-Saxon Gospels, with the Versions of Wycliffe and Tyndale*, 1888, renders, 'Forđam đe mægen of him eode, and he ealle gehǽlde.' The Dutch version printed for the British and Foreign Bible Society, 1817, has, 'Want daar ging kracht van hem uit, en̄ hij genasze alle.' The Flemish version of the same Society (1897) similarly reads, 'Want er ging kracht van Hem uit en Hij genas hen allen.'

Albert Bonus.

Alphington, near Exeter.

The Quotation from Epimenides (?) in Acts xvii. 28.

In view of the evidence which Dr. Rendel Harris has adduced to prove that the phrase 'for in (Him) we live, and move, and have our being' is a quotation from Epimenides ('The Cretans Always Liars,' *Expositor* for October, referred to in The Expository Times for December, pp. 97, 98), it is perhaps not without interest to note that both Athanasius and Augustine connect the words, 'as certain, also, of your own poets have said,' with this saying, instead of with the following, 'For we are also His offspring.' Athanasius writes (*De Inc.* xlii. 4): . . . *καθὼς καὶ οἱ παρ᾽ αυτοῖς συγγραφεῖς φασιν᾽ ὅτι 'ἐν αὐτῷ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν'*; similarly Augustine (*Conf.* vii. 9, 15): 'Et dixisti Atheniensibus per apostolum tuum, quod in te vivimus et movemur et sumus, sicut et quidam secundum eos dixerunt.' (He does not go on to quote the remainder of the verse.)

W. Montgomery.

Cambridge.

The Penitent Thief.

I have just read in the November issue Mrs. A. S. Lewis' intensely interesting suggestion as to our Lord's answer to the penitent thief, '*To-day*, etc.,' that He there takes up the words of the other thief who, according to the variant in the Syriac Gospels, said, 'save thyself alive to-day, and also us.' Fascinating as her theory is, yet it seems to me that Christ clearly by these words answered the thought implied in the penitent thief's words, '*When* thou comest in thy kingdom,' as if to assure him that that time was not at some far-distant and uncertain date, but that on that very day he should be with Him in Paradise.

Theodore B. Blathwayt.

Kokstad, E. Griqualand,
S. Africa.

Entre Nous.

The Great Text Commentary.—The best illustration this month has been sent by the Rev. Neil Maccoll, Kincardine Manse, Aviemore, to whom a copy of Adams' *Sermons in Accents* has been sent. Illustrations for the Great Text fos April must be received by the 1st of March. The text is Lk 9^{28-36}.

The Great Text for May is Lk 10^{18}. A copy of Reid's *Jesus and Nicodemus*, or of Scott's *The Fourth Gospel*, or of Burkitt's *The Gospel History and its Transmission*, will be given for the best illustration. Illustrations must be received by the 1st of April.

The Great Text for June is Lk 10^{25}—'And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?' A copy of Sanday's *Outlines of the Life of Christ*, or of Scott's *The Fourth Gospel*, will be given for the best illustration. Illustrations must be received by the 1st of May.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

At the office of *The Sunday School Times* in Philadelphia have been published *The Ancestry of our English Bible* and *Light on the Old Testament from Babel.* Both volumes are pleasing to the eye, having covers of quite new and artistic design. Their appeal is not to the scholar, but to such painstaking readers of the Bible as the *Sunday School Times* itself may be supposed to address. Yet they are written with so much care, and they contain so many fresh and appropriate photographs, that the scholar also will be glad to have them at hand. The volume on the Ancestry of the English Bible has been written by Ira Maurice Price, Ph.D., Professor of the Semitic Languages and Literatures in the University of Chicago; the volume on the Archæology of the Old Testament by Albert T. Clay, Ph.D., Assistant Professor of Semitic Philology and Archæology in the University of Pennsylvania.

Professor Price describes the text of the Bible and its translations. He describes the text not for its own sake, but as the source of the translations. And he describes the translations, Greek, Latin, or Syriac, in order to prepare the way for the understanding of the versions that are in English. The English Bible is his goal—the Authorized Version of 1611, the Revised Version of 1881, 1885, and 1895, and especially the American 'Standard' Revision of 1901.

We have no intention of reviewing Professor Price's book or Professor Clay's. What we have just said may be as useful as the most elaborate review. Our purpose is to refer to a matter of archæological interest which Dr. Clay discusses for the first time in fulness, though it has frequently of late been touched by Professor Sayce and others. It is the discovery (or not) of the name of Jahweh on the monuments of Babylonia.

Has the name of Jahweh been discovered on the Babylonian monuments, or has it not? If it has, serious consequences follow. For then the name of the God of Israel was not first revealed to Moses in Midian, as most of us have been taught. And more than that, then Jahweh was not exclusively the God of Israel.

The names which have been found on the monuments are these—

Ja-w(p)i-ilu and *Ja-aḫ* (?)-*w(p)i-ilu.*

They do not at first sight look very like the name of the God of Israel. But they look better when the doubtful elements are resolved or rejected. These are the character *aḫ* in the second form of the name and the *p* in both forms. This *aḫ* is known as the breathing, and may be represented by the usual sign for the breathing (*Ja-w'i-ilu*), or disregarded altogether in the spelling. The *p* is quite as doubtful, but cannot be so easily dis-

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regarded. So what we get is this variation, *Jawi-ilu* or *Japi-ilu*.

Now the *ilu* in these two words means 'god'; there is no doubt about that. It is the Assyrian form of the Hebrew *'el*. What does the first part mean? If it is the name of a god Jahweh, then the whole name means 'Jahweh is God'; and its exact equivalent might be found in the Hebrew name Joel, which also, some say, means 'Jah (or Jahweh) is God.' But what about the *p*? If the *p* is there, then the name means 'God covers' or 'God protects,' and there is no Jahweh in it. And even if the *p* is not there, it is possible that the name of Jahweh is not in it. For it is possible that the first part of the word is a verb, and that the whole word means 'God exists' or 'God gives.'

But there is another and a serious obstacle in the way of translating *Jawi-ilu* 'Jahweh is God.' The name of Jahweh (if it is Jahweh) is written in full. And this is unprecedented. There is not a single instance in Hebrew literature, early or late, in which the name of Jahweh, when compounded with some other element in a personal name, is written in full. When it is the first element of the name it is contracted to *Jehô* or *Jô*, as in Jehoash or Joash. And wherever it is certainly found in Assyrian it is contracted also. Thus when the Assyrian scribe wished to reproduce the Hebrew name Jehoahaz, he wrote *Jau-ḫa-zi*. And the neo-Babylonian scribe got still nearer the Hebrew and wrote (*Jāḫû* or *Jāḫô*) for the first part of such names.

Whereupon Professor Clay comes to the conclusion that neither *Japi-ilu* nor even *Jawi-ilu* means 'Jahweh is God,' but that the first part is a verb, and is exactly parallel to other West Semitic names found on the monuments, *Judaḫ-ilu*, 'God knows'; *Jarbi-ilu*, 'God heals'; *Jaqar-ilu*, 'God is precious'; *Jaḫzar-ilu*, 'God helps,' and the rest. Then *Jawi-ilu* means 'God exists,' or 'God lives,' or 'God has spoken'; and *Japi-ilu*, 'God protects.'

But the matter is not at an end. There is another form found on the monuments. It is *Ja-u-um-ilu*. To the 'lay reader' it is more unlikely than the other names, the *um* seeming to rule it out of account. But the *um* is nothing. It is merely the mimmation that was characteristic of the early period of writing. Scholars who believe that *Jawi-ilu* means 'Jahweh is God' have hitherto taken little account of this form; because, they say, the shorter form *Jau* in it presupposes the longer form *Jawi*. But Dr. Clay finds its importance just in its shortness. The objection to *Jawi-ilu* is that in a proper name the element Jahweh (if it is Jahweh) is written in full, an occurrence unknown elsewhere. But here it is contracted. Here it is found in the very form which we know that the Assyrian scribes used when writing the Hebrew Jahweh in a name.

The question then is this. Was the name Jahweh known before the revelation to Moses in Midian? It turns upon two words. One is the name of Moses' mother Jochebed, of which Professor Clay says nothing. The other is this name *Jau-ilu*. This name is as old as the Hammurabi period, say as old as the time of Abraham. Professor Clay believes that *Jau-ilu* contains the name of Jahweh, the so-called God of Israel. He therefore believes that the name of Jahweh was known and used long before the time of Moses.

He can see nothing else for it. There are other names of that age which no one dreams of translating otherwise: *Bêl-ilu*, 'Bel is God'; *Marduk-ilu*, 'Marduk is God'; *Shamash-ilu*, 'Shamash is God.' And although this is the only example before the time of Moses of a proper name compounded with Jau or Jahweh on the Babylonian monuments (just as there is only one such name in the Hebrew Bible), yet the name seems to have been in existence. For upon tablets from Nippur belonging to the second or third century after Moses, Professor Clay has discovered names which contain this element of *Jau* in them. They are *Ja-u-ba-ni*, *Ja-u-a*, *Ja-a-u*, *Ja-ài-u*, and the feminine name *Ja-a-u-tum.* Jau-bâni is particularly instructive. It means 'Jahweh is Creator.' And that *Jau* is a proper name is made evident by names like Ilu-bâni, Shamash-bâni. Ja-u-a also has its interest. It is exactly the Assyrian writing of the Hebrew name Jehu.

The latest volume of the 'Contemporary Science Series,' and the latest in that fascinating and now almost fashionable study of Psychology, is *The Psychology of Alcoholism*, by Dr. George B. Cutten (Scott; 5s.). Let us look at the tenth chapter. The title of the tenth chapter is 'Religious Conversion as a Cure.'

What business has the man of science with conversion? Hitherto he has been understood to have no business with it. He has been warned off. For when the ancient methods of preaching the gospel had become unprofitable—not the gospel itself, mind you, but the way of preaching it—and God sent us a new way, men clung to the obsolete and denounced the new. The old way was the way of philosophy; the new was the way of science. The old way was to prove the truth of the gospel, even of the resurrection of Jesus from the dead, by means of the argument from design. The new way seemed at first to need no gospel, or at least to leave no room for it, and blunderingly denied the very possibility of a resurrection from the dead; and it was sent back with much malediction to the father of lies, from whom it was understood to have come.

But science was no discovery of the devil, or even of Darwin; it was the gift of God. He was concerned about His gospel. It is the deepest consideration of God and of all the holy angels. It is the thing, so far as we know, that was most in the mind of God before the foundation of the world. And when one good method of preaching it had lost its novelty, He sent another. When men no longer responded to the reasoning about the imputation of Adam's sin, He sent the doctrine of hereditary transmission. Science is not warned off now. It has made us feel as philosophy never was able to do, that 'by one man sin entered into the world, and death by sin'; and it has made us see that, not in spite of, but through and by means of, this hereditary transmission, it is in the power of every man to work out his own salvation, while God works within him, to will and to do according to His good pleasure.

Dr. Cutten's tenth chapter is on 'Religious Conversion as a Cure for Alcoholism.' He believes that conversion is practically the only cure that has been discovered. He knows that there are inebriate asylums. He knows that there are patent medicines and specifics advertised in every paper. But when a meeting took place in 1901 of the New York Academy of Medicine to discuss the cure for drunkenness, he noticed that among these specialists, doctors of repute from every land, who had had considerable experience with alcoholism, no drug or medicine was once mentioned. The only cures that were spoken of or believed in were hypnotism and conversion.

Dr. Cutten is careful not to be discovered in the dress of the evangelist. He withholds his own opinion for a time. He quotes the opinions of others. He quotes the opinion of Dr. Starr. In the meeting already referred to, the report of which will be found in the *Medical Record*, vol. lix. p. 431 f., Dr. Starr said he 'was of opinion that any measure of a religious or of a social character that could be brought to bear on these individuals was well worthy of a trial, and he would confess that the only reformed drunkards of whom he had knowledge were those who had been saved, not through medical but through religious influence.' Then Dr. Cutten takes courage and says that though few would like to go to the length of excluding all other cures, certainly most persons would agree with Dr. Starr in positing religious conversion as the most effective cure of all.

Now we have heard this before, but with a sting in it. We have heard Professor James say, 'the only radical remedy for dipsomania is religiomania.' Dr. Cutten's words have no sting in them. Science is daily drawing nearer. He speaks of religious conversion neither with familiarity nor with contempt. 'In dealing with the subject of religious conversion,' he says, 'its very nature compels us to treat it incompletely. However much we may believe in the divine element in conversion, and in the religious life generally, it must remain an unknown quantity, and can be judged only by the apparent effects upon the persons experiencing it.' And when he proceeds to give reasons for the success of it, he does not, like Gibbon, pretend to be giving all the reasons; he gives those that can be appreciated by science.

He gives three reasons. The first reason why conversion is more successful with drunkenness than any other cure is that it creates a real desire for reform. Without the desire to be cured the drunkard can never be cured. Inebriate institutions are now refusing to admit patients in whom this condition is not fulfilled.

The second reason is that after conversion the associations are changed. Many a man has by resolution become a total abstainer for a time. It has been only for a time, because the associations are still the same. 'Everything around him still calls on the alcoholic to drink. He has a hearty invitation from old friends, who are so pleased to see him again that they must show their pleasure by inviting him to have a social glass; the saloon which he passes daily, whose doorway is worn by his tread, seems to hold open its doors to him; the waiter at his club or lunch-room places wineglasses before him, and inquires if he will have the same old brand; every person and thing, his whole past life, seem to conspire in one pressing invitation to him to drink.'

But when the 'alcoholic' is converted, he enters a new environment. 'He has an entirely new set of friends and acquaintances, who have proved their friendship for him, and with whom he spends every moment; their words and lives are a constant source of encouragement and strength to him.'

The third reason why conversion is so efficacious a cure for alcoholism is that it provides an emotional substitute. Dr. Cutten quotes from Dr. Peabody: 'The drink habit is in a very large degree the perversion of one of the most universal of human desires, the thirst for exhilaration, recreation, and joy; and to remove the only available means for satisfying this normal craving without providing adequate substitutes, is like blocking the channel where a stream does harm without observing how many new fields the same stream is likely to devastate.' Dr. Cutten has heard of Chalmers' 'expulsive power of a new affection'; he counts it as scientific as it is evangelical. He has heard of St. Paul's recommendation to the Ephesians not to be drunk with wine, but to be filled with the Spirit.

'No event in the religious history of India compares with the advent of Christianity in the Western world.'

Here is a plain issue on a matter that is rapidly rising into importance. The old attitude of contempt towards the religions of the East is disappearing. Some knowledge of their actual contents is more generally met with, and, in consequence, less hardihood in misrepresenting them. But now the possibility is in sight of Western thinkers laying Brahmanism or Buddhism solemnly alongside Christianity and professing to be unable to choose between them. Here, then, is a plain issue, capable of a strictly scientific investigation and of being appreciated by both sides.

The statement is not quoted from a book of Christian apologetic. It is quoted from a volume (elsewhere noticed) entitled *Concepts of Philosophy*, written by the Professor of Philosophy in Princeton University. It is a statement, we say, which lies open to the ordinary rules of evidence. It is no matter of opinion; it is no pretence of prophecy. It means that the advent of Christianity has been more to the world than the advent of any of the great religions of India.

When Christianity came, the religion of the Old Testament—what Professor Ormond calls the Jehovistic religion—was on the verge of collapse. It had come into contact with Hellenic thought. The influence of Greek philosophy was rapidly destroying Hebrew belief. Christianity came to forestall the atheism into which Europe would almost inevitably have fallen. It saved the worship of Jehovah from collapse, and it saved Europe from atheism.

Nothing of this kind happened in the East. 'The later Vedic hymns betray a kind of consternation in view of the scepticism with which the Vedic gods are beginning to be regarded. In the Upanishads the result has been accepted as inevitable, and the effort is being made to save religion, in spite of the death of the gods, by placing it on a speculative basis. Out of this develops the conception of Brahm and the cult founded upon it. But Brahmanism proved to be no evangel like Christianity. The Vedic gods were dead, and Brahmanism succeeded only in putting a metaphysical deity in their place, a deity that was too exclusive and too far removed to touch vitally the life or convictions of the people.'

But what about Buddhism? Professor Ormond acknowledges that, both historically and in view of its content, Buddhism claims comparison with Christianity. It is the only Indian religion, he says, that does so. He acknowledges that 'the central figures' of Buddhism and Christianity have many things in common. 'In fact,' he adds, 'in their ethical and sympathetic relations with life, in their personal abnegation, and in their exalted ideals, they have very much in common.'

Yet the gospel of Buddha is very unlike the gospel of Christ. Christ had behind Him a monotheistic religion that still had life in it, though modified by rationalistic Greek influences. Buddha had behind him blank atheism. For he had rejected Brahm as he had rejected the older Vedic gods. Christ retained all the wealth of the Old Testament religion, and enormously enriched it, by transforming the conception of the living and transcendent Jehovah into that of the living Father in heaven. He inherited, therefore, and at the same time purified, the whole ethical and spiritual force of the Jehovistic tradition. Buddha had nothing behind him. And if he had accepted the past, he had no transcendent element to impart to it and make it live.

Again, 'the Founder of Christianity, conscious of His own close relation of sonship to the Heavenly Father, seeks to develop the same sense of sonship in His disciples. They are children and heirs of God, being joint heirs with Himself.' Professor Ormond thinks this one of the most dynamic of the concepts of Christianity. For 'a sharer in the divine life has all the resources of the divine life at his disposal, and will have as much strength, as much hope, as much fortitude and peace, as God and himself together.'

Buddha also can commend his doctrine by his excellent personal life. But it has no divine associations. It begins and ends with himself. Now, 'we may write self large,' says Professor Ormond; 'we may represent it in its ideal charm and attractiveness; it will never acquire a dynamic equal to that of a divine life whose resources are open to the human.'

Last of all, the life which the Founder of Christianity offers His disciples includes the future. Buddhism puts the emphasis mainly on the present. Its vision grows dim and its faith halting when it contemplates the other side of death.

What is the number of the Beast? The only real contribution to the question, since the Apostolic Age, was made by the late Dr. George

Matheson. I will tell you, he said, the number of the Beast. The Beast is Selfishness, and its number is Number One.

From almost the very beginning there has been uncertainty as to the number. The number usually given is 666. But at the end of the second century Irenæus had heard of the number 616. He did not accept it. But it has been accepted in our day, and even by men so far apart as Zahn and Holtzmann and Spitta. The Rev. Thomas Barns, who discusses the Beast and his number in *The Expositor* for March, sets forth the evidence very clearly. But he agrees with Irenæus that the number of the Beast was 666, and that the Beast itself was the Sun-god Titan.

The Sun-god Titan? Yes, that is the suggestion of Irenæus. And there is a double appropriateness in the suggestion. On the one hand, the Sun-god Titan stood for the worship of Mithras, and Mithraism was making rapid strides in the West, and must already have been recognized as the most deadly enemy of the gospel, at the time when the last touches (according to Mr. Barns) were being given to the Apocalypse. And, on the other hand, Titan stood for Nero. For Vespasian had converted the Colossus of Nero into a statue of the Sun-god. And as the workmen who were sent afterwards to erect the great Flavian amphitheatre went day by day to their work, they felt the frown of the Titan-Nero colossus upon them, for the amphitheatre was built immediately under it. Many of these workmen may have been Christians. If they spoke Greek, they would understand that the number of the Beast was the number of this frowning Titan above them: and if they were Jews, they would be able to read the same name in the form of Nero Cæsar (נרון קסר) in the Hebrew letters which make up the number.

So whatever the Beast may be to us,—and we may accept Dr. Matheson as our best expositor till there comes a better,—to the Christians of the days of the Emperor Commodus in Rome (the place and the time, according to Mr. Barns, when this addition was made to the Apocalypse) it represented at once the tyranny of Nero and the dread superstition of Mithraism.

The Bampton Lectures have been suffering together with the landlords. On account of a diminishing revenue they are no longer delivered every year. And so they are not published every year. The Bampton Lecture of 1905 is published in 1907. The delay has its advantages. By delaying the publication till 1907 Dr. Bussell has been able to add many notes, doubling the size and the value of the book.

The title of the Bampton Lecture for 1905 is *Christian Theology and Social Progress* (Methuen; 10s. 6d. net). The lecturer is the Rev. F. W. Bussell, D.D., Rector of Sisland, in Norfolk, and formerly Vice-Principal of Brasenose College, Oxford. It is a large title. It covers everything. For the Bampton lecturers have to give themselves to the defence of the gospel, and in the defence of the gospel there is nothing that does not come within the range of *Christian Theology and Social Progress*.

The range is wide. In Dr. Bussell's own words, it is 'the relation of religious thought to human life viewed as a whole, to national and individual development.' He fears that 'the scope of these lectures may seem somewhat too ambitious.' But it is just this comprehensive treatment that had come to be demanded. The question had arisen whether Christianity was sufficient for every man and for every man in every relation of life. Special spheres of thought and activity had already been dealt with by specialists. The hand of some student of theology and philosophy and of science was required to bring the scattered contributions into one great comprehensive apology. Dr. Bussell has done that. We believe that the Bampton Lecture of 1905 will serve John Bampton's purpose as well as any Lecture that has been delivered.

Dr. Bussell's subject is the Gospel. At the outset he is met with the difficulty of selecting his audience. For there are two classes of men, and they approach the gospel quite differently. To the one class it is (if it is anything) a means of enlightenment. To the other it is a savour of life unto life. To which is he to make his appeal? He makes his appeal to both. He refuses to divide Christ between the disputants. He believes that if the disputants had been more anxious in the past to understand one another than to secure a victory, they would both have known more of the mind of Christ.

For the gospel does not belong to one class more than to another. 'One thing,' says Dr. Bussell, 'is absolutely certain, that the gospel puts no undue premium on intelligence. It is a simple and universal message. It is addressed to the average moral consciousness; and in outline is capable of compression into a very few lines of a catechism.'

But if it should not be possible for the modern apologist to appeal to the philosopher and the plain man alike (and Dr. Bussell is not sure that it is possible), then he does not hesitate to make his choice. For, he says, 'the Christian preacher must never forget, in his intellectual interest in the Faith, that his real audience is the sinful, the suffering, the distressed, the ignorant; and that the primary message of the gospel is comfort and forgiveness, a sense of sonship and acceptance; and in no case the resolution of all the problems of thought and of existence.'

It is well said. It was well to say it in Oxford. It has to be said all over the country now. It has been said recently with great attractiveness by one who is both a scholar and a preacher.

In the new volume of the *Christian World Pulpit* there is a sermon by the Rev. C. Silvester Horne, M.A. It was preached in Sedgley Congregational Church, under the auspices of the Congregational Union, on Wednesday the 17th of October last. Its text is 'Ye call me Master and Lord: and ye say well; for so I am' (Jn 13[13]). Its subject is the 'Lordship of Christ.'

In that sermon Mr. Horne says: 'Some time ago I made the discovery that there are three words which were constantly on the lips of Jesus—words so much alike in our language that I wondered I had not noticed them before—the last, the least, the lost.' And what does Mr. Horne find Jesus saying about the last, the least, and the lost? He finds Him saying that the last shall be first, that the least shall be greatest, that the lost shall be found. And he says that that is the Lordship of Jesus. He says that that is the miracle of Jesus. He actually made the last to be first, the least to be greatest, the lost to be found. 'The Lord Jesus Christ,' he says, 'is declared to be the Master of the world because of what He can do with other people's leavings.'

In Lincoln Cathedral, says Mr. Horne, the verger will show you many monuments, and then he will say, But the pride of the Cathedral is that window. Do you know the story of it? The great artist of windows in that age was making some windows in Lincoln Cathedral. As he made them he rejected many pieces of glass. Then a youth from London came and gathered the rejected pieces, and made that window. And when the artist saw what had been done with his leavings, That is the master, he said.

The Inner Life of Jeremiah.

By Professor the Rev. George G. Findlay, D.D., Headingley.

I.

The Book of Jeremiah is largely an autobiography; the author becomes unconsciously the hero of his work. And Jeremiah was above everything a hero of *the inner life*, the martyr-prophet of spiritual religion. The faith of Israel, at the crisis of her fate, took refuge within the soul of this much-enduring man, where its forces were concentrated for a great advance. Jeremiah's inner experience can be traced, through a series of self-revealing passages, with some uncertainty as to the order of time, but with a sufficiently clear apprehension of the growth of his spiritual character. Chapters 1. 8^{18}–9^{2} 11^{18-23} $15^{10.\ 11.\ 15-21}$ 16^{1-9} 17^{18} 20. 26 and 30–32 furnish the salient points in the history of this great soul; they disclose the protracted struggle of a sensitive and yet sternly loyal and upright nature with a most cruel vocation, its progress from youthful consecration and brave acceptance of the Divine will, through moods of doubt and passionate revolt, to complete self-conquest ending in settled peace and a far-seeing assurance of God's victory over the stubborn and lawless heart of man.

This interior development, which makes the story of one man an epitome and prophetic mirror of God's dealings with mankind, may be divided into five successive stages: (1) Jeremiah's call to the prophetic office in early life; (2) the youthful period of fierce denunciation, which extended from 628–621 B.C. and was antecedent to the reforms of Josiah; (3) the time of disillusion and silence, 621–608, ensuing upon the public reformation; (4) the period of decisive conflict, in the Judæan state and within Jeremiah's breast, which was opened by the fall of Josiah at the battle of Megiddo and terminated with the fourth year of Jehoiakim (chap. 36: 604 B.C.), when Jeremiah came to a complete rupture with the king; (5) the stage of full acquiescence, attained by the prophet amidst thickening national calamity and personal distress, beginning with the establishment of the Babylonian supremacy in 604, and enduring through Jehoiakim's rebellion and the first siege and deportation from Jerusalem, through Zedekiah's unhappy reign, to the destruction of the city by Nebuchadrezzar and the flight of the Judæan remnant to Egypt, where the prophet dies.

I.

In *Jeremiah's call* the nature of his task, and the peculiar temperament of the man, reveal themselves. He was to be, like none before him, 'a prophet unto the nations' (1^{5}), the spiritual exponent of a coming world-revolution. With Jehovah's 'words put in his mouth,' this shrinking, diffident young man is 'set over the nations and over the kingdoms, to pluck up and to break down, and to build and to plant' ($\text{vv.}^{9.\ 10}$). For Israel is now to be swept into the vortex of world-politics; and Jeremiah presides over an epoch of destruction and reconstruction in the Divine government of mankind. This prophet witnessed and interpreted the great Scythian irruption followed by the fall of Assyria, the brilliant but illusive revival of the Israelite nationality under Josiah, the brief resuscitation of Egyptian dominion, the rise of the Median and Chaldæan empires, and the destruction of the Davidic monarchy with its city and sanctuary. Never was there crowded into a single lifetime a train of more swift and violent changes in the landscape of history. The political order existing around the prophet in 628, when his mission began, was completely swept away by the date of his death some forty-five years later; but he had sown the seeds of a new creation, which were to germinate hiddenly through the exile of his people and their centuries of tribulation, that they might fructify till the end of time. The two symbols attached to Jeremiah's inaugural revelation, those of *the early-blossoming almond* and *the seething-pot looking northwards* (vv.^{11-14}), picture the oncoming of the revolution.

The reluctance of Jeremiah to accept his call is characteristic of his career. His was not the prompt and eager spirit of Isaiah crying out, 'Here am I! send me,' so soon as his lips felt God's fire and the summons reached his ear; nor the unquestioning soul of Amos, to whom Jehovah's voice came with a note resounding and imperative as that of a lion roaring in the forest; he meets his grand commission with the reply, ‘Ah, Lord Jehovah! behold, I cannot speak, for I am but a boy!’ He feels no aptitude for public speech; his youth, to begin with, is an insuperable bar. The contempt and unbelief of his kindred, the insult and violence that he suffered from all classes of the people, the appearance of disloyalty and sympathy with his country's oppressors that attached to many of his oracles, wounded his sensibilities in every part.

The Book of Habakkuk shows how the naive faith of the older prophecy in Jehovah's rule was troubled at this epoch, as it began to face the more complicated problems of world-life and national destiny. Like his contemporary, Jeremiah had his sceptical moments, he broke out more than once into protest against the harshness of Providence; but the trial assumed in his case a more inward, subjective form. Jehovah had marked him from his mother's womb for a great errand; yet this errand becomes his shame and torture; cf. 1^{5} with 15^{10} 20^{14-18}. In Jeremiah the tragic mystery of God's dealings with the individual man stands over against the mystery of his dealings with nations in the larger play of human life. It is a moral miracle and a fine example of the ‘strength perfected in weakness’—not without its parallels, as in the instance of the fickle Simon who becomes Christ's ‘rock,’ or John the apostle of love who pours out in the Apocalypse the vials of ‘the unmixed wine of the wrath of God’—that He should have made out of this soft-hearted, tremulous man ‘a fenced city and an iron pillar and brasen walls,’ ‘a tower and a fortress’ for Himself amongst His rebel people (see 1^{18} 6^{27} 15^{20}). Assailed by contradiction, ridicule, injury, with the whole force of religious authority and popular feeling enlisted against him yet never flinching, though his heart quaked all the while, Jeremiah stood faithfully and alone for God and truth,—a lighthouse on its solitary rock breasting the storms of more than forty of the darkest years that God's kingdom on earth has known.

The oracle of chap. $16^{1\text{ff.}}$—‘Thou shalt not take thee a wife,’ etc.—at whatever time published, in all probability came to the prophet at the beginning of his course, for marriage was contracted, as a rule, in the early years of adult life. A man of affectionate nature, he is forbidden all household alliance, all share in family festivities or mournings; with pathetic iteration he alludes in his prophecies to ‘the voice of the bridegroom and the voice of the bride,’ to ‘the voice of the [household] millstones and the light of the candle’ (7^{34} 16^{9} 25^{10} 33^{11})—he was haunted by his lost domestic bliss. Cut off from social joys and the ties of kindred, Jeremiah must witness by his lonely and uncared-for lot the miseries impending on his country (16^{9-13}). His detachment was emphasized by the prophet's expulsion from Anathoth, his native place, where a plot was laid against his life. This circumstance may have occurred earlier than is indicated by the position of the narrative respecting it in 11^{18-23}: it reminds us of our Lord's experience at Nazareth.

II.

The first youthful period of Jeremiah's work coincided with the brief ministry of Zephaniah in its occasion and aim. Judæa was then filled with the idolatries set up in Manasseh's reign (1^{16}; cf. Zeph 3^{1-4}). Immorality and oppression pervaded society; see esp. $5^{1-9.\ 26-31}$ (this chapter seems to reflect Jeremiah's early impressions of Jerusalem—the state of things improved under Josiah's administration, according to $22^{15.\ 16}$). Both prophets see a storm of judgment sweeping down from the north; it is *the Scythian invasion*, then hanging over all South-Western Asia, which they depict in the graphic language of Jer 5^{15-17} 6^{22-26} and Zeph $1^{2.\ 3}$. Jeremiah's testimony during this period, written down from memory twenty years later (see $36^{1.\ 21}$), is recalled in chaps. 2–6. A notable feature of his teaching at this early time is the comparison instituted in chap. 3^{6-18} between the sin of ‘Israel,’ the old northern kingdom, and that of ‘her sister Judah,’ to the disadvantage of the latter. This tender-hearted prophet, whose eyes in youth were accustomed to the Ephraimite and trans-Jordanic landscape visible from the height of Anathoth, could never forget the larger Israel nor surrender the unity of the ancient tribes.

Though some critics see in the hopeful passages of chaps. 3^{14-18} and 4^{1-4} signs of interpolation, one cannot exclude from the forebodings of the years 628–621 calls to repentance on the prophet's part, and anticipations of relenting in the sinful people (see 3^{21-25}); nor need we doubt that Jeremiah's powerful and pathetic preaching during those years took visible effect and had its part in preparing for the reformation in worship, which Josiah imposed with the outward consent of the people. But the general tenor of Jeremiah's utterances was severe and gloomy in the extreme; so much so that when the danger from the northern hordes passed over, and when Josiah's energetic and religious rule brought to Judah an interval of prosperity unknown for generations, events appeared to have run counter to Jeremiah's expectations and his pessimism became an object of ridicule.

III.

Jeremiah's relation to the Deuteronomic code and the reformation of 621 is the enigma of his life. The silence of his Book on the subject is even more perplexing than the ignoring by Isaiah of Hezekiah's reforms. Chap. 11^{1-8} supplies the only reference pointing clearly in this direction. We cannot follow Duhm and Cornill, who dismiss these paragraphs as unauthentic because they are isolated in Jeremiah's recorded preaching. Vv.^{1-5}, at least, bear strong marks of originality; and it is impossible to identify 'this covenant' ($\text{vv.}^{3, 6}$) with any other than 'the covenant' formally adopted by king and people under the circumstances described in 2 K 23^{1-3}. There is therefore good reason to suppose that Jeremiah, while he was not concerned in the discovery and publication of the Torah-book, recognized in Deuteronomy the true principles of Jehovah's worship and endorsed the action of Josiah in admitting it as statute-law of the kingdom. So much seems to be implied by his commendation of this king in the words of $22^{15, 16}$. Jeremiah is the earliest of the writing prophets in whom the Deuteronomic dialect and manner are traceable. His pages supply numerous and sometimes striking parallels to the language of the Book in question.

The critics referred to find in Jer 8^8 a positive condemnation of the Deuteronomic movement and of the use of any written Law. But this is a strained application of the passage, and rests on an exaggerated view of Jeremiah's hostility to the official classes. 'How can you say, *We* are the wise men, and the Torah of Jehovah is in our keeping? Nay, verily; the lying pen of scribes hath turned it into lies!' This rebuke dates not from the publication of Hilkiah's Torah, but from the reactionary time of Jehoiakim, thirteen years later; the reproof of those who plumed themselves on the possession of the Law, while they perverted its sense to suit their liking, is in reality a tribute to the genuine Torah. Israel now possesses a *Scripture* recognized by all parties; already the heretics have learned to entrench themselves behind corrupted readings or crooked interpretations.

Jeremiah, we gather, accepted the Book of the Covenant published by Josiah as a presentation of the national compact with Jehovah, and proclaimed it through city and country in this sense (11^{1-8}). But his activity in favour of the royal policy was of brief duration.[1] The result of the movement thus inaugurated was grievously disappointing: in regard to place and forms of cultus, drastic improvements were effected that were to prove of lasting significance; but their action on the life of the people at the time was formal and superficial. The prophet saw too plainly, that with this public compliance and amidst the general enthusiasm for the new order, there was no 'circumcision of the heart,' no contrition for the past and inward 'turning to Jehovah.' The good seed of the Deuteronomic legislation had been 'sown among thorns,' without the 'breaking up of the fallow ground' for which Jeremiah had called (4^3). The local heathenish altars were abolished; Jehovah's worship was celebrated by a united people at Jerusalem, with a splendour and fervour hitherto unknown; but the old sins flourished, and the national temper was proud and ungodly as before.

As this became apparent, Jeremiah withdrew and lapsed into silence. He could not oppose the pious and sanguine young ruler, who was so much deceived by appearances; he could not lend himself to methods that 'healed lightly the hurt of the daughter of God's people.' From the date of 11^{1-8} until Josiah's death, there is no certain oracle of Jeremiah upon record; when gathering up his earlier teaching in the year 604 for the people's benefit, the prophet leaves this period a blank. The awful threats that he and Zephaniah had uttered have come to nothing; Judah has a popular, religious, and successful king, with whom Jeremiah has no wish to quarrel; his call to repentance had been, in a certain sense, obeyed, and the Deuteronomic régime was formally enforced by priests and prophets and accepted by the nation. Things had turned out, both for good and evil, far otherwise than the prophet of Jer 2–6 had prognosticated. Jeremiah is practically nonplussed; and through those twelve years of seeming success but inward chagrin, so far as we know, no 'word of Jehovah came' to His prophet.

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[1] Had Jeremiah met the Josianic reform with radical opposition, and even treated the Torah of 2 K 22^8 as *a fraud* (for so Duhm infers from Jer 8^8), we should have heard a great deal more about the matter than we do; Deuteronomy could not, under such contradiction, have taken the uncontested position which it held in Jewish faith from this time onwards. The silence of Jeremiah (apart from chap. 11) is harder to reconcile with the assumption of his hostility to Josiah's Scripture than with that of his approval and support of it.

This was the time of disillusion and inward testing for Jeremiah—a harder trial scarcely could befall a prophet of God. Jehovah had 'set' him 'to pluck up and break down, to build and plant': twenty years have passed and so far he has effected nothing, either in the way of plucking up or new planting! Our prophet had to learn the emptiness of professional and ceremonial and political religion, *the worthlessness of everything else without the law written in the heart.* During twelve years of silence this lesson burnt itself into his soul.

Some Characteristics of Old Testament Miracles.

By the Rev. A. Allen Brockington, M.A., Taunton.

1. *The Question of Evidence.*—In comparing the miracles of the Old Testament with the miracles of our Lord the first point of difference to the modern student would be the matter of evidence. One of his chief reasons for accepting the Gospel miracles would be that the Gospel records we possess go back demonstrably to the time when the miracles were wrought. But in the case of the Old Testament miracles no such demonstration, or even approximation to such demonstration, is possible. The Gospel miracles are far better authenticated than those of the Old Testament. It is also to be noticed that this demonstration, in the case of the Gospel, is founded on internal evidence. The records are the records of eye-witnesses, and we know them to be so, not because we have been told so by some one else, but because the marks of an eye-witness are clear in the records themselves.

2. *Internal Evidence—The Shunammite's Son.*—Still, from this point of view, the evidence for the old miracles is stronger than has sometimes been thought. And it is fair to look at the miracles from this point of view in the matter of evidence, because 'the criticism of the Old Testament which has marked the past quarter of a century has been pre-eminently an internal criticism.'[1] It has not been chiefly, or even considerably, the judging of Scripture by some external sources of information. Now some narratives of miracles in the Old Testament seem to be almost as completely beyond the power of invention, especially in that age, and to bear the signs of the eye-witness as subtly and naturally, as even the story of the two men walking to Emmaus or the raising of Lazarus. One such narrative is that of the raising of the Shunammite's son.[2] First, the character of the woman is wonderfully suggested—a modest, determined, self-repressed woman, with a great capacity for love. Notice 'her standing in the doorway' to speak with Elisha, her love for her own home, and her own manner of life ('I dwell among mine own people'), the depth of emotion and desire expressed in her appeal to the prophet, 'Nay, my lord, thou man of God, do not lie unto thine handmaid.' Follow her on her journey—the preparations, the refusal to disclose the facts to her aged husband, the brushing aside of Gehazi, the insistence that Elisha shall return with her. Notice also how clearly the husband is sketched in—an old man, who evidently did not understand his wife, who had had no experience of children, and could only hurry the boy off to his mother, when he fell ill in the harvest field—'Oh, how unfortunate falling ill in this way! What am I to do with him? I don't know; I never did know what to do with children. Here, take him to his mother. She will know.' The life, too, is so beautifully and simply indicated—the position of the 'great woman,' the provision made for Elisha, the harvest work, the political influence of the prophet. And then the successive scenes—the Shunammite in the doorway of the little room conversing with Elisha; the woman and her dying

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[1] J. A. Robinson, *Some Thoughts on Inspiration.*

[2] 2 K 4^8.

boy; the hurried journey to Mount Carmel; the Shunammite at Elisha's feet with her despairing cry, 'Did I desire a son of my lord? did I not say, Do not deceive me?'; Elisha in his room alone with the dead; and the final scene of all, when with speechless emotion the mother fell at the prophet's feet, and bowed herself to the ground, and 'took up her son and went out.'

When we read St. Mark's account of the healing of the Lunatic Boy,[1] the vivid, personal touches carry an almost irresistible conviction that this record has come from some one who was there. The story of the Shunammite carries the same sort of conviction and for the same reason.

Of course all such miracles of the Old Testament are not characterized by the same fulness, the same striking marks, but neither are all such miracles of the Gospel. The healing of the sick man at the Pool of Bethesda is very scanty in detail, and was probably not witnessed by the man who records it.[2] One is satisfied to find *vraisemblance* and credibility, similar to that of the Gospel eye-witness reports, exemplified several times in the Old Testament, notably in the narrative quoted and in the stories of the widow at Zarephath and Naaman.[3]

3. *Allied Sort of Evidence—The Plagues and the Red Sea.*—There is an allied sort of internal evidence in the Plagues of Egypt and the Passage of the Red Sea. The power and artless vividness of these narratives have not been sufficiently appreciated. Attention has rather been concentrated on the overwhelming nature of the miracles themselves, with this surprising result that they are found to have the very closest connexion with natural phenomena. The result is surprising, because a fact that, at first sight, seems to support a sceptical view, is found, on further examination, to make for belief. For the connexion between the plagues and natural phenomena supplies the clue to the behaviour of Pharaoh; without it his conduct would be inexplicable. But if, when his land was smitten with a horror of great darkness, while the Israelites had light in their dwellings, he was able to recall the phenomenon of the *ḥamsin*, the electrical wind (that produces a blackness equal to the worst of London fogs, while the air is so hot and full of dust that respiration is impeded), and that one characteristic of this phenomenon was that it moved often in a narrow stream, so that one part of the land was dark and the other light—then it is conceivable that he should have refused to acknowledge the controlling hand of the God of the Hebrews.

A similar remark applies to the Passage of the Red Sea. All the secondary causes mentioned in the narrative are in operation to-day, to produce a similar result to that stated to have been produced in the time of the Israelites. A pathway through the sea is a natural phenomenon. And so this pathway must have seemed to the Egyptians. They ventured to follow, because a dry course was *not* something outside the range of their experience.

4. *Miracles unlike Natural Phenomena authenticated by Christ.*—But we come to miracles to which there is no natural parallel. There is a general agreement that the manna was not a natural substance; no satisfactory parallel to the cloudy pillar has been discovered; the water from the rock is clearly 'miraculous.' And it is just these miracles that our Lord stamps with the seal of whatever authority we allow Him. He shows that the sign of the manna was fulfilled in Himself, 'I am the Bread of Life.' At the Feast of Tabernacles He applied to Himself the symbol of water from the well of Siloam, specially designed to commemorate the water from the rock. He stood and cried, 'If any man thirst let him come to Me and drink.' At the same feast he claimed to fulfil the other great symbol of the Pillar of Fire, 'I am the Light of the World'; and in His conversation with Nicodemus He compares the elevation of the serpent on the pole to His own elevation on the cross. Moreover, every careful student will come to the conclusion that it is almost as impossible to dissociate the miracles from the history of the wilderness journey, as it is to dissociate His signs from the Gospel of Christ.

5. *Old Testament Miracles of Judgment.*—Turning from the question of evidence, the salient characteristic of many Old Testament miracles arises inevitably from the very scope of Judaism—they are miracles of judgment in the palpable sense. They are strokes of chastisement to induce repentance. The chastisement is not an end in itself, the repentance is not even an end in itself,

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[1] Mk $9^{14\mathrm{ff.}}$.

[2] Jn 5^{1-17}.

[3] If it be objected that such *vraisemblance* is not beyond the power of a skilful novelist, it may be answered (1) that for this purpose we must predicate the existence of a skilful novelist, and (2) that the same argument lies against New Testament narratives.

but God designs to bring a blessing in the only way possible, namely, through a judgment.

The signs of Christ are also for judgment, 'For judgment came I into this world,' but rather in the moral region. His signs constitute a crisis of faith and unbelief. And this is closely connected with their wider spiritual range, and deeper spiritual significance. Instead of the 'Lord of hosts standing pre-eminent over the gods of the heathen, answering by fire, the Saviour brings the fulness of blessing out of a disordered world.'[1] In the Gospel also the signs are more peculiarly part of the work, part of the message.

6. *Old Testament Ministers in the Name of God: Our Lord in His own Name.*—In the Old Testament the mighty works were wrought by God's ministers in the name of God. Our Lord works miracles in His own name. In the Old Testament they were to assert the sovereignty and helpfulness of God; in the Gospel they are the works of the Incarnate Son to show the restored supremacy of man. The minister is in a veritable agony that he may bring himself into harmony with the will of God: Elisha 'went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon him; and the flesh of the child waxed warm. Then he returned, and walked in the house once to and fro; and went up, and stretched himself upon him; and the child sneezed seven times, and the child opened his eyes.'[2] While the Son of Man, who came to do the will of God, is at all times in exact coincidence with the Father's work, and raises the dead at a word, 'Young man, I say unto thee, Arise.'

7. *O.T. Miracles occasional.*—The miracles of the Old Testament are occasional. Not that miracles are an afterthought, or that, strictly speaking, there is any 'occasion' to God. 'The world and all its history is for Him necessarily one. His action which we contemplate now in one (general) mode, and now in another (exceptional) mode, is not in itself divided, though we are forced so to regard it. . . . What is unfolded to us in a gradual process of "becoming" in relation to an infinite mind simply "is." We are obliged to speak of the "purpose of God's will," and so we are obliged to speak of His "special providence" or "miraculous working"; but the original phrase and the adaptation of the phrase to facts, are both accommodations.'[3] But, in our ordinary sense of the word, the Old Testament miracles may be said to be occasional. In the Gospel, however, the 'essential point of the story is not that miracles were wrought, but that an innumerable multitude of them were wrought, and that the most striking feature in our Lord's action was the continual exercise of this miraculous power.'[4] The signs of Christ recorded are but a selection from a much larger number, 'Many other signs, therefore, did Jesus in the presence of His disciples, which are not written in this book.' And such an inexpressible fulness did there seem to be about our Lord's life, that the superb hyperbole is justified, 'There are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself should not contain the books that should be written.'

8. *O.T. Signs fulfilled in Christ.*—What was true of prophecy,[5] that its intended fulfilment was to be looked for far beyond the prophets themselves in facts and times of Christ, was also true in its measure of signs. They were fulfilled in Christ. We have already mentioned those He claimed to fulfil—the Manna, the Water from the Rock, the Pillar of Fire, the Serpent in the Wilderness. This gives us a clue to the interpretation of others, so that we may see in the Plagues of Egypt the great truth of the Sovereignty of the Lord as exemplified by Jesus Christ in an act of sympathetic helpfulness when He turned the water into wine; we may interpret the Passage of the Red Sea in the light of our Lord's sign, when He walked on the Sea of Galilee; and we cannot miss the message of the raising of the dead, 'I am the Resurrection and the Life.'

9. *Progress in Christ.*—In fulfilling the signs, Christ carried them up to a higher level. Just as He declared the fulfilment of the commandment, 'Thou shalt not kill,' to be 'Thou shalt not be angry,' embracing not only the act but the motive, the antecedent thought, so He got rid of the limitations of the Pillar of Fire in 'I am the Light *of the World*,' and deepened and widened its

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[1] Westcott, *Some Characteristics of the Gospel Miracles*, p. 28.

[2] 2 K $4^{33f.}$.

[3] Westcott, *Gospel of the Resurrection*, p. 41.

[4] Wace, *Some Central Points of Our Lord's Ministry*.

[5] 1 P 1^{12}.

symbolic teaching *by opening the eyes* of one born blind. There is a progress in signs.

Thus we speak, as we ponder on the successive revelations of God. But 'My Father worketh even until now, and I work.' For God there is no distinction in time between the Old and New Covenant. Pharaoh and Naaman are as real, as *living* persons, as St. John, or our nearest neighbour. 'For God all is one and at once.'

'To your question now,
Which touches on the workman and his work.
Let there be light, and there was light: 'tis so;
For was, and is, will be, are but is;
And all creation is one act at once,
The birth of light: but we that are not all,
As parts, can see but parts, now this, now that,
And live, perforce, from thought to thought, and make
One act a phantom of succession: thus
Our weakness somehow shapes the shadow, Time.'

Recent Foreign Theology.

The Date of Galatians.[1]

A DOUBLE interest attaches to this acute, comprehensive study. It is a fresh illustration of the admirable work which is being done by Roman Catholic Continental scholars on the New Testament. As a rule, their standpoint is that of Zahn rather than Loisy. On certain points their results are almost a foregone conclusion. But within these limitations, as any one familiar, *e.g.*, with Bardenhewer's *Biblische Studien* will admit, contributions are being made which deserve serious attention and gratitude from their Protestant fellow-workers in this field. Dr. Steinmann's monograph is one of the best specimens of this class. His subject is not mixed up with any serious dogmatic problem; and although he is no more successful than his Roman predecessors in minimizing the conflict between Peter and Paul, the methods of his essay are both scientific and attractive.

Furthermore, the book is welcome as a powerful statement of the North Galatian theory. Since Dr. Schmiedel's exhaustive article in the *Encyclopædia Biblica*, nothing of equal rank has appeared, the main difference between the two essays being in their object of attack; while the Zürich scholar devoted himself to a refutation of Professor Ramsay, Dr. Steinmann concentrates most of his fire upon the special theory of his fellow-churchman, Dr. V. Weber. The full statement of his views is reserved for a further essay on the *Leserkreis*, but the present study of the date lays the foundations for the North Galatian destination, and lays them on the whole with convincing skill.

The introduction sketches the history of the problem (pp. 1–15). Dr. Steinmann displays a minute acquaintance with the literature, but his list of the adherents of the North Galatian theory needs supplementing; he has failed to include scholars like Professor G. G. Findlay, Professor G. H. Gilbert, Bousset, and R. Knopf. The succeeding pages (16 f.) give the author's chronology, namely, Paul's conversion (A.D. 36–37), journey to Jerusalem on the business of the collection (44 A.D.), apostolic council (50–51 A.D.), second tour (51–54 A.D.), third tour (54–58), and imprisonment at Cæsarea (58–60 A.D.). Galatians is dated in 54–55, from Ephesus, perhaps rightly. But some of the chronological arguments seem rather shaky. Dr. Steinmann, for example, holds that Stephen's murder could only have happened under the rule of a procurator like Vitellius, who was more likely than Pilate to have connived at a Jewish breach of the law; and this very precarious assumption naturally obliges him to date Paul's conversion too late. Then he argues that the journey of Ac 11^{30} could not have taken place till after the events of Ac 12 (p. 37 f.). This may be so. But the language of 12^{25} cannot be taken to support it, and Luke's order of narrative at this point is so vague that no conclusion can safely be based on the language of Acts alone. In the following sections (p. 53 f.), the identity of Ac 15 and Gal 2^{1-10} is vigorously defended. Dr. Steinmann takes the αὐτοῖς of Gal 2^{2} to represent the entire Church of Jerusalem, while κατ' ἰδίαν denotes (p. 89 f.) not a private interview but a separate conference (cf. Mk 9^2). He enters, at some length, into a disproof of the thesis that Gal 2^{1-10} can be identified with Ac 11^{30} 12^{25} (p. 118 f.), and explains (p. 127 f.) the silence of Paul as to the latter visit by the fact that he was only recounting those visits to Jerusalem which affected his apostolic standing. The attempt to date Gal $2^{11f.}$ after Gal 2^{1-10} is rightly dismissed as exegetically and historically untenable (p. 132 f.). Less convincing is the attempt to acquit James of sympathy with the emissaries who came down to Antioch. Dr. Steinmann is no more successful than Principal Patrick in this harmonizing expedient, which would leave the history of primitive Christianity, with its controversies on the law and circumcision, an inexplicable enigma. The concluding section (p. 166 f.) sums up succinctly the evidence in favour of Galatians having been composed after the events of Ac 15. Dr. Steinmann is at his best here, and his second monograph, which is to expand and expound the characteristics of the Galatian Christians, will be eagerly awaited.

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[1] *Die Abfassungszeit des Galaterbriefes.* Ein Beitrag zur neutestamentlichen Einleitung und Zeitgeschichte. Von Dr. Alphons Steinmann. Münster i. W. 1906. M.3.60.

JAMES MOFFATT.

Broughty Ferry.

The Rise of Christian Systems.[1]

PROFESSOR DORNER is a prolific author. He has none of the showiness, and—it must be added—superficiality that often pass muster for brilliancy in our time; he has the true brilliance of deep insight, solid thought, and comprehensive range. In his recent Philosophy of Religion, Dorner sought to show how the result of the religio-historical processes of religion was the disemboguement of the ethically determined God-manhood. In his History of Dogma, also recent, he sought to show how this principle works itself into an always greater clearness and consciousness within Christianity, evidencing itself, in fact, as the leading principle of Christianity. In the present work, Dorner proceeds on the assumption that the principle of Christianity forms the key to its history. This he does because he is of the mind that the prevailing view of the history of Christianity among theologians to-day is a really unhistorical one. It goes back to Christ in a manner which isolates Him as Communicator of a Divine revelation, takes no account of development, and rests upon an unwarranted dualistic world-view. The teleological moment in the history always fulfils itself, in his view, with the help of the causal connexions; both sides must be duly considered and joined together; this amounts to an insight or view not sufficiently recognized among theologians. Dogma, he insists, must first be perfected, before we can make the History of Dogma our aim. The history of Christian doctrine is, he maintains, to be understood only by keeping the essence of Christianity in full view. The essence of Christianity is to be found in the determination of the relations of God and man — whether man is one with God, or distinguished from God as the absolute essence. God-manhood is now given in Christ, but is not to be in Him alone; all men are to participate in this God-inwardness. Thus is a higher conscious unity attained, and Dorner in his *Einleitung* follows the working out of this principle through successive historic phases.

In the first section of the work, Dorner treats of the furthering of Christian doctrine, towards a scientifically founded world-view, on the part of the Apostolic Fathers and the early Apologists of Christianity.

In a second and lengthy section, our author deals, in an interesting and suggestive manner, with the development of doctrine under the influence of an overweight (*Übergewicht*) transcendence. This development is first traced up to the Middle Ages, and set forth thereafter as it appears in the Middle Ages themselves. It is impossible to point out here the numerous points of excellence that mark this exposition, which favourably contrasts with certain surveys one has seen of the same territory.

The third section is occupied with the forms dogmatic thought has taken under the overpowering influence of immanence. The doctrinal development of Protestantism, including Lutheran, Calvinistic, and Arminian types; the development of dogma in the Romish Church since the Reformation; and doctrinal evolution in the Greek Church, are duly considered.

Dorner, one is pleased but hardly surprised to find, avoids the mistake of those who fail to appreciate the impulse towards knowledge which marks Christianity from the first, and is more than merely Hellenistically grounded. This impulse, moving under the stimulus of gnosis and in the apologetic interest, soon sets out on the task of showing itself to be the absolute and perfect world-view, overtopping that of the Heathen and the Jewish worlds. That Christianity should have availed itself of Hellenistic forms of thought was due to its own understanding of these as the most perfect thought-forms of the time. The impulse to knowledge, immanent in Christianity, is seen in the way in which attempt has, in every period, been made to confirm the content of dogma as reasonable, and to bind the dogmas into a whole of knowledge. What Dorner comes to find, at the close of his well-sustained argumentation, is that the highest principle of religion, as realized in Christianity, effectuates itself, in ways always more energetic, consequential, and closely drawn, in forms ever more spiritual.

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[1] *Die Entstehung der christlichen Glaubenslehren.* Von D. Dr. August Dorner, Professor an der Universität in Königsberg. München: J. F. Lehmann's Verlag, 1906. Pp. xi, 315.

The work is cordially commended to readers of The Expository Times interested in a fresh discussion of its important themes.

James Lindsay.

Kilmarnock.

The Christology of St. Paul.[1]

This is the kind of book which French writers do particularly well; with lucidity, with great literary vitality, with delicate, clear spiritual insight and intellectual charm. They know their way about the human mind better than the Germans; they can look at ancient literature with an intelligence less biassed by convention than we can. And their fine humour saves them from the extraordinary blunders in taste or analysis to which more learned people are occasionally liable.

M. Monteil gives us here the first part of what ought to be a genuine contribution to our knowledge of Paulinism. Taking Christology in its wider meaning as his subject, he has written first on St. Paul's conception of our Lord's work. This is certainly to begin at the right end. We comprehend the Incarnation when we perceive the purpose in it, when we see what it is for, namely, the Atonement. As our author puts it well: 'It is when we take in what Christ has done, and still does for us and in us, when we realize the actual value of what He has accomplished, and still accomplishes—it is then that we understand who He is to whom this work is due; while at the same time this our knowledge safeguards us from exaggeration of every kind.' He puts aside the numerous efforts which have been made to draw out a chronological chart of St. Paul's growth in Christian knowledge. These have satisfied no one but their authors, and obscure at least as much as they reveal. Very sensibly, therefore, M. Monteil simply views the apostle's Christology as it lies before us in his different writings, supplementing one epistle by another, assuming their harmony rather than their mutual inconsistency, and thus seizing the thought as a living and expanding totality. In regard to the sources of Paulinism, an equally wise attitude is taken. Some pages are devoted to Pfleiderer's theory that St. Paul drew largely on the *Wisdom of Solomon*, that his doctrine of salvation is really taken over from Jewish conceptions of the law, and that his anthropology is merely christianized Hellenism. Monteil rejects this as a much too human explanation of a gospel which, after all, has proved its own divinity. Far from denying that St. Paul was a man of his own day, who read books and thought with his own mind, M. Monteil fully concedes the Jewish atmosphere of the Epistles. But he shows how little this really counts. 'What Paul owed to the culture and theological science of his age was arguments in defence of his gospel, the form and expression of his theology, not the gospel or theology itself.'

We make no pretence to a full survey of M. Monteil's exegetical conclusions, but one or two points may be singled out. The main impression left by his work is that he is sedulously under-building, with alleged Pauline materials, the view of atonement which is usually known as moral or subjective. 'Redemption' (ἀπολύτρωσις) means 'deliverance' merely, not 'ransom,' we are told; when St. Paul uses the word ἀντίλυτρον (1 Ti 2[6]), he does so not literally, but by way of metaphor; the righteousness of God is simply God's free, unmerited forgiveness. 'It is not for Himself that God has set Jesus as a means of propitiation, but for men; not in order that through Him He should become propitious to men, but in order that through Jesus men may find in Him a propitious God, full of pardon and salvation' (p. 133). Nor ought we to speak as though Jesus' death had any inherent or, so to speak, necessary virtue as a means of justification; it is such a means for us simply because God appointed it so. It is His will to justify us freely, reconciling us to Himself, not (as St. Paul says in Ro 5^{10}) by the death of His Son, but rather by our faith as evoked by that death. Faith and repentance are the real expiation which God asks for. Now we do not feel that St. Paul would recognize this doctrine as his own. At all events, it has comparatively slight relation to his argument in Ro 5. And in general we may say that nothing is easier than to glide from the true and axiomatic idea (as to which 'orthodox' people are as clear as any one else), that God had no need to be reconciled to man,—in the sense that He had to be brought, or induced, to love us,—into a position which is very far indeed from being true, namely, that reconciliation originates on our side, not God's. Reconciliation, as the apostles mean it, is God's taking the first step and bearing all the cost in the stupendous business of putting away sin. It is not that we reconcile ourselves; we *are* reconciled by His great love in the sacrifice of His Son. Everywhere in St. Paul reconciliation is not something we are called on to permit or to effect, but something which is real already, and which in the gospel we are entreated to take. The fact that it has been achieved, not by us, but by an infinite love which bore the world's sin, is the foundation of the entire argument.

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[1] *Essai sur la Christologie de Saint Paul: première partie, L'oeuvre.* Par S. Monteil, pasteur, licencié en théologie. Paris, Librairie Fischbacher, 1906. Pp. 264. Price 6 francs.

The closing section of the book, dealing with the subjective work of Christ, touches a higher level of reality, and is well worth study. Apart from an ill-considered attempt at one point to divide faith against itself—on the plea that by one moment in it we accept the gift of God in Christ, and by another are made one with Christ's very life—which is as much as to say that there is a justification which does not sanctify, this is a wise, warm, and sympathetic account. An admirable passage treats of the connexion, in St. Paul, of sin and death. What is meant by the condemnation of sin in the flesh (Ro 8^{2}) is explained with point and freshness. And there are sections on the sacraments in St. Paul, and their relation to unity with Christ that seem exactly right, and that thrill with a fine spiritual ardour. The book as a whole is so good, so competent, so intellectually and ethically awake to the infinite service Christ the Mediator has done to sinners, that we shall look with keen expectancy for the sequel, in which M. Monteil promises to set forth Pauline Christology proper.

H. R. MACKINTOSH.

Edinburgh.

The New Testament

IN THE LIGHT OF RECENTLY DISCOVERED TEXTS OF THE GRÆCO-ROMAN WORLD.

By PROFESSOR DR. THEOL. ADOLF DEISSMANN, OF THE UNIVERSITY OF HEIDELBERG.

V. Recapitulation—Problems for Future Investigation.

WHEN European savants copy inscriptions in the Libyan oases in the south-west of Egypt, the natives believe that the white strangers acquire through the inscriptions power over vast hidden treasures described therein. The ancient inscriptions and allied texts have been our subject in the foregoing pages, and we may ask, in conclusion, whether scholars have succeeded in recovering the precious treasures whose presence was betrayed by these old texts. If the question were asked of archæologists and historians alone, there is no doubt it would be answered by many in the affirmative. The general science of classical antiquities owes an enormous debt to these texts. Brilliant proof of this assertion is afforded by the single name of Theodor Mommsen. The whole life-work of this eminent scholar was rendered possible solely by the ancient inscriptions. If then the question about the recovery of the treasures were addressed to the student of early Christianity, he could answer, in the first place, that every real advance in our historical knowledge of antiquity must indirectly benefit the historical interpretation of Christianity. But we believe it is possible to go further, and to speak of a threefold direct value possessed by the ancient texts in the study of the New Testament and, consequently, Primitive Christianity.

In the first place, the inscriptions, papyri, ostraca, etc., have taught us to judge rightly of the language of the New Testament. Roughly speaking, the New Testament is written in the non-literary colloquial language, more particularly in the non-literary language of the people.

Secondly, the texts have assisted us in the literary criticism of the New Testament by heightening our appreciation of writings of a non-literary and pre-literary character, and by teaching us to distinguish between popular and artistic varieties of literary work. Thus we have been enabled to recognize a large part of the New Testament as non-literary, another large part as popular literature, and a minute fraction as artistic literature.

Thirdly and lastly, a study of the texts of the Roman Empire has yielded results bearing on the position of the New Testament and Primitive Christianity in the history of religion. They have taught us to reconstruct with fairness and greater accuracy the popular religious environment in which the great religious transformation took place. They have sharpened our vision for innumerable details which Primitive Christianity took over and further developed from its surroundings in the East and in the West. But chiefly we have been taught to regard Primitive Christianity not with dogmatic, theological eyes, but with sympathy for simple religion, especially for the vigorous religion of the masses. Thus we have learnt to recognize that the character of Jesus is wholly, that of St. Paul principally, untheological and pre-dogmatic, and generally to recognize the lofty simplicity of Primitive Christianity.

This threefold study of the New Testament based on the authentic evidence afforded by antiquity has been associated with a method of inquiry which, instead of isolating the New Testament and Primitive Christianity, seeks to put them back into the place, and time, and particularly into the social class in which they originated. If the New Testament learning of former centuries has generally been too dogmatic and aristocratic, it must in our century become historical and democratic in avowed opposition thereto. The democratic point of view is of the greatest importance and value, not only for the early history, but for the understanding of the whole two thousand years' evolution of the world-religion. Even after it had found its way from the workshops and cottages into the palaces and schools, Christianity did not shun the workshops and cottages, but remained with its roots fixed in the lower social stratum. Whenever in the revolution of the historical kalendar autumn had stripped the leaves off the tree-tops and the winter storm had torn off the branches, the sap rising upwards from below always awoke the sleeping buds, promising blossoms and rich harvest days. At the beginning there stand Jesus the carpenter, and Paul the tentmaker, and so at the most important turning-point in the later history of Christianity there stands another *homo novus*, Luther, the miner's son, the grandson of a peasant. The whole varied history of Christianity has been far too often regarded as a history of the Christian upper class, as a history of the theologians and churchmen, the schools, councils, and parties, though the really *living* Christianity was often to seek in quite another place than in the councils or in dogmatic lecture-notebooks and folios. Tischhauser, the lecturer to the Bâle Mission, has done good service by writing a German ecclesiastical history of the nineteenth century, in which attention is paid to those undercurrents which are generally ignored because they leave no literary memorials, or because the modest literature which they produce is ousted by the collected works of academic Christianity and Church politicians into the darkest recesses of the *bibliotheca christiana*. As regards the historical estimate of the earliest stage of Christianity, there can be no doubt that every study which is conducted mainly on aristocratic lines will distort the real picture. On the other hand, a mainly democratic method of study yields an abundance of important facts, and not unfrequently new points of view; and here there are still great problems awaiting solution.

'Problems'—that is the subject of which we have yet to speak. To speak on this subject—the present writer knows not whether to call it easy or difficult. He is tempted to call it easy, because he is confident that he sees a number of problems clearly defined, because he is persuaded of the necessity of their solution, and because he ventures to see in all these problems a portion of his own lifework. On the other hand, he must call the problems difficult, and find it difficult to speak of them, because it means speaking of what is unfinished—of dozens of opened books piled one upon another, hundreds of scribbled slips and sheets of paper, library steps to be climbed, dust to be encountered, dull cloudy days and lamplight, excitement and disappointment, and the miserable bargains that the researcher is forced to make, parting with a single solved problem, and receiving in exchange for it ten unsolved. Our subject is, above all, difficult, because the worker knows that his aim is great, that his accomplishment will share the imperfection of all human work, and that by speaking prematurely of this great aim he will rouse expectations that he is unable to fulfil.

But that is after all the fate, we say the blessed fate, of all true research work: in this respect more nearly related to the work of the artist, it has to temper its strength by striving after an ideal which, being an ideal, is unattainable, but which for that reason floats before our eyes as the goal which must be attained.

The first problem is concerned with the texts themselves. Texts must be collected and carefully edited. More particularly in excavating for papyri in Egypt much yet remains to be done, and the collection and preservation of the despised ostraca are only just beginning. In the publication of papyri it is urgently desirable that even non-literary fragments of apparently insignificant contents should be printed verbatim, especially in the interests of historical philology. It is illogical and unjust to publish almost every tile-stamp of the Roman legions in full, and long papyrus documents of the same period often only in excerpts. Of the inscriptions on stone, metal, etc., we have already said that new editions of the old collections are now in progress. We may here add that the acquisition of new texts, especially excavating for papyri and ostraca, is largely a question of finance, but that even now with comparatively slender means much may be done if a skilful beginning is made. We have special cause to be grateful that recently, even in Germany, the means for such excavations have been provided by wealthy persons of scholarly tastes, thus following the gratifying example long set by England and America.

The second problem for research concerns the competent working-up of the texts in the interests of philology, literary and religious history. It is highly gratifying to note with what zeal the philological work has been taken up. In view of the numerous works on the history of the Greek language in the period between Alexander the Great and the Byzantines, we must fairly speak of a renaissance of Greek philology. Next, the literary study of the ancient world will be promoted by working out more precisely the distinction between what is literary and what is non-literary on the basis of the new texts. One great task especially lies before us here: the history of ancient letter-writing must be written,—and that is now possible. Immeasurably great are the single problems in religious history. Works of the type of Cumont's brilliant monograph on the cult of Mithra, already mentioned, are needed on many other cults of the Empire, and here also many distinguished scholars are at work. At the end of these studies—the word 'end,' of course, means here only a new beginning—at the end of these studies there will come a Master, the Mommsen of ancient religious history, who, being at once an exact scholar and an inspired artist, will create a complete picture of the religion and religions of the imperial age, confirming beyond all expectation that verdict of St. Paul's religious and historical insight which the apostle of the Gentiles summed up in the expression *Pleroma*, the time of fulfilment.

These problems will for the most part be solved outside the range of specially theological literature, although the old boundaries between our learned crafts have, by no means to the disadvantage of research, been broken down at many points, and are destined to disappear yet more. But the theological faculties will also receive work in plenty. Briefly the problems before us can be thus formulated: Aided by the self-recorded evidence of antiquity, including, of course, that of ancient Judaism and the Semitic religions of which we have not had to speak here, we have to win a point of vantage from which to study the New Testament scientifically; the exclusively retrospective method, in which the predominating dogmatic and ecclesiastical interests have only too often made us blind to religion, is to be replaced by the historical investigation of religion. In this last phrase 'religion' is to be emphasized as strongly as the 'historical.' It cannot be otherwise, since the study of ancient religious texts, which are certainly not dogmatic, is bound to restore to us more and more that feeling for the religion in the New Testament which we had almost entirely lost. A whole mass of discussions, unintelligible apart from the inner mysteries of the higher dogmatics of after-generations, and connected with the New Testament only by an artificial bond, will cease to be. A later age, grown powerful indeed, but at the price of spiritual beggary, was dissatisfied with the original simplicity of ancient popular recollections, testimonies, and emblems of faith, and therefore painted them over with glaring colours and disfigured them with a glittering frame. Now, however, the pious hand of the historically trained scholar will conjure up again the old and the genuine from beneath the later additions, and will replace the modern frame with a fresh wreath of olive or Galilean anemone. The whole interpretation of the New Testament, ceasing to be dogmatic interpolation and becoming historical and psychological exegesis, will supply what the New Testament itself hints, but most books on the New Testament do not hint, namely, the historical explanation why Christianity brought about the transformation of the world's religion. And we may add here in parenthesis: this kind of interpretation will do much more for practical Christianity at the present day than the dogmatic exegesis which evaporates the spirit to get at the doctrine. Spiritual forces which had been artificially kept in check will be set free, and will flow forth from the Old Book, bringing life to the new age.

The great work which is to be done on the New Testament divides up into a multitude of separate problems, philological, literary, and religious. In all these single problems, however, about which we will not speak here, one work will be of the greatest value, the compilation of which is at present the most important task awaiting New Testament theology, and on which in conclusion we have something to say more in detail. We refer to the New Testament dictionary.

What is a Dictionary? In most people's opinion it is something very simple: an alphabetical list of foreign words, Latin, French, Italian, or what not, with their meanings. It is something perfectly simple, therefore; a book, we may add, which many persons even of liberal education regard as possessing primarily no strict scientific interest, but as designed only for the practical necessities of life; just like, let us say, a railway time-table or a directory, a handsome volume to the eye, but within rather a mechanical than a learned production. Or, perhaps, at the word 'dictionary' we think of the days when, poring over Cæsar's account of the construction of the Rhine bridge, and coming across a most unpleasant number of hard words, we opened the dictionary and in a moment knew what this or that peculiar word meant. All of which is indeed extraordinarily simple, at least for any one who knows his A B C and so much more as to be aware that he must look for the word *trabs* under the letter T.

In striking contrast with the widespread learned depreciations of the dictionary is an equally widespread servile submission to the single explanations of the dictionary. 'Here is the word; that must be the meaning,' is the thought of thousands who, having a foreign word to interpret, fly to consult the dictionary.

The scientific view and scientific lexicography begin, on the other hand, as soon as it is acknowledged misleading to think that the meaning of a word can be at once read out from the book, or as soon as it is recognized that every word has its history, and that we may not venture to speak learnedly about a word until its history has been explained, *i.e.* its origin and the fortunes which have determined its meaning or meanings. This, then, is the task of scientific lexicography: to trace the history of words from the earliest times represented by our materials—nay, more: from the primitive stage of the language which comparative philology enables us to reconstruct hypothetically—down to the moment when we find the words in use by any given speaker or writer.

Thus, though it has many mechanical accessories, and though the usual system of alphabetical arrangement is based on practical, not on scientific considerations, lexicography is an historical science. It is the historical census of the vocabulary.

As an historical science it is of quite recent growth. Lexicons have been in use for thousands of years; historical dictionaries have only existed since last century. Two of the newest great dictionaries, neither of them yet finished, may be mentioned by way of example: the dictionary of the Egyptian language prepared by the Berlin Academy of Sciences, and the great Latin dictionary promoted by an association of various academies, the *Thesaurus Linguæ Latinæ.*

There is also a Greek Thesaurus, a large, expensive work in nine folio volumes, but it in no way satisfies the requirements of scientific lexicography, and is in every respect obsolete. The same applies to all other Greek dictionaries, even the *Mega Lexikon* now publishing at Athens, which is great indeed, but not a lexicon. All things considered, we may pass this judgment on Greek lexicography at the present day: that probably no other department of classical philology is in an equally backward state.

And then these Greek dictionaries, that were already antiquated on the day of their publication, were fated to witness the period of epigraphy and papyrus research. It was as though the director of a museum, who had covered every square yard of his poor, badly lighted galleries with old paintings, often wrongly labelled, were suddenly to receive a donation of hundreds more pictures of great age. The director wrings his hands and asks where he is to put all the treasures. Greek lexicography has not yet been able to open new rooms for the enormous increase of material due to the new discoveries,[1] and so all the precious gifts, literally gifts of the Danai, are still in their packing-cases in the corridors and yards, and no one knows when it will be possible for the museum attendants to come with the hammer and crowbar.

The fate of Greek lexicography as a whole has been shared also by that special branch of it called New Testament lexicography.

New Testament or, more generally speaking, Biblical lexicography has an extensive past. The Jew Philo of Alexandria, a contemporary of St. Paul, was probably the author of a lexical work on the proper names of the Old Testament. The Library of the University of Heidelberg possesses a third or fourth century papyrus fragment of an old Christian lexicon, also dealing with the explanation of the Hebrew names, and probably connected somehow or other with Philo's work.[2]

But New Testament lexicography proper is not yet 300 years old. The first special dictionary of the New Testament was published by Georg Pasor at Herborn in 1619, and had a long history. In edition after edition, for over a century and a half, it regulated the New Testament studies of many generations. Besides the large edition two abridgments of different sizes were called for. Though nearly all that Georg Pasor was able to ascertain with the resources at his disposal is now obsolete, we nevertheless look back with gratitude upon the lifework which the hard-working scholar accomplished first at Herborn and then, during the horrors of the Thirty Years' War, at Franeker in Friesland.

After Pasor there came a long series of New Testament dictionaries. The last, and probably also the best, was that by the American scholar Joseph Henry Thayer, an independent revision of the excellent New Testament dictionary by Wilibald Grimm. Thayer closes the older period of New Testament lexicography, and it is an honour to American Biblical scholarship that the close was so brilliant. The more recent editions of the dictionary of the late Greifswald Professor of Theology, Hermann Cremer, which, on the whole, rests rather on a dogmatic than on an historical foundation, constitute, despite occasional borrowings from inscriptions and papyri, no real advance on Grimm and Thayer.

Of course these dictionaries compiled by the older generation also witnessed the renaissance of Greek philology due to the discovery and working-up of the new linguistic remains, and for no other book in the world are the inscriptions, papyri, etc., so valuable in lexical matters as for the New Testament.

The situation, therefore, from the scholar's point of view, is here the same as in general Greek lexicography, namely, the new epoch calls imperatively for a new dictionary of the New Testament.

What is the new dictionary to do? It must give a trustworthy account of the history of each of the five or six thousand words in the New Testament, and show particularly in what senses these words were used at the time in the East and West of the Greek-speaking world. For both of these purposes the new texts, with which the lexicographers could not or would not trouble themselves, must be worked through page by page and line by line. Hundreds of separate facts will thus be noted in a few days; as the years go by the amount of material excerpted on paper-slips will swell to thousands and tens of thousands of observations. But the book will also be distinguished by its freshness and directness of treatment. Where formerly we had only a collection of casual items, we shall now discover lines of relationship stretching through the centuries. This may be shown by a comparatively simple example. At the beginning of Chapter IV. we quoted the words of Jesus about 'benefactors.' He refers to the custom, common in that age, of bestowing on men who had deserved well of the public the title of *εὐεργέτης*. This custom was already familiar to us from the writers of the time, but how much more lifelike and real does it become when, by studying the Eastern and Western commemorative inscriptions and the coins, we are able to trace it for eight centuries on the monuments themselves. The New Testament dictionary will, therefore, have to quote the inscriptions and coins as well as the literary evidence,[1] *e.g.* the Thessalian Sotairos inscription of the 5th cent. B.C.; inscriptions from Delphi, *circa* 370 B.C.; from Olus (in Crete), 3rd cent. B.C.; Delphi, 3rd cent. B.C.; Amorgos, about the middle of the 2nd cent. B.C.; coin (from Ptolemäis-Akko) of Alexandros I., Bala, 150–145 B.C.; coin (from Tyre) of Antiochus VII., 141–129 B.C.; coin of the same king from Arados in Phœnicia; inscriptions from Kotyrta in Laconia, 1st cent. B.C.; Methana, end of 1st cent. B.C.; Delphi, beginning of 1st cent. A.D.; Ancyra, *temp.* Trajan; Bedir-Bey, in Caria, imperial period; Goel-Bazar, in Bithynia, between 102 and 114 A.D.; Tchoukour-Keui, in Bithynia, 210–211 A.D.; Miletus, *circa* 250 A.D.

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[1] What constitutes a very meritorious beginning is the painstaking work of the venerable Dutch scholar, H. van Herwerden, *Lexicon Græcum suppletorium et dialecticum*, Lugduni Batavorum, 1902; to which the same author added an *Appendix*, Lugduni Batavorum, 1904.

[2] Published with facsimile and commentary by the present author in *Veröffentlichungen aus der Heidelberger Papyrus-Sammlung*, I. *Die Septuaginta-Papyri, etc.*, Heidelberg, 1905, pp. 86–93.

Are these too many examples? We believe that no trouble can be too great when the object is to re-create the background to any saying of Jesus. And the object is, moreover, in every case to determine how men of the early age understood and were bound to understand the New Testament. Hence the list of examples has to be continued into the second and third century A.D.

Not till the material has been collected by dint of much patient toil—the lexicographer's field is the world—shall we be able to venture on the final stage: to reconstruct the background of Primitive Christianity out of all the hundreds and thousands of paper-slips by writing the MS. of the New Testament dictionary.

Nevertheless we run a grave risk, to which many a scholar has succumbed, of losing ourselves and our individuality under the burden of paper-slips—and that in an age which looks for men who can do something more than arrange slips and correct proofs. In the midst of such work we perhaps hear it asked whether he who prunes a vine, goes down into a coal-mine, binds up a scalded limb, or helps to reclaim a depraved man, does not do more for humanity than the man who intends to write a new book, adding one more to the hundred thousand volumes which, like an inherited encumbrance, enslave our race in bondage to the past. . . .—No, not merely enslave, but also educate by the example of the past.

Therefore there remains to the scholar amid the paper-slips and the dust of his workroom the certainty that his work on the past is helping to put old truths once more into circulation, setting free old forces for the service of the new times. And so the day may come when the word Thesaurus—literally 'treasure'—may also be applied to the dictionary which New Testament scholarship claims as its own. If it does not itself constitute a treasure, it will at least facilitate access to the treasury from which for well-nigh two thousand years humanity has drawn coined gold.

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[1] Of course, every inscription will be quoted with a reference to the work in which it is published. We have omitted the references here for the sake of brevity.

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

LUKE IX. 28–36.

'And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the mountain to pray. And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling. And behold, there talked with him two men, which were Moses and Elijah; who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem. Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said. And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him. And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.'—(R.V.).

EXPOSITION.

'About eight days.'—Mark and Matthew say 'after six days,' virtually the same note of time. Thus all three Evangelists call attention to the nearness of the Transfiguration, to the great confession and our Lord's first announcement of His death.—ADENEY.

'The mountain.'—Certainly not Tabor, in the plain of Jezreel, as a tradition found in Cyril of Jerusalem asserts, for there was a Roman fort on its summit at this time; and, besides, Jesus was nowhere near its locality. He was close to Hermon, *the* mountain of Palestine, nearly 10,000 feet in height, its snow dome being visible as far down the Jordan Valley as Jericho; this great mountain seems to have been the scene of the Transfiguration.—ADENEY.

'As he was praying.'—While praying, and as the result of the exercise. In Luke's delineation of the character of Jesus, prayer occupies a prominent place.—FINDLAY.

'The fashion of his countenance was altered.'—A real objective change, not merely to the view of the three disciples.—FINDLAY.

ST. LUKE seems to have declined the use of *μετεμορφώθη* (employed by the other two Evangelists here) that he might not awaken in his Greek readers any feelings or ideas connected with the fabulous *metamorphoses* of their heathen deities.—WORDSWORTH.

There shone a glory out of the countenance of Christ; and all His body seemed to shine with the same glory, so that His raiment became exceeding white, as no fuller on earth could white it. Now it is manifest that this glory was no reflected light. It was not a splendour that fell on Him from without, and lighted Him up. The glory came from within. It corresponded to something going on in His mind. The incident was not a spectacular exhibition enacted for the sake of the disciples . . . neither can we consider that it was a foretaste of the joy that was set before Him, which the Father already gave Him. . . . For this would be to conceive that glory which was to come, and which is now His, in too external a manner. We must by all means hold that the external change that passed upon Him was but the reflexion of movements in His own mind and heart going on at the moment.—A. B. DAVIDSON.

'Moses and Elijah.'—The expression implies that the disciples only perceived that 'two men' were present, not recognizing them. Afterwards they learned (perhaps from Jesus) that these were Moses, the representative of the law, and Elijah, the representative of the prophets.—ADENEY.

'His decease which he was about to accomplish at Jerusalem.'—His departure from this world by means of the Passion, Resurrection, and Ascension. . . . That the Apostles heard this subject being discussed explains part of the meaning of the Transfiguration. It was to calm their minds, which had recently been disturbed by the prediction of Christ's sufferings and death. . . . It is all ordained by God, and is sure to take place; and when it takes place it may be regarded as a fulfilment, and also as a filling full.—PLUMMER.

'Heavy with sleep.'—This implies that it was a night scene. The celestial visitants are supposed to arrive while the disciples are asleep. They fell asleep while their Master prayed, as in Gethsemane.—FINDLAY.

'Tabernacles.'—Like the little wattled booths which the Israelites made for themselves at the Feast of Tabernacles.—FARRAR.

'A cloud.'—Mt. calls it a 'luminous cloud.' Here there is perhaps an association of ideas, suggested by similarity of sound, between *ἐπεσκίαζεν* and the Shechinah or *δόξῃ* mentioned in v.[31]. Strictly speaking, a luminous cloud cannot overshadow; but it may veil. Light may be as blinding as darkness. We cannot be sure whether the *αὐτούς* includes the three Apostles or not.—PLUMMER.

'They held their peace.'—The prohibition to speak of what they had seen is a strong confirmation of the incident as an historical fact.—PLUMMER.

THE SERMON.

The Transfiguration.

By Professor A. B. Davidson, D.D.

The Transfiguration occurred shortly before the death of Christ, and while He was in the posture of prayer. It was doubtless on the subject of His death that He held communion with God. From the intensity of that communion He became outwardly glorious. Perhaps no particular thought filled His mind, but a tumultuous crowd of emotions. The radiance of His love to the world, the dignity of suffering, the full realization of His death and its meaning expressed themselves for a moment externally in His earthly body—a sight more wonderful than the bush that was not consumed.

The passage as a whole suggests some practical ideas.

I. To see His glory we must go apart with Christ. It was His own practice to retire and replenish His life from God. We must fill the fountain of life from Him, laying aside all other employments, even ceasing to preach Him, that we may have leisure to look at Him. If not drawn from, the fountain becomes stagnant. The heart and life cast up foul weeds if their waters are not drained off in the activities of love. But if the pitcher be dipped too often, the water becomes turbid. There are now so many religious exercises and religious books that we are always working or absorbing the thoughts of others. The thoughts may be superior to our own, but what we think for ourselves has more power with us. If we realize the misery of mankind, it may be almost impossible to pause in the work of God; but when men withdraw to the presence of Christ, they return with a power and light like the glory which Moses brought back from the Mount.

II. Christ has nothing which He does not share. As in the fellowship of God He was transfigured, so may we be. We shall come from His presence radiant with light, moving among men with serenity and sympathy, forbearing, forgiving, lifting life up and filling its offices with love. We need more contemplation of Christ. As we gaze on Him, He will be transfigured before us.

III. The transfigured Christ was not alone. Men were with Him in His glory. They may have had the privilege of strengthening Him. No thought is so paralyzing as that of the nothingness of ourselves and our work. The great are taken away ere half their work is done. Moses did not bring the people into Canaan. Elijah did not see Jehovah's altars rebuilt. Yet their work was not lost, but perfected in Christ. And so with all who have lived and laboured, however obscurely. Their shadowy outlines hover around Christ, and will yet be made bright when He is glorified in His saints.

IV. The glimpses of glory are transient. Amidst the commonplaces of life we catch sight of a higher purpose, a nobler ideal. Equally transient are our visions of Christ's glory. They come for a moment to teach us one truth, to send one gleam of joy into our hearts, and are then withdrawn. Yet transient as they are, they broaden our views, they quicken our faith, and give us that assurance which outward proofs and arguments cannot give, but only experience and vision.

A Glimpse of the Unseen World.

By the Rev. J. Morris Whiton, Ph.D.

I. Nearness of the invisible world. Seeing it makes it no nearer; not seeing it, no farther off. We have no reason to believe that there is great distance between us and our beloved dead, but only a thick curtain impervious to sound or sight, which is both for our comfort and our health.

II. An accomplished resurrection. Moses and Elijah appear in glorified bodies as in the resurrection state. Had they alone risen from the dead? Christ was the 'first-fruits' of the resurrection, the beginning of our positive knowledge of it. The reality had existed before. Here is also an accomplished judgment. They have entered into the fruits of a godly life on earth. Divine judgment belongs to no one time, but continues through all time. When we die out of this life we rise into another, and experience our judgment as we enter on our inheritance of good or evil.

III. Moses and Elijah were widely separated in time and character. Christ is their bond of union, as He is of all in the city of God.

IV. The glorified dead share the interests of those on earth: the advancement of God's Kingdom, all movements towards truth and brotherhood, even the smaller things which are inseparable from the greater. Is not their blessedness impaired by the wickedness and wretchedness they behold? It does not depend on their ignorance, but on their faith in God, and His processes of salvation.

What sympathy have we with this heavenly fellowship? Is our main interest, like theirs, the advancement of God's kingdom, or is it in lower selfish aims? On this depends our future destiny and fellowship.

ILLUSTRATIONS.

IT was as our Lord prayed that He was transfigured. Three instances of the power of prayer to change the countenance occur to the mind. 1. The Holy Grail was the cup out of which our Lord drank at the Last Supper, and was believed to have miraculous powers; but it was taken up to heaven because of man's sin, to be let down to earth only when man's wickedness ceased. Tennyson tells the story of the holy maid who conceived the idea that by prayer and fasting she might win the Cup from heaven, and who prayed till, in Percivale's words, her eyes became

> Beyond my knowing of them, beautiful,
> Beyond all knowing of them, wonderful,
> Beautiful in the light of holiness.

That is to say, she was transfigured. 2. In Henry James' novel, *Roderick Hudson*, the central character is a young American artist, who is at once brilliant, unprincipled, and conceited. He has been living a wholly selfish life in Rome, when his mother and her adopted daughter, Mary Garland, who had been living in constant anxiety for his sake, come from America to look after him. On the occasion of their first meeting the artist abruptly asks his mother, 'What makes you look so odd? What has happened to your face these two years? It has changed its expression.' 'Your mother has prayed a great deal,' says Mary simply. 'Well, it makes a good face,' answers Roderick; 'very interesting, very solemn. It has very fine lines in it.' Here, again, was transfiguration wrought by prayer—a transfiguration visible to the artistic eyes of the careless son. 3. We go to an American writer again for an illustration. Here is what James Lane Allen has to say in *The Choir Invisible* of one of the most beautiful characters in fiction. 'Her beauty had never faded. . . . When youth had gone, in the following years her face began to reflect the freshness of Easter lilies. For prayer will in time make the human countenance its own divinest altar; years upon years of true thoughts, like ceaseless music shut up within, will vibrate along the nerves of expression until the lines of the living instrument are drawn into correspondence, and the harmony of visible form matches the unheard harmonies of the mind.' *As he was praying, the fashion of his countenance was altered.*

H. R. BRETT.

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'CATHOLICISM has beauty that we should desire it, and I have not so learned Christ.' 'You forget,' said Brigit, 'that Christ showed Himself as He was. Have you never read how, one starry August night, He went up on the holy mount with the Apostles He loved best, and was transfigured before them? His sorrowful face was changed, it shone as the sun; His garments became white as snow; and He was glorious with the splendour of God. Does that not mean that He wanted them to know that, in worshipping the Spirit of Truth, they were also worshipping the spirit of perfect loveliness—perfect and ineffable beauty?'—*The School for Saints*, by JOHN OLIVER HOBBES.

Transfiguration by Self-Sacrifice.—The transfiguration of our Lord was probably the outshining of the light of self-sacrifice, as He consecrated Himself to 'the decease which he should accomplish at Jerusalem,' giving Himself to die for the world. This outshining of the sacrificial soul is illustrated in Charles Dickens' *Tale of Two Cities*. Sydney Carton gave himself up to die for Darnay, because of the love he bore his wife and child. When the tumbrils were being dragged to the place of execution, he proved himself the brave, gentle companion of a young seamstress also condemned to suffer. He comforted her and himself with the words: 'I am the Resurrection and the Life, saith the Lord: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.' The closing scene is described thus: 'The murmuring of many voices, the upturning of many faces, the pressing on of many footsteps on the outskirts of the crowd, so that it swells forward in a mass like one great heave of water, all flashes away. . . . They said of him, about the city that night, that it was the peacefullest man's face ever beheld there. Many added that he looked sublime and prophetic.' He gave himself to die for others; and he was transfigured by self-sacrifice.

'They feared as they entered into the cloud. And a voice came out of the cloud.'—In the Manchester City Art Gallery there is a fine picture by Briton Rivière, 'In manus tuas, Domine!', in which the artist depicts a fair-haired young knight, seated on a white charger, whose downcast head, distended nostrils, and quivering limbs denote intense fear, and which, like the three bloodhounds behind it, refuses to proceed farther into the gloom of the noisome forest.

At one, as he is, with his brute companions in natural dread, with even an added superstitious fear into which they could not enter, the knight's higher nature, with its faith in a higher power, suddenly asserts itself, and, lifting the cross-hilt of his sword, and crying, 'Into Thy hands, O Lord!' he is prepared to plunge into the shadowy forest.

Commenting on this picture, the artist remarks: 'I have failed, indeed, if it does not carry to an imaginative mind something which will apply not only to our friend and knight with his Middle Age fears and beliefs, but to ourselves, to-day, whatever be our doubts or fears.'

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The Pilgrim's Progress.

By the Rev. John Kelman, M.A., D.D., Edinburgh.

Shame.

This Section has a peculiar importance in view of the fact that, as Cheever says, 'the delineation of this character by Bunyan is a masterly grouping together of the arguments used by men of this world against religion, in ridicule and contempt of it, and of their feelings and habits of opinion in regard to it.' It is peculiarly significant in view of the conditions of Bunyan's time, when shame entered very largely into the controversy between Cavalier and Roundhead. Of course, there were many whose whole pride was enlisted on the side of plain living and high thinking; but there must have been many also who felt the glamour of that brilliant world from which they excluded themselves by espousing the cause of the people and their form of Faith. Even in dress this temptation was widely felt. In the *Plain Man's Pathway to Heaven* there are ten pages in regard to the pride of dress which show the height to which feeling ran at the time. We hear much of starching and steeling, busks and whalebones, supporters and rebatoes, full moons and hobby-horses, etc., and are told that 'to be proud of apparel is, as if a thief should be proud of his halter, a beggar of his clouts, a child of his gay toys, or a fool of his bauble.'

It is 'proof of our having lost the image of God that we are ashamed of the things of God.' So says the old commentator Scott, and in this chapter we see the curious reversal of a great and valuable natural instinct. Shame has its uses. Dr. Whyte (whose chapter of 'Shame' is one of the most suggestive in his book) points out that it is 'an original instinct planted by God to act as a check on dishonourable action.' It is meant to be a 'social conscience,' adding, as it were, a more popular appeal, to the great language of the moral sense herein. Unfortunately that very fact of its lower moral elevation has attached more shame to the discovery than to the commission of sin, and in this code of judgment the great commandment is, not to be found out.

The arguments of Shame (to borrow Dr. Kerr Bain's division of them) are as follow:—

1. *The Spiritlessness of Religion.* This is the old Greek and Roman stumbling-block against Christianity—the offence of the Cross. Faithful is a gentleman and an aristocrat who cannot help a keen regard for the world. His experience reminds one of passages from the biographies of great soldiers, who have often had to endure a severe conflict of this kind. In Bunyan's time Puritans had much to bear, but the most trying part of it all to sensitive natures must have been the shame and contempt which was cast upon them. Offor tells us that it was then safer to commit a felony than to become a dissenter, and Bunyan himself, in one of his clever swinging verses, writes:

> Though you may crack a coward's crown,
> And quarrel for a pin,
> You dare not on the wicked frown,
> Nor speak against their sin.

When ridicule becomes mixed up with shame the situation becomes still more difficult; it takes a very big man to bear being laughed at, and a very commanding faith to enable him to bear it. To be treated as one who has no claim to respect, who is unmanly and undignified, and whose place in society is that of the butt for caricature, must put a strain upon all that is sensitive in feeling and fine in character. As one reads *Hudibras* and feels, even after all the years, how gibe after gibe must have cut home, alike by their cleverness and injustice, one realizes how vital a character this Shame was then. To a considerable extent he has retreated now within the four walls of homes where dear friends ply the rack and thumbscrew as only dear friends can; and although in many an office, shop, and factory the battle is open enough, yet there is something to thank God for in the change of times.

2. *The Worldly Worth of the Irreligious.* This is an argument as old as the days of the Psalmist, who was puzzled and grieved at the prosperity of the wicked, in their great power spreading themselves like a green bay tree. Like the Psalmist, many a man has been led into the House of God, where he has considered their end; and, judging them by their death instead of by their life, has escaped the snares of Shame. But the sting of this argument is in the tail of it. The Christian has cut himself off from the strong and prosperous life of the irreligious, venturing the loss of all 'for nobody else knows what.' Once again we are brought back to Faith, the absolute essential in our conflict with Shame. Whether anybody else knows or not, we *must* know what we are venturing everything for. There is no hope against Shame but clear Faith that can withstand the whole brilliance of the world by the simple assertion, 'I know whom I have believed.'

3. *The Worthlessness of the Religious.* Judged from the world's point of view this has always been a stumbling-block to those who were tempted by the pride of life. From the early days of Christianity, when so many of the converts were slaves, the sincerest piety has often been found among many who counted for nothing in the great world. Browning, in his 'Grammarian's Funeral,' has struck a true note when he speaks of going on with pride 'over men's pity.' On the whole, pitiableness is more galling and worse to bear than ridicule itself.

4. *The Shamefulness of Religious Ways.* In this part of his argument Shame has more to say for himself than in any other part of it. When religion presents for its chief outward appearance a spectacle of 'whining,' 'mourning,' 'sighing,' and 'groaning,' it is not only false shame, but true shame that may rebel. No doubt there were elements in the Puritan worship which justified this assertion, and as these elements have been caricatured in many accounts of Puritanism, we may thankfully admit that a religion which lays emphasis upon the healthier side of things may also be, and has actually been, a great gift of God; and yet after all, though the best repenting is generally done in secret, it is permanently true that the really shameful thing is our *not repenting*; and however exaggerated the expressions of repentance may be, it is the most honourable act of which a man is capable. The same sort of thing may be said in regard to asking forgiveness. Nothing is more unworthy than to be always making apologies, and there are no more irritating people than those over-sensitive souls who go about with an air of apologizing for their very existence, and are oppressed with a chronic sense of having offended somebody. Yet, the real shamefulness of such an attitude is due to the very sacredness and honour of the difficult task of asking forgiveness. The blessed moment of frank confession is far too sacred to be thus vulgarized. To many natures it is indeed a bitter thing to have to ask forgiveness, and the apology is not always generously received; yet there is something sacramental and cleansing in the humiliation, and he who takes it so may find it a great means of grace.

5. *Social Degradation.* This is practically the same as the third argument of Shame, the new point being that subtle blending of moral and social estimates by which the vices of the great assume finer names, and the virtues of the base seem to share in their lowliness.

Such was and still is shame—that 'final effort of unspirituality' which makes its appeal to an attractive infirmity of noble minds. So far as this is concerned, it is easier for a dull and humble life to be a Christian than for one tempted by the brightness and welcome of the open doors of the world. It clings persistently through a lifetime, if it be not very resolutely and deliberately fought. It can be overcome, and Faithful shows us the way.

Being a sin of the imagination, it, like Faithful's other temptations, depends upon the adroit and immediate guidance of the imagination towards other and more commanding realities than those which it has been aware of. The sight of God, the Word of God, the day of doom, the love of Christ, the soul's salvation, the coming of the King—these are the facts with which Faithful confronts the men of his time and the hectoring spirits of the world. Shame speaks only of men and their opinion, but there is God and His judgment to reckon with. The shrinking mind must be forced up to that, and in the strength of that vision of great certainties Shame can be thrown off. It is a case of the rivalry and conflict of the seen with the unseen, the present with the future, the human with the divine. Every day we are accustomed between man and man to find it a great privilege and delight to bear reproach out of loyal affection to those we love. Let but love find in the eternal region images equally clear and sweet, and the same loyalty will gain an easy victory over Shame. It is but another instance of the victory of Faith.

So Faithful sings his only song, as well he may. He is a considerably worse poet than Christian is, but he is a *man*, conspicuous through the centuries. Dr. Kerr Bain sees his 'broad shoulders, well-set head, and military walk,' and we see them. His is no smart virtue ready with words, cocksure and light-hearted. He has hesitated twice, but he has overcome.

Talkative.

We come now to the longest and not the best managed of the dialogues. The first part of it is in Bunyan's best vein, but the second is somewhat dull and long drawn out. He has taken much time and space in exhibiting this type of character, and doubtless there must have been a reason for it.

Talkative is 'a fellow of infinite discourse.' The rounded style of his first sentences proves this, with its lack of the familiar abruptness of these conversations. Bunyan's own plain style is part both of his attraction and his greatness. His own words about it are: 'I could have stepped into a style much higher than this in which I have discoursed, and could have adorned all things more than I have seemed to do; but I dare not. God did not play in tempting of me; neither did I play when the pangs of Hell caught hold upon me, therefore I may not play in relating of them; but be plain and simple, and lay down the thing as it was. He that liketh it, let him receive it; and he that doth not, let him produce a better.' As we read the rolling periods of Talkative, this tall and somewhat comely man 'walking at a distance besides them,' we cannot but be thankful that Bunyan's style bears the marks of God's earnest in it. When we read Part III. we are still more thankful for Parts I. and II. There is something about Talkative that reminds us at times of Shakespeare's ancient Pistol, and suggests a man whose conversation is always that of one addressing a public meeting, and receiving frequent applause from his imaginary auditors.

This lengthy and scathing satire gains a special interest from the fact that Talkative was the very type of Puritan singled out by the enemies of Puritanism for their scorn. What poor wretch was it, we wonder, that sat for this portrait? For certainly Talkative is drawn from life, and some long-haired and leather-jerkined man talks again in him after the silence of two hundred years in an unknown grave. It is characteristic of the fidelity of Bunyan that he has drawn this portrait. He is no partisan who is afraid of any truth, even against his own side, any more than the frank writers of the Bible are, who have told the stories of Jacob and of Peter. Here is a Puritan writing of what he knows. He has seen the evil excesses of some of the prophets, lunatic preachers, and loquacious hypocrites of his day, and he exposes it ruthlessly. The whole picture is a protest that this is not the true type of Puritan, and he has sent it down for the benefit of those who in every age are tempted to a religion of speech instead of deed. It has been well remarked that this kind of type has become an almost traditional figure with light and thoughtless writers. There is a limit beyond which such caricatures cease to be even interesting, and to-day they are perhaps less necessary than they may have been in the past. There have been in our country generations of great talkers, and these were sure to have their followers who talked without having their great things to say. Our age appears to have lost the art of conversation, and Talkative nowadays would be voted a dull fellow. Indeed, the abruptness of our modern 'Telegraphese' has cost literature and life a heavy price, and we are tempted at times to feel that we would take the risk of being bored a little, for the wealth and finish of the style of former days. All the more honour should be given to Bunyan for attacking and satirizing a fashionable excess of his own time.

Of course, fluency in the gift of speech is still to be found, though it takes more courage to exercise it nowadays. It is largely a matter of temperament, and one is apt to judge wrongly in regard to it. On the one hand, Offor's note is wise, 'Reader, be careful not to judge harshly, or despise a real believer, who is blest with fluency of utterance on divine subjects.' On the other hand, one must be equally careful not to characterize all silent Christianity as the work of a 'dumb devil,' or to attempt to force either in ourselves or others the fluent expression of private experience. Silence is better than unreality or exaggeration. There is in fact a golden mean in this as in other matters, and those who can talk upon religion naturally and without any verbiage, are its most valuable advocates.

The permanent warning of this passage is that fluency is always a dangerous gift. Faithful has already told us how in the City of Destruction there was great talk that came to nothing, and any reader of the Epistle of St. James may see by the frequent and striking metaphors for the tongue, how great a danger this was in his day. Dr. Whyte has told a story of a Carthusian, which Browning tells in another form in his *Pambo*. It is the tale of a young man going to a teacher, whose first word to him was, 'I said that I would take heed to my ways, that I sin not with my tongue.' The student broke off the lesson, and found that enough for a lifetime. It is not so much particular sins such as profanity, or foulness, or backbiting that are here rebuked; but simple excess of language. He who talks too much is sure to exaggerate his experience, and to use words without meanings. In this way the blight of unreality comes across the whole field of conversation. Speech ceases to be expressive or persuasive; and, worst of all, it becomes a substitute for the very things about which it discourses.

Literature.

CONGREGATIONALISM.

History of English Congregationalism. By R. W. Dale, D.D., LL.D. Completed and Edited by A. W. W. Dale. (*Hodder & Stoughton.* 12s. net.)

It is a rare thing now for a great denominational history to be published in this country. The thing is done often enough in America. Why has it ceased to be done here? There is no other way of getting at the history of religion in our land. For the secular historians ignore religion. Ecclesiasticism they may touch, but that which moves the mass of the people more than anything else, that which is the most unmistakable expression of their character and the most powerful motive in their life, is left contemptuously alone. Each denomination must therefore write its own religious history, and write it often. It is to be hoped that this History of Congregationalism will set the fashion.

The work has been long looked for, but the delay need not be deplored. It has given the editor time to make the necessary verifications. And without the verification of every item of evidence the book would have lost nearly all its value. The time is gone when the people preferred the most violent partisanship and would have all the facts twisted to their own glory. They say that the French peasant still believes that Napoleon gained a glorious victory at Waterloo. But the English peasant no longer denies that Presbyterianism was once the profession of the realm of England, and the Scotch peasant no longer demands that it be proved to be the religion of the redeemed in Paradise.

Even a denominational history must now be accurate. The name of the editor is the best guarantee for the accuracy of this book. Until we have had time to use it, we cannot tell what approximation has been made to the ideal. It is enough that Dr. A. W. W. Dale has the scholar's ideal always before him, the ideal that no date or definition is trivial enough to escape scrutiny, and that he has taken time to come as close as possible to his own standard. [Let us note the single misprint as yet discovered. On p. 270, vi. should be vii.]

But the book will make its way, not because it is A. W. W. Dale's, but because it is R. W. Dale's. For his are the broad masculine judgments expressed, and his is the almost incomparable clearness of its English style.

Even had Dr. R. W. Dale been alone, the book would have been greatly read and relished. His knowledge of the heart of Congregationalism was unique. He was not surpassed in knowledge of its fortunes by any man of his day, unless it were by Dr. Mackennal. There is no question, as has been said already, that the book is greatly improved, and for the student of Congregationalism made indispensable, by the work which Dr. A. W. W. Dale has given to it. But it needed the father's great gifts and great disappointments to do justice to that which makes any book a book, its fidelity to the inner life and aspiration of the people whose history it records.

It is not to be supposed that every Congregationalist, far less every reader, will acquiesce in all its judgments. There will be occasional strong dissent. For Dr. Dale does not hesitate to say what he feels, and his language is plain and forcible. But it will always be well for the disputer to think again. For the eyes were opened to see, both by natural sympathy and by the long experience of public service.

ROBERT CLARK OF THE PANJAB.

ROBERT CLARK OF THE PANJAB, PIONEER AND MISSIONARY STATESMAN. By Henry Martyn Clark, M.D.(Edin.). (*Melrose.* 7s. 6d. net.)

The author of this book writes very modestly in the preface. He doubted his fitness to describe the life of the great missionary; he hesitated; he responded at last to a call which he could not ignore. And he well might hesitate. For it was not to be a book large enough to let the story of Robert Clark's life tell itself, by letter and incident and appreciation of friends. That method of writing biography is easy. It was to be a book of moderate size, and almost every word of it would have to be written by the editor.

The result is an unmistakable success. Mr. Clark has made himself master of the facts; he has felt the pulse of the people to whom his father gave his life; he has breathed their atmosphere. If there are mistakes we have not seen them, and they are of little account. The whole impression is vivid and just.

Take an illustration. 'At the time of our narrative, the Afghans of the Trans-Indus districts were what Afghans still are beyond the British border. Their ideas concerning the property of others were something less than elementary. A brother Afghan was lawful spoil, if not of their immediate kin. The stranger, in their terse phrase, was "a bird of gold," to be plucked to the last feather. They were a nation of caterans, resolute and resourceful reavers of the chattels of others. Robbery was an honourable calling; for it they were created, in it they were born. The babe was subjected to a suggestive ceremony. The mother passed the infant to and fro through a hole made in the wall of the homestead, crooning the while, "Ghal sha! ghal sha!"—"Be a thief! be a thief!"'

Mr. Clark himself once observed that almost every word written by Macaulay concerning the Scottish Highlanders as they were a century and a half ago would apply to many tribes of the Afghans as they now are. 'If,' he continues, 'anyone wishes to know about the Afghans of Peshawar and its neighbourhood, he should read Sir Walter Scott and Aytoun—

> I charge thee, boy, if e'er you meet
>   With one of Assynt's name,
> Be it upon the mountain side,
>   Or yet within the glen,
> Stand he in martial gear alone,
>   Or backed by armèd men,
> Face him as thou wouldst face the man
>   Who wronged thy sire's renown;
> Remember of what blood thou art,
>   And strike the caitiff down.

But the Afghans have not yet had a Sir Walter Scott to tell of all their prowess, and humour, and treacheries, and jealousies, and hospitality. They are a grand nation, or will be so (as the Scots are now), as soon as they have their John Knoxes, and Maitlands, and Wisharts, and Erskines, and Hamiltons, and Chalmers.'

In one place the author's brevity has produced a situation which he could scarcely have intended. He speaks of Colonel Mackeson, Chief Commissioner of the Frontier from the Indus to the Khyber Hills. 'He was a good man and a great soldier, with a splendid record as one of the most distinguished officers in India.' But he opposed the progress of the mission beyond the river. He sent a liberal donation to its funds, and enclosed a note: 'I take this opportunity of officially informing you that, for political reasons, I shall oppose the passage of missionaries across the Indus.' The situation was considered. Some months later seven officers solemnly dedicated themselves to the founding of a mission amongst Afghans. They prayed insistently, and watched and waited. A few weeks later an Afghan plunged his dagger into the Commissioner's heart. His successor saw no difficulty in allowing missionaries to cross the Indus.

The story is here told more briefly still than in in the book, and every expression of admiration for Colonel Mackeson is uttered. But the impression left cannot have been intended.

We refer to the incident to show that this biography is not uninteresting. It is the biography of a most godly man, who was born to greatness, and gave it all unreservedly to God.

CENSORSHIP.

The Censorship of the Church of Rome. By George Haven Putnam, Litt.D. (*Putnams.* Vol. i. 10s. 6d. net.)

The Censorship of the Church of Rome is a matter of much more than 'Catholic' concern. It touches the wide, wide world of Literature. It stands right in the way of the ardent social reformer. For the social reformer, though he seems to be indifferent to the individual, and sometimes is indifferent, as indifferent as Tennyson's scientific god, whose only care is for the type, yet must make the individual his first concern, and secure room for him, or be at last undone. Now, for the individuality we call 'genius' there is no room where censors flourish. Genius, just because it is genius, breaks with tradition, and is placed upon the Index.

Dr. Putnam's *History of Censorship in the Church of Rome* comes, therefore, at the most opportune moment. The Church of Rome has never been indifferent to criticism from without. It is only when criticism is from within that it makes no impression. And as soon as it is seen that the undue restraint of Literature may handicap the Church in her race with other communities, or the Catholic nations in their march of progress beside Protestant nations; as soon as it is seen that the masses of the people are profiting by freedom to read and think, the Church of Rome will relieve the Censor of much of his anxious occupation.

Dr. Putnam is a trained and experienced historian. In this volume he is never tempted by Protestant prejudice to say unfair things. He gives chapter and verse for every statement, and writes steadily on as one who has mastered the facts. He is untouched by other loves or hatreds than the love of literature, and the hatred of all hindrances to its healthy diffusion. And then he masters himself as he has mastered his facts.

The history begins as early as the year 150, but all that precedes 1546 is introductory. The true history begins with that year, and it is carried in this, the first of two volumes, as far as the opening of the nineteenth century. The second volume will come down to the year 1900.

THE RELIGION OF NIGERIA.

The Lower Niger and its Tribes. By Major Arthur Glyn Leonard. (*Macmillan.* 12s. 6d. net.)

The title of this book scarcely suggests its contents. It is a contribution to the study of Religion. The tribes of the Lower Niger are described, it is true; they are sufficiently described for the purpose of identifying them and calling up an interest in their religion. The country also is described; but, again, it is for the purpose of providing the mind with a theatre on which the strange scenes of superstition are to be enacted. The volume has reached only its seventy-fifth page when all that is at an end. Then the account of the religion of the natives begins, and it occupies the volume to the end.

That is well. That is of far more interest to the majority of likely readers than a description of the country and the people, so often described before and so uselessly. Of course, the description of their religion might be nothing. But Major Leonard knows their religion. He went to live among them just to study their religion. He went scientifically and sympathetically equipped for it. So that what he says of the religion of the tribes of Lower Nigeria takes its place among the few great contributions which our day is still able to make to the rapidly disappearing subject of the primitive beliefs of mankind. Dr. Haddon introduces the book, and assures us of the author's fitness.

But the reader who would get the best out of the book must skip the philosophical introduction on the origin of Religion. So often have the origin and the nature of Religion been discussed, and to so little profit, that Major Leonard should have passed it by, unless he knew that he had light to throw on it. He has no light. He is in darkness. Whatever the source of our search for God, it did not arise because, 'in the fine frenzy and vanity of a wild and disordered but grotesque imagination, man saw reflected in his own glorified yet characteristically human visage the likeness of the Great Creator.'

Indeed, all the philosophical portion could have been omitted without loss. But when we come to facts, and deductions from facts, we feel that we are in capable hands. And from that moment the interest never flags. It may be that the author reads a little more, we will not say *into* (for of that he is well warned and very careful), but *out of* the native's practices than they warrant. In one place he says: 'Admitting his ignorance and his inconsistencies, has he not a deeper and more subtle knowledge of Nature, human and animal, with its glaring contrasts and its startling complexities, and a greater grasp of the purpose and philosophy of life, than even the precocious and well-educated child?' Such surmising may lead to anything, to the denial of difference between one religion and another, and such like immoralities.

CONCEPTS OF PHILOSOPHY.

CONCEPTS OF PHILOSOPHY. By Alexander Thomas Ormond, M'Cosh Professor of Philosophy in Princeton University. (*Macmillan.* 17s. net.)

'The doctrine of this book is that consciousness, when adequately conceived, is the great reality.' These are the first words of the preface. To the student of philosophy they say much. But his next question is, What is consciousness? Professor Ormond answers at once. Consciousness is that energy or activity which becomes aware of itself and its object, not simply the awareness itself. The student of philosophy will soon have other questions to ask, and Professor Ormond will answer them. But it is just as well to say at once that he does not write for the philosopher, but for the plain man. His aim is practical. In himself and in the things around him the plain man sees contradictions. Can these contradictions be reconciled? he asks. Can a man find certitude enough to set his heart at rest, and free his hands for work that has been given him to do? Professor Ormond answers that he can. The contradictions gather into two camps. On the one side are those that belong to metaphysics, on the other those that come from science. Professor Ormond's object is to reconcile these two sets of antitheses and reach a real unification of the world.

He puts it once, when well over his book, in this way:

'My daughter Margaret, who is twelve, comes to me and says, "Papa, we think we know so many things that will be for our good which turn out not to be so: how are we to know that our whole lives will not turn out the same way?" A pretty searching question,—to which I answer, "But God knows what is good for us, Margaret"; and she goes away satisfied.'

So he takes in God. Is he less a philosopher that he takes in God? He would be no philosopher if he took in God simply to satisfy the plain man for the moment. He takes in God because of the place God has in this scheme of things—has actually, according to the experience of all men and nations. And taking Him in so, he explains that it is part of the demand of consciousness, and after all no *deus ex machina*, but a logical philosophical intrinsic portion of the argument.

For in the course of his argument Professor Ormond comes to the phenomenon of religion. This is the most useful part of the book. It is the best and fullest discussion of the 'roots of religion' that we have met with—in short, of the religious consciousness. And then the whole discussion that follows on the origin and development of religion is exceedingly able, showing clearly that the anthropologists (Huxley, Spencer, Tylor, Brinton) are one-sided in giving religion a purely naturalistic origin, and the theologians equally one-sided in denying to it any impulse from below. There are few subjects which stand more in need of the hand of the mediator than the greatest of all subjects—Religion: what it is, whence it came. Professor Ormond is a mediator, and he has gone a long way towards the removal of misconceptions, and to such a final understanding as will satisfy the facts of physical science as well as the beliefs of theological science.

HUMAN PERSONALITY.

HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH. By Frederic W. H. Myers. Edited and Abridged by his son, Leopold Hamilton Myers. (*Longmans.* 10s. 6d. net.)

The two immense volumes of Frederic Myers' *Human Personality* have now been reduced to one, and the book, as well as the buyer, has gained appreciably by the reduction. The superfluous 'cases' have been left out. All that is essential to the study of the subject, and especially that is characteristic of Frederic Myers, has been retained. The book is not only more easily read now, but it makes its proper impression more swiftly and more retentively.

What is its proper impression? Is it that human personality survives after bodily death? So Mr. Myers thought. But what necessity is there for producing the phenomena of spiritualism in order to prove that? Did not Christ prove it? You may say it is a matter of faith if left to Christ, a matter of faith in Christ. It is. But can it ever be anything else? Can physical science prove it physically?

Mr. Myers says it can. That is the meaning of his book. For with him spiritualism was a branch of physical science, subject to the same laws, at home in the same phenomena. It was just by the instruments of scientific investigation that he hoped and tried to prove that the human personality survives the death of the body.

But that is not the impression that the book makes. It is the very opposite of that. It is the impression that the unseen and eternal is beyond the reach of physical science, that it is the special object of faith. No one (we venture to say) will be persuaded by this book that death does not end all, if not persuaded already. For faith is not belief in the existence of a religion beyond the reach of the senses. It is present intercourse with a living personality who is in the unseen, who has passed through bodily death. It is neither merely intellectual, nor merely emotional, it is the response of the whole personality to the personality now in the Beyond. That is the assurance of survival. There is no other; nor can be.

And yet how fascinating the book is. How unanswerable its many cases. How infinitesimal its contribution to human thought or human belief. If we *could* prove survival in this way, what would it advantage us? Who wants to survive? It is easy to understand a man desiring to be 'at home with the Lord.' But to leave this house of our earthly tabernacle, in which we have really dwelt as in a home (to use Carlyle's pathetic words), and go we know not whither, with no more assurance than the mere fact that we do go somewhere, who desires that? If Frederic Myers had never heard of Christ, he would never have found comfort to his soul in 'cases.'

Notes on Books.

From the Baptist Church House in Southampton Row may be ordered *The Baptist Handbook for 1907* (2s. 6d. net). Its editor is the Rev. W. J. Avery. Its frontispiece is the Rev. F. B. Meyer. Within the book there is information about the Baptists at home and abroad. And there are plans and pictures of new Baptist churches, which show that architectural effect and practical utility can be made to go together; but if they should conflict, then, in the opinion of modern Baptists, practical utility must carry. Those are the churches of the future.

In these days when one great event of every year at a Scottish University is the arrival of the Gifford lecturer, bound to say nothing of God or man beyond the limits of natural religion, Hume's *Dialogues Concerning Natural Religion* should fall on well-prepared soil. The reissue is superintended by Bruce M'Ewen, D.Phil., who writes as if he had been brought up on Gifford Lectures. He knows Hume. He has taken to him naturally. He feels the charm of his language as well as the force of his thought. In an Introduction, which is an introduction indeed, he traces the progress of the Dialogues from their first inception in Hume's brain to their last rejection by Hume's fellow-countrymen, exposing would-be critics and idle historians on the way; and at last he ends by an outspoken hearty encouragement to us to redeem the past and believe in the philosophy of David Hume. Well, we might do worse. There is a timorous orthodoxy amongst us which is more irreligious than ever Hume was. As Dr. M'Ewen says: 'The watchdogs of the orthodox temple often bark at friends as well as foes.' The Dialogues have to be read with discernment, but we might do worse than read them (Blackwood; 3s. 6d. net).

When was the Epistle to the Galatians written? Before the Council at Jerusalem, or after? The traditional opinion is after, and Professor Ramsay has kept to that tradition while overthrowing the opinion of the locality. Mr. Douglass Round has written *The Date of St. Paul's Epistle to the Galatians* (Camb. Press; 2s. net), to prove that the earlier is the correct date. If he can convince Professor Ramsay, Professor Ramsay, he says, will convince the world, and our gain will be great.

For so, with one bound, the almost insurmountable difficulty of inconsistency between Acts and Galatians will be surmounted. But it is an argument of many particulars, and you must go to the book for it.

In the Cambridge Bible for Schools and Colleges, *Colossians and Philemon* were done by Bishop Moule. In the Cambridge Greek Testament for Schools and Colleges, *Colossians and Philemon* (3s.) are done by the Rev. A. Lukyn Williams, B.D. Now Mr. Lukyn Williams is one of the best and most active scholars in the Church of England. His work is to be seen in the *Dictionary of the Bible*. In the matters touching Judaistic Christianity he is entirely at home. And so for these Epistles, especially for Colossians, the general editor could scarcely have chosen better. How did Mr. Williams set to work? Resisting the temptation to boil down Lightfoot and Moule, he went to the Concordances (Geden for the New Testament, Redpath for the Septuagint) and the Grammars (Winer-Moulton, Blass, and Moulton's *Prologomena*), and referred to other men's work only when he had conscientiously done his own. It is a commentary on the *Greek*, but it is a commentary of far more than philological value.

For the British Academy Mr. Frowde has published Dr. Souter's paper on *The Commentary of Pelagius on the Epistles of St. Paul* (1s. 6d. net).

The Tudor and Stuart Library is published at the Clarendon Press. It is therefore the last attainment of scholarly editing and artistic printing. *Sir Fulke Greville's Life of Sir Philip Sidney* (5s. net) is the volume in our hands.

Mr. J. Allanson Picton has written a handbook to the ethics of *Spinoza* (Constable; 5s. net). He has worked through the philosophical treatises, left the philosophy alone, and extracted the ideas (and often the words) on morality and ethics. For he holds that Spinoza's morality is sound and his ethics full of common sense. He has made his own translations (from Van Vloten and Land's edition), but has compared it with those of W. Hale White and Amelia H. Stirling. For insight into Spinoza he has gone to Sir Frederick Pollock. Among other gifts Mr. Allanson Picton has the gift of clear composition, so that the most unlettered may read this book with comfort. And if it must not be the end of the study of Spinoza, it may very well be the beginning.

'"Do you suppose Shakespeare meant all that?" was once asked of a teacher under whose interpretative reading the pages of the dramatist seemed to glow with new power and suggestion. Pausing for an instant's reflexion, he replied, "My concern is with what Shakespeare *means*, not with what he meant."'

That is the preacher's way with the Hebrew prophet. That is John Franklin Genung's way with *The Hebrew Literature of Wisdom* (Constable; 8s. 6d. net). There never was a man who took up his task more earnestly. He knows and says that his book will soon be out of date; but he has written it for that very purpose. He has written it to give the study of the Wisdom Literature of the Old Testament an impetus which will send it forward. The next serious writer will go beyond this book, but he will go beyond it just because he will have this book to work upon.

Mr. Northcote W. Thomas has undertaken for Messrs. Constable the editorship of a series of books to be called 'The Native Races of the British Empire.' A volume on *The Natives of British Central America* (6s. net) has been published. The author is A. Werner. It is the first volume of the series.

Now we do not know where Mr. Thomas discovered Mr. Werner. Neither the ordinary traveller nor even the ordinary missionary is of much use for this purpose. And although the method of getting at the back of the black man's mind is more accurate than it used to be, before the Anthropological Institute issued its scientific list of questions, there is, on the other hand, less scope now for the scientific student of the savage, the ground being already fairly well covered. But Mr. Thomas has made a discovery. Mr. Werner is evidently fully equipped for his difficult task, and he has lived long enough among the natives of British Central Africa to get reasonably near the back of their mind. He has certainly gathered great store of information about curious belief and curious custom, and he has set it down (with Mr. Thomas's help) clearly, succinctly, and effectively. The illustrations are scarcely so good as is the letterpress. They are from photographs, but there is not much to be got out of them beyond the figures of the savages themselves, and to the ordinary European eye one savage is always as good (or as bad) as another. The chapters of most interest to us are the two on 'Religion' and 'Magic,' in which there are new facts and new illustrations of old facts. The African burglar (a new fact) strips himself naked and oils himself carefully, before setting out upon his night's work. This is supposed to be to render him difficult to hold ('a slippery customer'), but Mr. Werner believes it is done to render him (magically) invisible, the 'medicine' being in this case applied externally.

To their Temple Series of Bible Handbooks Messrs. Dent have added *The Age of the Maccabees*, by the Rev. H. F. Henderson, M.A. (9d. net).

This month's issues of 'Essays for the Times' (Griffiths; 6d. net) are *Some Estimates of the Atonement*, by W. B. Frankland, M.A.; *The Problem of Personality*, by the Rev. F. W. Orde Ward, B.A.; and *Christianity and Common Sense*, by George Harwood, M.A., M.P.

Professor Strack has edited, and Messrs. Hinrichs, of Leipzig, have published, the first volume of the *Yearbook of the Evangelical Missions among the Jews*. It is half in German and half in English, and the German and the English lie side by side most amicably, just as all Missions and all Churches are going to do before the Millennium. The best work in the Yearbook is probably Professor Strack's own, but there are other good papers. There is a loyally assertive article by Dr. van Nes on the 'Essentials of Judaism,' in which this sentence may be found: 'The essence of Judaism is not the Law, is not the Love of God and of our neighbour, is not Monotheism be it of first class; it is Christ.'

The new volume of Dr. Alexander Maclaren's *Expositions of Holy Scripture* (Hodder and Stoughton; 7s. 6d.) is the Acts of the Apostles, i.–xii. 17. Perhaps we have more of this volume than of some of the rest in our possession already, but there is a very great amount of it which is new; and it is all gathered together here in the easy-found order of chapter and verse. Among the rest there is a fine study of Barnabas, a man after Dr. Maclaren's own heart.

Karte von Arabia Petraea nach eigenen Aufnahmen von Professor Dr. Alois Musil; 3 Blatt im Format von je 65:50 *cm* Bildfläche. Preis: 15 M. (Hölder, Vienna). This new and beautifully drawn map of Arabia Petraea is the result of eight expeditions made by Professor Musil into the country on the commission of the Imperial Academy of Sciences at Vienna. The area surveyed extends from 29° 30′ N. (a little S. of the N. end of the Gulf of Akabah) to 31° 20′ N. (the latitude of Gaza: on the E. of the Dead Sea, to 31° 50′ N., a little N. of Heshbon); and from 33° 50′ E. (the mouth of the Wady el-ʿArish) to 37° E. (about 24 miles E. of the Dead Sea). The map thus embraces the country on the E. of the Dead Sea, the whole of the Wady Araba from the S. of the Dead Sea to the Gulf of Akaba (including Petra and the territory of the ancient Edom), and the wilderness from Beer-sheba almost to the N. edge of the Sinaitic Peninsula (including the S. border of Judah, Kadesh, and the Tih desert). The scale is 1:300,000. The orography and hydrography of the entire region is fully indicated: hundreds of place-names and numerous elevations are also marked. The greatest care has been taken to reproduce all the Arabic names with orthographic exactness. The region surveyed includes many districts and places interesting to Biblical students; and no such complete map of it has ever been published before.

The Rev. W. Ewing, M.A., who spent five years in Tiberias, and made good use of his eyes, has written a popular account of the inhabitants, calling his book *Arab and Druze at Home* (Jack; 5s. net). The feature of the book that meets us on the threshold is the photographic reproductions, which are the best we have ever seen in an inexpensive book of travels, and illustrate the very things we want to see illustrated. The next thing is the forbidding aspect of the Arabic words. How does Mr. Ewing expect the man in the street, or the visiting lady at the mothers' meeting, to pronounce *Beduw* or *Sheyûkh ed-Druze*, or *Ishmaʾîl el-ʿAtrash*? We are quite sure there is a more excellent way with Arabic transliteration, and it is a pity Mr. Ewing has not found it. We mean, of course, for popular books; for the dictionary it is different. All the same this is a very acceptable book. It has the conversational intimacy of the traveller's diary, combined with the insight and accuracy of the trained explorer's notebook. We wish there had been an index.

To their 'Silver Library' Messrs. Longmans have added the two volumes of Sir James Stephen's *Essays in Ecclesiastical Biography* (7s.). The 'Silver Library' edition of the essays has been edited by their author's grandson, Mr. Herbert Stephen, whose apologia for the republication is that the persons discussed in them continue to be interesting, and the essays themselves show how some of the best English was written in the earlier half of the nineteenth century.' The reasons are good. The last reason is the best possible. Even after the men have become uninteresting, even after the religion of the book has become (has it not already become?) obsolete and amazing, the style will live and be delightful.

Can any new thing be said about the Beatitudes? The Rev. B. W. Maturin has said it. In his new book on *Laws of the Spiritual Life* (Longmans; 5s. net), he has given an exposition of the Beatitudes, not taking them separately, as the usual manner is, but bringing out their connexion, the law of spiritual life by which they cling to one another and all to Christ. We understand already that all separate sins have their bond of union in sin, so that if we break one commandment we are guilty of all; Mr. Maturin shows that all Christian virtues are likewise inseparable, so that if we are poor in spirit we are certain to become also meek and merciful. And so, again, each of the Beatitudes finds new enforcement from its place in the chain. The merciful are not merciful out of natural pity, but out of the union of the soul with God. It is a supernatural grace.

The Dean of the Cathedral in Faribault has written a study of Christ, and Messrs. Longmans have published it under the title of *The Master of the World* (5s. net). The subject is divided into two parts—(1) the sources, (2) the Personality of Christ. The claim for recognition is based on the study being in accordance with the modern historical method. But Dr. Slattery is not a dangerously advanced critic. He does go so far as to make the Temptation subjective and to spread it over the whole ministry. But he uses the Fourth Gospel as a source as freely as he uses the previous three. The value of the book lies in the insistence with which the author keeps the human and the Divine together in Christ. If he speaks of an act that implies limitations, he insists immediately on the voluntariness of the emptying, on the unsleeping presence of the Divine. That, we say, gives the book its claim to recognition. It is the supreme test of the modern historian of Christ's life and work.

A new *Introduction to Philosophy* (Macmillan; 7s. net). The author is George Stuart Fullerton, Professor of Philosophy in Columbia University, New York. It is not an Introduction to the History of Philosophy, but to Philosophy. And so the first chapter is an elementary (we had almost said a chatty) discussion of the word 'Philosophy' itself, the meaning it had in the past, and the very different meaning it has in the present. Then follow the Problems touching the External World, the Problems touching the Mind, Some Types of Philosophical Theory, the Philosophical Sciences (Logic, Psychology, Ethics and Æsthetics, Metaphysics, the Philosophy of Religion); and the last section on the Study of Philosophy is as elementary as ever.

But although he has written on Philosophy and not on the History of Philosophy, Professor Fullerton has his opinion of the philosophers, and the courage to express it:—

'Now, Spencer was a man of genius, and one finds in his works many illuminating thoughts. But it is worthy of remark that those who praise his work in this or in that field are almost always men who have themselves worked in some other field and have an imperfect acquaintance with the particular field that they happen to be praising. The metaphysician finds the reasonings of the "First Principles" rather loose and inconclusive; the biologist pays little heed to the "Principles of Biology"; the sociologist finds Spencer not particularly accurate or careful in the field of his predilection. He has tried to be a professor of all the sciences, and it is too late in the world's history for him or for any man to cope with such a task. In the days of Plato a man might have hoped to accomplish it.'

Professor Joseph B. Mayor has published an edition of *The Epistle of St. Jude and the Second Epistle of St. Peter* (Macmillan; 14s. net) to follow his edition of the Epistle of St. James. His edition of the Epistle of St. James is easily first of the editions of that Epistle; will his edition of Jude and 2 Peter take the first place also?

Professor Joseph Mayor's chief characteristic as an editor is thoroughness. His edition of Jude and 2 Peter (you know what space the Epistles themselves occupy) fills about 450 close-packed octavo pages. And yet not a line is wasted. He discusses everything, place, time, authorship, environment, ideas, influences, and style. He discusses the style of the Epistles most of all—the rhetoric, grammar, the vocabulary, the spelling of the words, their accents, their origin, the number of times they occur in each Epistle, in both Epistles, in the New Testament, and anywhere else. He gives lists of them at the end. And all is accurate to the last possibility, as accurate as exhaustive. Other editions will be consulted for their own things: this edition will be consulted for everything.

Dr. Mayor has read all the literature on his epistles. And after reading it all, he says: 'I have found the articles by Bishop Chase on PETER and JUDE in Hastings' *Dictionary of the Bible* by far the best introduction known to me on the two Epistles here dealt with.' On the authorship of 2 Peter he has been compelled to agree with Dr. Chase. 'When I began to pay special attention to this epistle, I was of course aware of the general weakness of its canonical position as compared with that of the other books of the New Testament; but my own feeling was that the traditional view must be accepted, unless it could be disproved by positive evidence on the other side; and I was not satisfied that such positive evidence had yet been adduced in proof of its spuriousness. Further consideration, however, of the language, matter, and tone of the two Petrine Epistles has gradually forced me to the conclusion already arrived at by Calvin and Grotius, as well as by many modern commentators, that the Second Epistle is not written by the author of the First Epistle—a conclusion which in my view is equivalent to saying that it is not by the Apostle St. Peter.'

The Fifth Gospel (Macmillan; 3s. 6d. net) is the title of more books than one, for it is a modest title and full of expectation. But, unhappily, it signifies different things on different books. On one it means the land of Palestine, on another the experience of Christians. On this book, by the anonymous author of 'The Faith of a Christian,' it means the Epistles of St. Paul.

Now the Gospel which St. Paul has written in his Epistles is not like the Synoptic Gospels. It is not concerned as they are with the life of our Lord on earth. But just as the Fourth Gospel carries us away from the earthly Jesus towards the heavenly, it seems reasonable that the fifth should be wholly occupied with the Christ of glory. That it to say, there is some appropriateness in giving the title of 'The Fifth Gospel' to the things of Christ which are found in the Epistles of St. Paul. And it is proper to point out that St. Paul has written what amounts to a fifth Gospel, and to insist upon it that he also has to be discredited before the Gospels are all found false witnesses. For there is no question that he connected his exalted Christ with the historic Jesus of Nazareth, as this writer plainly shows.

Sidgwick's *Methods of Ethics* (Macmillan; 8s. 6d. net) has now been brought within everybody's reach. This is the latest revised edition. It is unabridged. It is indistinguishable from the earlier and more expensive editions. It is seldom that publishers have the courage so to reissue a book of limited circulation, however indispensable to the student; and we must thank Messrs. Macmillan for it.

There is no occasion for review. It is enough to say that this is the seventh edition, and that it is a reprint (with some slight alterations) of the sixth, which was thoroughly revised. This therefore is, and will remain, the standard edition. To it all students of Ethics will apply. For although there are books which are said to be essential and are not, Sidgwick's *Methods* is, without all contradiction, essential to the study of the science of Ethics.

In his *Life in Ancient Athens* (Macmillan; 5s.) Professor T. G. Tucker, of the University of Melbourne, has set an example which might be followed with profit by others. We mean the example of describing the everyday life of the inhabitants of a great city of old, minutely and accurately, so that we feel at home with them, or, in Dr. Tucker's words, recognize their modernness. His volume belongs to Messrs. Macmillan's 'Handbooks of Archæology and Antiquities,' so that the accuracy may be relied upon. And the reader will not have gone far till he has discovered that the author is master enough of his facts to make a living picture out of them. The illustrations are well chosen. They are not by any means those with which our schoolboy studies made us familiar and free. And they give just that old-world atmosphere to the book which arrests us in our thinking that we may meet an Athenian on the street.

Mr. Andrew Melrose has 'this day' published a volume of *Home Prayers* for Morning and Evening Worship and Special Occasions, by the Rev. A. Morris Stewart, M.A., D.D. (3s. 6d. net). What shall we say of it? That it is most beautiful to look upon; that the sentences are short, as they should be; that there is little theology and much piety; that the words are almost all words which the common man might use, and the thoughts all thoughts which the common man might wish to utter.

Sir Oliver Lodge, greatly daring, has published a new Catechism. Its whole title is *The Substance of Faith allied with Science* (Methuen; 2s. net), and it is described as a Catechism for Parents and Teachers. The idea is evident. Science and Theology may lie down together. And how great will be the relief to those who are worried with their discrepancies. Are we not all satisfied? So far as it goes, we say, so far as it goes. But when it describes, for example, the Kingdom of Heaven, and finds no room for the King in it, we feel that it scarcely goes far enough.

Mr. John Murray has published a cheap edition of Sir Alfred Lyall's *Asiatic Studies* (2 vols. 5s. net each). The first volume made a sensation when it first appeared, so new were its thoughts of Eastern, especially of Indian, life, and so well supported by illustration, argument, and good writing. The second volume followed after seventeen years. Meantime the first had run out of print and up to a fancy price. And when the second came out in 1899, with a new edition of the first, both volumes entered on a career of usefulness which we believe is likely to last for many a day. For they contain more insight into the Eastern mind, and they give more knowledge of the Eastern customs, than formal manuals of History or of Science, their very freedom from the rules of scientific setting-forth being altogether in their favour on such a subject.

Sir Alfred Lyall's interest is in religion. He is quick to see the value of a new book on that subject, like Frazer's *Golden Bough*, of which there is a review in the second volume. He is quick to see the significance of a new explanation. There are the men who gather facts, and the men who interpret them. He is one of the latter. A memorable chapter in the first volume is the third, on 'The Influence upon Religion of a Rise in Morality.' Is not the very idea a revelation? We had hitherto looked at it altogether the other way.

The readers who raved over James Smetham's Letters (and who among us took time to express his feelings scientifically?) will rave over the *Letters of Yesterday* of J. W. (Nisbet; 2s. 6d.). They are less select in their interests perhaps, more the flowers of the garden than of the greenhouse; but even so, more fit for daily help and strength. 'It was to call attention to the power and prerogative of free will in man *Sartor* was written, and hardly a reader of it recognizes this fact.' 'We are busy considering what evolution has done for us, when the one prime study is what by resolution we can do for ourselves.' 'I think the imagination the greatest factor in human life, and if I wanted to know the secret of a nation's life I would study its legends.' These sentences are all out of the first letter. Hundreds more are marked in the book.

We must take China in detail, here a little and there a little, if we are to understand it. Unfortunately the religions of China are so intermingled that they must be studied together. This has been recognized by Mr. W. E. Soothill. And by recognizing it he has been able to give us a marvellously clear account of the religions of China within a hundred pages. His purpose, however, is not, first of all, to inform us of Chinese religion, but to persuade us to interest in Chinese missions. His subject is the Methodist Mission in China. And he takes the Methodist Mission apart from all other missions, and tells us about it so fully and so humanly that of this portion of China we gain a satisfying and workable knowledge. The story is told in anecdote, in first hand record of personal experience, the vividness of the narrative being sustained by the constant use of present tenses and personal pronouns. The style is like the style of Scripture. No doubt it has come easily to Mr. Soothill, who has had so much to do in the translation of Scripture into Chinese. The publishers have produced the book most artistically. In this respect Messrs. Oliphant, Anderson, & Ferrier have ever some surprise in store for us. Its title is simply *A Mission in China* (5s. net).

If the 'Memories of a Lammermoor Parish,' which have been published by Mr. T. Ratcliffe Barnett, under the title of *Fairshiels* (Oliphant; 2s. 6d.), had appeared before Dr. John Brown made us familiar with religion and nature and art, all woven together into pleasing tapestry, we should have bought the book by the thousand and presented it to our dearest friends. We see the beauty still; we no more weary of it than of the sunset; but it does not catch us unawares, as it would have done. And yet the illustrations in *Fairshiels* excel all that yet has been done for the descriptive essay. How near to Tennyson's heart would 'Sleepy Hollow' have penetrated!

Dr. James H. Hyslop, who was formerly Professor of Ethics and Logic in Columbia University, has now given himself wholly to the *Borderland of Psychical Research.* His new book (Putnams; 6s.) is the most scientific account of what abnormal psychology is, that we have yet seen. For it must be understood that he does not occupy himself with the mere phenomena of spiritualism, but gives himself to its acceptance or refutation in the face of science. His book is of extreme value, because it makes us fit to test the claims of spiritualism and all other isms of that ilk. It trains us not merely in modern psychological method, which itself would be most valuable, but in that method as it has to be applied particularly to the 'borderland.' There is therefore much more said about Hallucinations than there would be in an ordinary manual of psychology. But it is all scientific. Among other things of modern application there is a discussion of Reincarnation. Some Spiritualists are coming to that. Let them read Hyslop first.

In *The Missionary and his Critics* (Revell; 3s. 6d. net) Dr. James L. Barton has gathered together a large number of opinions of men for and against the Christian missionary. It is a service for which hard-working preachers will thank him. We know that 'Jesus will reign where'er the sun doth his successive journeys run,' but we have to face prejudice and misstatement. Here are the misstatements and the answers to them—all out of the lips of those who have been there.

A second edition of Dr. T. T. Eaton's *Faith and the Faith* (Revell; 1s. 6d. net) is out. Dr. Eaton is ignorantly abusive of historical criticism, but that will be forgiven him for the warmth of his evangelicism, and for the courage with which he recovers the verb *to faithe*, and uses it.

When Dr. Alexander Lewis of Kansas City visited England last year he preached in some of the best known Congregational pulpits. Now he has published the sermons which he preached, and Mr. Morgan Gibbon has introduced them (*Sermons Preached in England.* Revell; 5s. net). They are strong theological sermons, not at all of the Talmage or Banks stamp, which some persist in thinking most typical of American preaching. Canon Newbolt himself would not be more averse to sensation nor more insistent on the fundamentals.

To the 'Contemporary Science' Series there have been added two new volumes — *The Psychology of Alcoholism*, by George B. Cutten, and *The Evolution of Matter*, by Gustave le Bon (Walter Scott; 5s. each). Dr. Cutten's book is dealt with on another page. Dr. Gustave le Bon's *The Evolution of Matter* is the translation of the third French edition of that standard work. And the translation is better than any of the original editions. It has all the illustrations and diagrams, accurately reproduced on good illustration paper, and it contains, besides, an Introduction and Occasional Notes by the translator, Mr. F. Legge. It is quite unnecessary for us to describe the book; it has already won its place as the best manual of the subject. There are many chapters of interest to which reference might be made. Say, for example, the two chapters on 'Ether.' No progress has been made in the discovery of the nature of ether. No assurance is yet obtained of its existence. It is still a hypothesis. It seems to be a necessary hypothesis. But its very existence is a matter of faith. It is simply that 'something' in which the undulations of light are propagated. Yet its importance is incalculably great. 'The majority of phenomena would be inexplicable without it. Without the ether there could be neither gravity, nor light, nor electricity, nor heat, nor anything, in a word, of which we have knowledge. The universe would be silent and dead, or would reveal itself in a form which we cannot even foresee.'

Messrs. Smith, Elder, & Co. are the publishers in this country of Kent and Sanders' 'Historical Series for Bible Students.' Already there have appeared in the series eight volumes on the History of the Old and New Testaments. The ninth volume, just out, is described as *Outlines for the Study of Biblical History and Literature* (6s.). It is written by Professor Sanders of Yale, and Professor Fowler of Brown University. Almost innumerable as are the books which aid us in the study of the Bible, nothing like this has appeared before. Every step of the historical narrative of the Bible is followed closely, its divisions marked, its purpose stated, its value appreciated, and the literature which has to do with it referred to. The authors' knowledge of the literature is thorough and discriminating. The attitude is moderately critical.

The S.P.C.K., publishing for the Church Historical Society, has issued a new edition of Thomas Hancock's *The Peculium*, with an Introduction by Bishop Collins, of Gibraltar. The Introduction extends to thirty pages, and has many useful references, but more information might have been packed into it. *The Peculium* is, of course, immortal. Quakers do not go by Hancock's account of Quakerism, but it is immortal for all that.

Since the year 1897 Diocesan Conferences have been held at St. Erconwald's Deanery in Essex. The papers read at the Conferences have now been published by Messrs Washbourne, under the title of *Folia Fugitiva* (3s. 6d.). The editor is the Rev. W. H. Cologan, Hon. Secretary of the Catholic Truth Society. The variety of topic discussed is considerable, but some reference is usually found to the practical work of the Roman Catholic pastor. The late Bishop of Milevis (Dr. Bellord) wrote the paper which comes first, on 'The Number of the Saved'; the editor has a paper on 'The Affections in Mental Prayer'; Dr. Adrian Fortescue an able contribution to 'Americanism'; and Mgr. Crook describes 'The Rite of the Hallowed Loaf.'

Messrs. Washbourne have also published a revised edition of the English translation of St. Bonaventure's *Stimulus Divini Amoris* (3s. 6d.). The revision has been made by the Rev. W. A. Phillipson, Priest of the Archdiocese of Westminster. 'The name of St. Bonaventure,' says Mr. Phillipson, 'with whom the treatise is associated, gives it a special interest for English-speaking Catholics, when we remember that Pope Clement IV. offered the Archbishopric of York to the Seraphic Doctor. Through profound humility the great disciple of the lowly St. Francis could not be prevailed upon to accept the honour. Had he come to our shores, and shed the radiance of his seraphic love of God over our beloved country, the aftercourse of her history might have been widely different, and the England of to-day be still united to the See of Peter, an Island of Saints, and an example of faith to the world.'

From Messrs Watts & Co., Publishers for the Rationalist Press Association, come two more sixpenny reprints, a selection of *Spencer's Essays*, and an Essay on *The Science of Education*, by F. H. Hayward, D.Lit., M.A., B.Sc.

'"Your brother is dead!" Such was the midnight message I received a little over a year ago. It was the first time Death had struck so near to me since the days of my childhood—the first time I had had occasion to marshal up such hazy and chaotic reasons as I possessed for the conviction and consolation—"It is well—he is gone—I also shall follow soon or late, and we shall meet again." They seemed insufficient and trivial in the presence of the great fact that *he lay there dead.*'

So, to confirm his convictions, Mr. Robert J. Thompson wrote letters to leading men in science, and literature, and religion; and he has published their replies in this volume—*The Proofs of Life after Death* (Werner Laurie; 7s. 6d. net). He has also gathered other men's opinions from their writings. And he has arranged the whole, under the titles of Scientists, Psychical Researchers, Philosophers, Spiritualists; he then gives his own opinion at some length, and closes the work with an essay by Professor Elmer Gates, of Washington, on 'Immortality from New Standpoints.'

Dr. W. T. Harris (a Philosopher) says: 'I have felt as certain about the immortality of the individual as I have about the truths of mathematics.' Cardinal Bantandier, of Rome, says that he has never seen a serious argument used against the moral argument for a life to come; and the moral argument is, 'Every sin deserves a punishment, and every deed of virtue must bear its reward.'

The Reading of Scripture in Public Worship.

A CYCLE OF OLD TESTAMENT REVELATION.

By the Rev. A. Norman Rowland, M.A., London.

Recent correspondence in The Expository Times has revealed a certain dissatisfaction with the haphazard treatment of the Bible in the public worship of most of the Nonconformist churches. The remedy for this, in my judgment, is not a lectionary, *i.e.* a set series of *lessons*, whether arranged on traditional or more historical lines; but a cycle of the chief *subjects* of revelation with a choice of illustrative readings.

In the following selection there is an attempt to provide a scheme which, on the one hand, does not fetter the freedom of the service or interfere with the initiative of the preacher; but, on the other hand, recognizes the value of the Scriptures as their own best spokesman, and gives them the lead, as it were, in setting forth the revelation of God. It might also be used with advantage in family worship.

The cycle consists of ten subjects, which fairly cover the great themes of the Bible so far as they are given us in the Old Testament, and under each heading is grouped, on an average, some fourteen classical passages, drawn from almost all the canonical books, but most abundantly, of course, from those that are of greatest devotional value.

It is suggested that for the sake of continuity these should provide the first morning lesson, unless there is a special reason for postponing one or another to the evening service. The ten lessons would thus account for a quarter of the year, allowing for occasional absences of the minister.

The benefits to be derived from such a plan are considerable, as I have found from experience. It gives to the Scriptures primacy in worship, and the opportunity, as it were, of unfolding their own case. There is an assurance, too, that all the notes of Biblical truth will be sounded, and its spiritual catholicity represented in spite of the idiosyncrasy of the preacher.

And from the preacher's point of view there is plenty of scope for choice, because it is the subject and not the lesson that is settled for him. At the same time, although there is no necessity for the selected lesson to dictate the morning text, it very often affords a welcome suggestion, and saves the preacher from groping for a clue.

With this brief explanation and apology, I venture to commend the use of this scheme to my brethren in the ministry of our Lord Jesus Christ.

1. *The traces of God in Nature.*

Gn 1^{1-28}.
Ps 8. 148.
,, 19.
,, 65.
,, 104^{1-24}.
,, 139.
Is 40^{12-31}.
Job 25. 26.
,, 28.
,, 36^{26-33} 37.
,, 38 (part).
Song of Songs, 2.*

2. *God's care of His people.*

Gn 8. In natural disaster.
,, 24^{10-27}. In domestic concerns.
,, 45^{1-14}, Ps 121. In personal career.
Ex 14^{5-31}. The Red Sea.
Dt 32^{1-12}, Is 63^{7-14}. The wilderness.
1 Ch 16^{7-36} (Ps 105). National thanks.
2 Ch 6^{14-33}. National prayer.
Neh 9^{5-21}. National recollection.
Ps 46. 146. National defence.
Is 25^{1-9} 26^{1-9}. National peace.
Ezk $34^{1-16. 25-31}$. Care of the people.
Is 45^{1-19}. Control of events.
Zech 2^{1-13}, Hag 2^{1-9}. A new beginning.
Ps 91. 'The shadow of the Almighty.'

3. *God's will and man's goal.*

Ex 20^{1-21}.
Dt 6^{1-25}.
,, 8^{1-20}.
,, 10^{12-19} 15^{1-11}.
,, 30.
Nu $32^{1-9. 14-24}$.
Is 58.
Ps 1, Job 31^{16-28}.
,, 15. 18^{25-36}.
,, 34.
,, 37^{1-19}.
Pr 1^{20-33} 2^{1-11}.
,, 3^{13-35}.
,, 16^{1-23}.
,, 20^{1-22}.

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* It is as difficult to class this passage as to characterize the entire book.

4. *Man's disobedience and God's wrath.*

(α) Social—
Ex $32^{1-6.\ 15-29}$.
Am 5.
Hos 4^{1-12}, Ps 14^{1-7}.
Is 1.
Mic 2^{1-11}, Ps 12^{1-7}.
Jer $5^{1-6.\ 19-31}$.
,, 8.
Hab 2^{1-20}.
Is 59.
Mal 2^{17} 3^{1-18}.
Ps 10.
(β) Personal—
Gn 3^{1-19}.
1 S 28^{5-20} 31^{1-6}.
2 S 12^{1-23}.
1 K 12^{1-19}.
,, 13^{11-32}.
,, 21^{1-19}.
Ezk 18^{14-32}.
,, 33^{1-22}.
Jl 2^{1-17}.
Jon 3. 4.
Dn $9^{1-10.\ 15-23}$.
Ps 32. 130.
,, 51.

5. *The mysteries of life.*

Gn 40. Our unequal lots.
Ru 1. The pain of parting.
2 S 18^{24-33} 19^{1-8}. Paternal grief.
2 K 2^{1-18}. The prophet's mantle.
Is 38^{9-20}, Ps 39. The shadow of death.
La $1^{1-7.\ 12-16}$ 3^{19-26}. Forsaken and fallen.
Est 3^{1-11} 6^{1-12}. The wheel of fortune.
Hab $1^{1-4.\ 12-17}$ 2^{1-4}. The silence of God.
Job 1. The meaning of trial.
,, 7. Our infirmity.
,, 19. A plea for pity.
,, 23. In the crucible.
Ec 11^{7-10} 12^{1-14}. The broken pitcher.
Ps 42. 43. Remembering happier things.
,, 73. The delay of retribution.
,, 90. Our transient life.

6. *The need of repentance.*

2 K 5.
Hos 6. 14.
Jer 31^{15-34}.
Is 55.
,, 63^{17-19} 64^{1-12}.

7. *God's call to the individual.*

Gn 12^{1-7} 15^{1-7} 17^{1-5} (Abraham).
,, 28^{10-19} 32^{22-31} (Jacob).
Ex 3^{1-14} 33^{12-20} (Moses).
Jos 1 (Joshua).
1 S 3 (Samuel).
1 K 19 (Elijah).
Am 7^{1-15} (Amos).
Is 6^{1-13} 11^{1-5} (Isaiah).
Jer 1^{4-19} 13^{15-17} (Jeremiah).
Ps 40^{1-17} (Anon.).
Ezk $1^{1-14.\ 26-28}$ $2^{1.\ 2}$ (Ezekiel).
Ps 36. 23 (Anon.).
Dn 10 (Daniel).
Ps 103 (Anon.).

8. *The way of vicarious sacrifice.*

(α) Ceremonial—
Ex 12^{21-42}.
,, 29^{38-46} 30^{1-10}.
Lv 16^{1-22}.
Nu 15^{17-31}.
(β) Personal—
Gn 18^{16-33}.
,, 22.
Ps 89^{15-37}.
Ex $32^{7-14.\ 30-35}$.
Jer 15.
Is 52^{13-15} 53^{1-12}.

9. *Man's response to God.*

Ex 17^{1-13}, Nu 21^{4-9} (Moses).
Nu $13^{1.\ 2.\ 26-33}$ 14^{1-10} (Caleb).
Jg $6^{7-17.\ 27-34}$ (Gideon).
1 S 10^{20-27} 11^{1-15} (Saul).
,, $17^{17-24.\ 34-50}$ (David).
1 K 18^{20-46} (Elijah).
2 K 6^{8-22} (Elisha).
,, 22^{1-13} 23^{1-4} (Josiah).
Jer 37^{11-21} 38^{1-13} (Jeremiah).
Ps 25 (Anon.).
Ez 3 (Joshua and Zerubbabel).
Neh 2 (Nehemiah).
Job 29 (Job).
Ps 27 (Anon.).
Dn 6^{1-23} (Daniel).
Ps 116^{1-19} (Anon.).
,, 119^{1-16} (Anon.).

10. *The better time coming.*

Mic 4^{1-8} 5^{2-7}.
Ps 2. 98.
Ps 72.
Is 11^{1-10}, Zec 9^{9-12}.
,, 32^{1-8} 35.
Jer $31^{1-14.\ 35-37}$.
Ezk 37^{1-14}.
Jl 2^{18-32}.
Is 40^{1-11}, Zeph 3^{14-20}.
,, 60.
,, 61.

Name of Books.	*Chapters and Lists in which they occur.*
Gn . . .	1^{1} 3^{4} 8^{3} 12^{7} 15. 17. 18^{8} 22^{8} 24^{2} 28^{7} 32. 40^{5} 45^{2}.
Ex . . .	3^{7} 12^{8} 14^{2} 17^{9} 20^{3} 29^{8} 30. 32^{48} 33^{7}.
Lv . . .	16^{8}.
Nu . . .	13^{9} 14. 15^{8} 21^{9} 32^{3}.
Dt . . .	6^{3} 8^{3} 10^{3} 15. 30^{3} 32^{2}.
Jos . . .	1^{7}.
Jg . . .	6^{9}.
Ru . . .	1^{5}.
1 S . . .	3^{7} 10^{9} 11. 17^{9} 28^{4} 31.
2 S . . .	12^{4} 18^{5} 19.
1 K . . .	12^{4} 13^{4} 19^{7} 21^{4}.
2 K . . .	2^{5} 5^{6} 6^{9} 22^{9} 23.
1 Ch . .	16^{2}.
2 Ch . .	6^{2}.
Ezr . . .	3^{9}.
Neh . . .	2^{9} 9^{2}.
Est . . .	3^{5} 6.
Job . . .	1^{5} 7^{5} 19^{5} 23^{5} 25^{1} 26. 28^{1} 29^{9} 31^{3} 36^{1} 37. 38^{1}.
Ps . . .	1^{3} 2^{10} 10^{4} 12^{4} 14. 15^{3} 18. 19^{1} 23^{7} 25^{9} 27^{9} 32^{6} 34^{3} 36^{7} 37^{3} 39^{5} 40^{7} 42^{5} 43. 46^{2} 51^{6} 65^{1} 72^{10} 73^{5} 89^{8} 90^{5} 91^{2} 98^{10} 103^{7} 104^{1} 105^{2} 116^{9} 119^{9} 121^{2} 130^{6} 139^{1} 146^{2} 148^{1}.
Pr . . .	1^{3} 2. 3^{3} 16^{3} 20^{3}.
Ec . . .	11^{5} 12.
Song . .	2^{1}.
Is . . .	1^{4} 6^{7} 11^{10} 25^{2} 26. 32^{10} 35. 38^{5} 40^{1-10} 42^{2} 53^{8} 55^{6} 58^{3} 59^{4} 60^{10} 61^{10} 63^{2} 64^{6}.
Jer . . .	1^{7} 5^{4} 8^{4} 15^{8} $31^{6.\ 10}$ 37^{9} 38.
La . . .	1^{5} 3.
Ezk . . .	1^{7} 18^{6} 33^{6} 34^{2} 37^{10}.
Dn . . .	6^{9} 9^{6} 10^{7}.
Hos . . .	4^{4} 6^{6} 14.
Jl . . .	$2^{6.\ 10}$.
Am . . .	5^{4} 7^{7}.
Ob . . .	—
Jon . . .	3^{6} 4.
Mic . . .	2^{4} 4^{10}.
Nah . . .	—
Hab . . .	1^{5} 2^{4}.
Zeph . .	3^{10}.
Hag . . .	2^{2}.
Zec . . .	2^{2} 9^{10}.
Mal . . .	3^{4}.

Contributions and Comments.

Notes on the Book of Judges.[*]

1. THE Book falls into three parts: i. 1–ii. 5; ii. 6–xvi.; xvii.–xxi.

2. In i. 1–ii. 5 notice that (sometimes with small textual differences) i. 20^{b}, 10^{b} (from *Sheshai*), 11–15 = Josh. xv. 14–19; i. 21 = Josh. xv. 63; i. 27, 28 = Josh. xvii. 12^{a}, 11, 12^{b}, 13; i. 29 = Josh. xvi. 10: observe also in Josh. the passages similar in general character to these, xiii. 13, xvii. 14–18, and xix. 47 [read, *was too narrow for them; and* for *went out beyond them; for*: *i.e.* ויצר for ויצא]. All these passages (together with the rest of Judg. i.) are apparently excerpts from an ancient account of the conquest of Palestine, some utilized by the compiler of the Book of Joshua, others adapted so as to form an introduction to Judges, and some found in both books.

Further, that ii. 6 [render, *And Joshua sent the people away, and the children of Israel, etc.*: the Heb. is exactly as in Josh. xxiv. 28]–9 = Josh. xxiv. 28, 31, 29, 30.

3. *On the margins of R.V.*

(*a*) Margins to be adopted in preference to the text: i. 15 (see 1 S. xxv. 27; xxx. 26), 16, 30; ii. 3; iii. 5, 19 (rude stone images are probably meant); iv. 5, 11 (2nd and 3rd; read *the terebinth of Batsannim*), 21; v. 6, 9, 13 (2nd, with 'against'), 17, 26, 29, 30; vi. 11, 19, 25 (but text corrupt), 31 (2nd); vii. 3, 9, 11, 20, 21, 24 (twice); viii. 14, 16; ix. 6 (1st and 2nd), 14, 31, 37; x. 12 (prob.); xi. 31; xii. 1; xiii. 12 (1st); xv. 4 (2nd); xvi. 7, 28; xvii. 2 (Prov. xxix. 24); xix. 18, 22; xx. 13 (1st), 48; xxi. 19.

(*b*) Sometimes the two renderings do not express different meanings, but are different attempts to express the sense of the Heb., as xiii. 12 (2nd; cf. 2 K. 1 7); xvi. 2 (*When* . . . [*Before* is less probable]); xxi. 22 (2nd): especially where a single English word or phrase does not express it fully (cf. my *Job*, p. xxviii *sq.*), as xv. 3 (the marg. an explanatory paraphrase); xvi. 5.

(*c*) In the following cases the marg. expresses the more literal meaning of the Heb.: iv. 2 = 13; v. 14 (last), 27; vi. 14; xxi. 22 (1st).

(*d*) In the following cases there are uncertainties or difficulties on both sides, and a decision is difficult: iii. 22 (text corrupt: both renderings equally improbable); v. 7 (as between *rulers* and *villages*: 'ceased' is right), 11 (both: in the 1st the text is probably corrupt, perhaps also in the 2nd); vii. 8; xi. 40.

The margins introduced by 'Heb.' are not included in this list. They should, however, always be noted by the student; and he should endeavour to discover, where they exist, the parallels to them (cf. my *Job*, p. xxv).

4. *Improved readings and renderings suggested.*

i. 16. Read with LXX (MSS) *the Amalekite* for *the people* (three letters omitted in the Heb.). Cf. 1 Sam. xv. 6.

i. 36. Read *Edomites* for *Amorites*; and probably *unto* for *from.*

ii. 1. Read probably (cf. LXX) *Bethel* for *Bochim.*

v. 13^{a}. 'Survivors of nobles' can hardly be right; read, perhaps, *Then came down Israel to the gates* (cf. *v.* 11^{d}).

v. 29. Render, *Her wisest princesses.*

v. 30^{e}. Render and read, *Dyed stuff, two pieces of embroidery, for my neck* [only points changed] (or, *for the neck of the queen* [one letter changed]).

There are also uncertainties of rendering and text in other parts of the poem.

vii. 3. Read *Gilboa* for *Gilead.*

vii. 6. Transpose *putting their hand to their mouth* to the end of the verse. A misplaced gloss: several MSS of LXX have for it (rightly) *with their tongue.* The contrast is between those who *prostrated* themselves, lapping the water like dogs, and those who merely *knelt* upon their knees, raising the water to their mouth in their hands.

vii. 22. For *Zerērah* read *Zerēdah* (2 Ch. iv. 17: = Zarethan, 1 K. vii. 46; cf. Josh. iii. 16).

vii. 25. Omit probably *beyond Jordan*, as a gloss: see viii. 4.

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[1] These notes were drawn up originally to illustrate three Lectures given by me in the Jerusalem Chamber, Westminster, last December, at the invitation of the Central Society of Sacred Study. They are reprinted here, in the hope that they may be found useful by some students of the Book. For further particulars on the points raised by them, see the Commentary of G. F. Moore (in the 'International Critical Commentary'), or, on a smaller scale, the one by G. W. Thatcher in the *Century Bible.*

viii. 27. Render *of it* (the gold) for the ambiguous *thereof.*

ix. 15. Render *take refuge in* for *put your trust in.* See my *Parallel Psalter*, p. 454.

ix. 27. Render *made a praise-giving* for *held festival.* The Heb. word is a very distinctive one, occurring besides only in Lev. xix. 24, of fruit presented to Yahweh as a praise- and thank-offering.

ix. 28. Read perhaps, for *is not, etc.*, changing only the points of one word, *did not the son of Jerubbaal, and Zebul his officer, serve the men of Hamor, the father* (traditional founder) *of Shechem? why, then, should we* (emphatic in the Heb.) *serve him?*

ix. 29. Read *then would I remove Abimelech, and I would say to Abimelech, etc.*

ix. 31. Read *Arumah* (*v.* 41) for *Tormah* (R.V. m.); and then *they are stirring up the city against thee* (one letter changed).

ix. 44. Read *and the company that was with him.*

xi. 37. Read *roam* (Jer. ii. 31 Heb.) for *go down.*

xiv. 9. Render *scraped* for *took* and *taken* (see Moore).

xiv. 15. Read *have ye called us hither to impoverish us?* for *have ye . . . is it not so?* (one letter changed).

xv. 6. Read probably, with many MSS, LXX, Pesh., *her father's house* (cf. xiv. 15).

xvi. 13 *end*, 14. Read, with LXX (MSS), . . . *with the web, and drivest them home with the pin* [called technically the *batten*, and used to drive home the woof in the warp], *then shall I become weak, and be as another man. And she made him sleep; and she wove the seven locks of his head with the web,* [14]*and drave them home with the pin, and said, etc.* (words dropped out by homoeoteleuton; notice *with the web* twice).

xvi. 14. Omit *the pin of* (ungrammatical in the Heb.); and for *beam* render *loom.*

xviii. 7. *possessing . . . anything.* Text corrupt.

xix. 3. Notice that *again* has here (as often in A.V., R.V.) its old sense of *back.*

xix. 12, 13, 15, etc. Note that in many maps (including even those of G. A. Smith) the site of Gibeah is given incorrectly: it is identified with Geba (from which Is. x. 29 clearly shows it to be distinct); both Is. x. 29 and Judg. xix. 13 show that it must have been *South* of Ramah. It should be marked at *Tel el-Fūl*, $2\frac{3}{4}$ miles N. of Jerusalem (see 'Gibeah' in Hastings' *D.B.*).

xx. 31. Read *Gibeon* [3 miles N.W. of Gibeah] for *Gibeah.*

xx. 33. Read, with LXX (MSS), Vulg., *on the west of Gibeah* for *even out of Maareh-Geba.*

xx. 38. Omit *great* (ungrammatical).

xx. 38, 39. Read *out of the city,* [39]*and that the men of Israel should turn in the battle. Now Benjamin had begun, etc.* (a *yod* omitted).

xx. 41. Notice *amazed* in its old sense of *bewildered* (cf. *amazement* in 1 Pet. iii. 6 A.V. for πτόησις): the Heb. means *affrighted* (Jer. li. 32), *dismayed.*

xx. 42. Read, with LXX (MSS), *and they which came out of the city* (*i.e.* the ambush, after it had done its work) *destroyed them in the midst* (without 'thereof').

xx. 43. Read probably (after 'trode them down') *from Nobah* (cf. LXX) *to the front of Gebah* [3 miles N.E. of Gibeah] *towards the sunrising.*

xxi. 17. The Heb. has only, *An inheritance of the escaped for* (or *of*) *Benjamin*, which is meaningless. Read probably, with MSS of LXX, *How shall a remnant be left over for Benjamin, and a tribe not be blotted out from Israel,* [18]*seeing we* (emph.) *cannot, etc.* The change only affects one word in the Heb.

xxi. 22. Read *Grant them graciously, because they* [so MSS of LXX] *received not each his wife in the war* [against Jabesh-Gilead]; *for if ye* (emph.) *had given them to them, ye would surely now be guilty.*

5. List of places mentioned in Judges, baselessly, or very questionably, identified in maps:—Ibleam (i. 27; should be very probably the place marked *Bileam*); Kitron (i. 30); Nahalol [= Nahallal, Josh. xix. 15 A.V.] (i. 30); Ahlab and Rehob (i. 31); Beth-shemesh (i. 33); Shaalbim (i. 35); ascent of Akrabbim (i. 36); Timnath-heres (Timnath-serah) (ii. 9: prob. the Tibneh 10 miles N.W. of Bethel); Gaash (ii. 9); Plain (!) of Zaanaim (iv. 11 A.V.), or, in other maps, Betsaanim (see Josh. xix. 33 R.V.m.); Ophrah (vi. 11); Beth-shittah and Abel-meholah (vii. 22); Beth-barah (vii. 24); Rock Oreb (vii. 25); Succoth and Penuel (viii. 14, 17: see EXPOSITORY TIMES, July 1902, p. 457 *sqq.*; or *Genesis*, p. 301 *sq.*); Mizpeh (xi. 29); Zaphon (xii. 1 R.V.m.); Etam (xv. 8: in spite of 'went down,' the site marked is many hundred feet *above* either Timnah or Zorah); Beth-Rehob (xviii. 28); Gibeah (xix. 12, etc.);

Baal-Tamar (xx. 33); also Arumah (ix. 41), and Zalmon (ix. 48). The sites marked for Kiriath-jearim (xviii. 12) and Jabesh in Gilead (xxi. 8) are also both uncertain.

The map principally referred to here is the one of Palestine in 'Murray's Handy Classical Maps.' This map is a convenient one to use, on account of its showing, by different colours or shadings, the elevations: but it abounds in hazardous identifications; and a Biblical site marked in it (except those of well-known places, as Bethlehem, Bethel, etc.) should never be accepted without consulting either a good Commentary or Dictionary, or Buhl's *Geographie*, to ascertain whether it rests upon a sound basis. Many depend upon unsound philology. The same questionable identifications are, however, to be found, more or less, in other current maps of Palestine as well. For *modern* Palestine, the best English maps are, of course, those published by the Palestine Exploration Fund; but of maps including *ancient* sites, the most trustworthy at present are, as far as they go, those of particular districts (Judah, Ephraim, etc.) in the *Encyclopædia Biblica*.

Oxford. S. R. Driver.

The Mount of Transfiguration.

Modern scholars, with practical unanimity, place the scene of the Transfiguration on some part of Mount Hermon. It is generally agreed that Tabor is out of the question. There is nothing, however, that points decisively to Mount Hermon: the identification rests on more or less probable inference.

Cæsarea Philippi was then mainly a heathen city, and the population of the surrounding district was chiefly non-Jewish (Schürer, *H.J.P.* div. II. vol. i. p. 133 f.). Cæsarea Philippi and Hermon were both beyond the borders of Galilee. 'The sacredness of Hermon in the eyes of the surrounding tribes' could hardly have 'fitted it for the purpose' (Stanley, *S.P.* 399), since its associations were all with heathen worship. Whatever help the identification derived from 'the transient comparison of the celestial splendour with the snow, where alone it could be seen in Palestine' (*ib.* 400), must be given up, as ὡς χίων is no part of the original text (Mk 9^{3}).

Jesus 'went up into the mountain to pray' (Lk 9^{28}), probably at night, as He seems to have come down 'the next day' (*ib.* 9^{37}). This is the one express statement of His purpose. It is nowhere stated that He went up with the object of being transfigured. With this purpose in view, it is hard to see why the ascent of Hermon should have been undertaken, involving a journey to the neighbourhood of Hasbeiyah, whence the mountain is most accessible. Even then the ascent is long and toilsome. The association of Hermon with idolatry might be a reason for avoiding it. If the difficulties here suggested were got over, it is yet obvious that in this district, on descending, He would not have met a crowd of *Jews*. The presence of 'the scribes questioning with them' clearly indicates *a Jewish multitude* (Mk 9^{14}).

My mind has reverted lately to a suggestion which often occurred to me in my old Palestinian days, when riding among the mountains of Upper Galilee, in full view of Hermon and other lowlier, yet lofty, summits. Among these Jebel Jermuk is specially conspicuous, its shapely form rising full 4000 feet above the sea. It is the highest mountain in Palestine proper, and is quite fitly described as ὑψηλόν. In that district it is *the* mountain *par excellence* (Lk 9^{28}). It stands to the west, over against the Safed uplands, separated from them by a spacious valley, in the bottom of which runs the tremendous gorge, Wady Leimûn. It is by far the most striking feature in all the Galilean landscape. The summit commands a magnificent view, barred only to the south-west by other mountains of the range. It rises from the midst of a district which then supported a large population of Jews, with such important Jewish centres as Kefr Bir'im, Gischala, Meirôn, etc., around its base. Remote and lonely as it is, the summit was just such a place as Jesus might have chosen for prayer. It was comparatively easy to reach, and might be comfortably climbed in the evening. Then, on His descent next day, the crowd might easily assemble from the country and the villages near by.

From Mt 17^{22} it is almost a necessary inference that the healing of the demoniac boy took place in Galilee. Mark's statement that they went forth from thence, and passed through Galilee, does not conflict with this. From Jermuk to Capernaum He was passing through Galilean territory.

How long our Lord stayed near Cæsarea Philippi after the conversation recorded in Mt 16, we do not know. From Banias to Gischala, *e.g.*, one might walk on foot without fatigue, in a couple of days. If a little time were spent in the Jewish villages passed on the way, the six days, or Luke's 'about eight days,' are easily accounted for.

It is significant that Luke, while recording the conversation, the transfiguration, and the miracle, makes no allusion to Cæsarea Philippi.

W. Ewing.

Edinburgh.

The Story of Lazarus.

No one who reads Professor Burkitt's able lectures on the Gospels can fail to be pained at his rejection of the story of Lazarus. That story has been the comfort of countless mourners in all generations; it is also so concise and so pathetic that we feel it must either be genuine, or else that the writer of the Fourth Gospel had a genius for fiction, and that we cannot trust a single word he says.

On what grounds, then, does the Norrisian Professor distrust the story? Because the Synoptists, and specially Mark, with whose narrative he is comparing the Fourth Gospel, do not mention this miracle, so important in its consequences. The result of this view finding acceptance would be so terrible, that I venture to suggest two hypotheses, in the hope that some competent scholar will give attention to the matter, and possibly find a better solution.

The first is, that at the time the Synoptists wrote, the life of the family at Bethany may have been in danger from the priestly party in Jerusalem. We are indeed told expressly that it was so (Jn 12^{10}). The brother and sisters may have been obliged to leave their home, and the Synoptic writers may have judged it more prudent not to draw public attention to them, by relating the miracle. At the time the Fourth Gospel was written, reserve would be no longer necessary, as probably Lazarus and his sisters, all three, had finally been delivered from the fetters of their earthly life. Jesus raised others from the dead, whose names are unrecorded, as we may see from His answer to John the Baptist (Mt 11^5). Lazarus was only one amongst a number. Luke alone records the miracle at Nain.

The second hypothesis is, that as the Synoptists are chiefly concerned with our Lord's life in Galilee, and the Fourth Evangelist with that in Jerusalem, the former were not as well acquainted as the latter with all the private counsels of the priests; and therefore were not as well able as he was, who was known to the high priest, and had ready access to his house, to gauge the causes of that outburst of fury which brought on the Crucifixion. It is well known also that Eusebius, in his *Church History* (iii. 24), represents John as having written his Gospel after reading the other three, and as having taken special care to relate what they had omitted. The narrative in Jn $11^{1\text{-}43}$ reads like that of an eye-witness; possibly the Synoptists omitted it because none of them were present.

Professor Burkitt finds some of our Lord's sayings, as recorded in the Fourth Gospel, 'positively repellent.' He instances Jn 5^{23}, 'He that honoureth not the Son, honoureth not the Father which hath sent him,' and $8^{17.\,18}$, 'I am one that bear witness of myself, and the Father that sent me beareth witness of me.'

I may be very stupid, but I cannot see what there is to object to in these words, if we believe that the Speaker was really and truly the Son of God.

Margaret D. Gibson.

Cambridge.

The Great Text for May—Luke x. 18.

It is a somewhat curious fact that different copies of the first edition of the R.V., issued in 1885, differed in their rendering of this verse. Some said 'fallen as lightning,' others 'falling as lightning.' The latter was probably a misprint. It does not appear in later editions. But, in any case, it is noteworthy that neither 'fallen' nor 'falling' is really correct. The 'fall' of the A.V. should have been retained; for the use of the aorist participle here shows that the whole act of falling is implied.

E. Hampden-Cook.

Sandbach, Cheshire.

A New Reading of Lk xxiii. 39.

Some slight confirmation of the most interesting reading of the above verse, discussed by Mrs. A. S. Lewis in the November issue of The Expository Times, may be found in the fragment of the Gospel of Peter, where the saying of the malefactor is given as *οὗτος δὲ σωτὴρ γενόμενος τῶν ἀνθρώπων τί ἠδίκησεν ὑμᾶς.*

This, at any rate, shows there was some ground for putting the name 'Saviour' into the malefactor's mouth. The last three words of the clause read awkwardly. Can there have been a corruption of the text? May it originally have run σέσωκεν ὑμᾶς or ἡμᾶς?

G. CURRIE MARTIN.

Bradford.

The Relationship between Titus and Luke.

IT was remarked in the note in the last number that important consequences follow, if Titus and Luke be regarded as brothers. I will try here to enumerate some of these consequences, which are, in the main, inferences from Luke's silence. The view that Luke's silence is as important as his speech has been clearly enunciated by Sir W. M. Ramsay, and I accept it without hesitation as a principle of cardinal importance for the study of *Acts*. Those who have rejected this principle will perhaps be moved to reconsider their attitude, if they accept the theory of the relationship between Luke and Titus, which I have advanced. Let us go through *Acts* and the Epistles, and see where this theory will lead us.

In Ac 11^{30} Barnabas and Saul are mentioned as going from Antioch to Jerusalem with a gift from the Church at Antioch to the Christians in Judæa. Their return to Antioch is mentioned in 12^{25}, and it is there added that they took with them John, who was also called Mark. If we bring this information into conjunction with Gal 2^{1-3}, which perhaps refers to the same visit,[1] 'I went up again to Jerusalem with Barnabas, taking Titus also with me. . . . But not even Titus, who was with me, being a Greek, etc.,' it becomes probable that Titus had gone up from Antioch with Barnabas and Saul, and returned in their company and in that of John Mark. John Mark would be attendant on his relative, Barnabas, and Titus in attendance on Paul. It thus becomes probable that Titus came into contact with Paul in Antioch, less probable that they met in Cilicia. This suggestion recalls the tradition recorded by Eusebius, and rightly understood by Ramsay, that Luke belonged to a family of Syrian Antioch, though not himself a native or resident of that city. In fact, it in no way contradicts what I believe to be the correct identification of Luke with the Macedonian of Ac 16^{9}. Titus himself may also have been a native of Philippi, and there is nothing strange in his removal to his ancestral city, where, no doubt, he had relatives, with whom he could live, and who could advance his interests in the world. Young men, no doubt, went abroad in those days, as in ours, and where could he find a better sphere of employment than in the great city on the Orontes? Titus is stated in Gal 2^{3} to have been a Greek, and this incidentally proves, what all have inferred from the special characteristics of the Third Gospel and *Acts*, that Luke was also a Greek. On the first missionary journey it is highly probable that Titus was with Saul, Barnabas, and John Mark, as on the previous journey from Jerusalem to Antioch, though Luke mentions John only (Ac 13^{5}). I cannot accept Ramsay's argument that Titus must have been unknown to the Galatians,[2] and I believe him to have accompanied Paul and Barnabas to their cities. The mention of John Mark's defection (13^{13}) has always hitherto seemed to me a rather superfluous detail in the narrative; but consider the new motive for its mention. Luke had self-satisfaction in the fact that his own brother had been staunch, though it was contrary to his principle to mention him directly on this or on any other occasion. *Titus, in fact, becomes the authority from whom Luke acquired most of his information about Paul's doings prior to the period at which he himself became acquainted with him.* On certain points he could, and no doubt did, obtain confirmation from Paul himself. Titus may be one of those in Ac 15^{2} who are sent up with Paul and Barnabas to Jerusalem. In 15^{40} Silas is mentioned as the companion of Paul on the second missionary journey; this does not exclude the possibility that Titus was also with him. From 16^{10} onwards the possibility, nay, the probability, that he is included among the 'we' must be considered. As far as I can see, there is nothing in the narrative to contradict it, though we are not bound to suppose that Luke and Titus were always together after 16^{10}. The question whether this was so must be studied in conjunction with the evidence of the Epistles, and even then the Lucan narrative will leave us uncertain in many cases. It is possible, nay, likely, that Luke and Titus were the Philippian representatives who carried the offering of that devoted Church to Jerusalem, though unnamed in Ac 20^{4} (cf. v.^{6}). The only undoubtedly genuine Epistles in which Titus is mentioned are 2 Co and Gal. The important references in the former were referred to in the last note; those in the latter are mentioned above. It is very likely that Titus is included among 'all the brethren which are with me' (Gal 1[2]), who give their confirmation to the Epistle. Titus and Luke are mentioned together in 2 Ti 4[10. 11], which favours a connexion between them. Whether the Pastoral Epistles are genuine or not, it is practically certain that Titus as well as Luke were with Paul in Rome. The Epistle addressed to Titus provides us with nothing to favour or weaken the theory I have put forth. In Epistles where other definite names are given, either at the beginning or end, while that of Titus is absent, and where Titus is not included in such an expression as 'all the brethren,' we are justified in supposing that he was not in Paul's company at the time of writing, or was unknown to the recipients of the letter.

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[1] With the editor's permission, I will return to this question later.

[2] *Historical Commentary on the Galatians* (1st ed.), p. 246 ff.

Alex. Souter.

Oxford.

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Entre Nous.

Friedrich Blass.—Professor Friedrich Blass of Halle has just died, and quite unexpectedly, his death being due to unsuspected disease of the heart. Only two days before his death, Mrs. Gibson, of Cambridge, received from him a paper on the Origin of the Gospels, and was preparing to translate it for The Expository Times when the news reached her of his death. It is the last word, she says, of a great scholar, and it is a steadying word. The Fourth Gospel is accepted as the work of St. John, and more than that, as containing *the* chronologically correct history. It will appear in the next issue of The Expository Times.

The Fourth Gospel.—Assuredly the ablest account of the theology of the Fourth Gospel and its genesis, that has yet appeared in English, is to be found in Mr. Ernest Scott's new book, *The Fourth Gospel, its Purpose and Theology.* Mr. Scott does not accept the Johannine authorship, and it is partly on that account that the book is so fresh and stimulating. Again and again we find ourselves in situations that are new, and compelled to stop and think. There is always the sense that Mr. Scott is not able to account for everything. And yet there is no feeling that he has belittled the Gospel in order to be able to account for it without the Apostle. On the contrary, as we read his book, the worth, we might say the wonder, of the Fourth Gospel grows steadily and irresistibly upon us.

Karl Marti.—Professor Stade, who so long edited the *Zeitschrift für die alttestamentliche Wissenschaft*, and collaborated with Siegfried in producing the well-known Hebrew Lexicon, died last December. The editorship of the *Z.A.T.W.* has been undertaken by Professor Dr. Karl Marti of Bern.

The Great Text Commentary.—The best illustration this month has been sent by the Rev. H. R. Brett, Friedlands, Fortwilliam Park, Belfast, to whom a copy of Reid's *Jesus and Nicodemus* has been sent. Illustrations for the Great Text for May must be received by the 1st of April. The text is Lk 10[18].

The Great Text for June is Lk 10[25]—'And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?' A copy of Sanday's *Outlines of the Life of Christ*, or of Scott's *The Fourth Gospel*, will be given for the best illustration. Illustrations must be received by the 1st of May.

The Great Text for July is Lk 11[1]—'And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples.' A copy of any volume of the 'Religion in Literature and in Life' series, or of the 'Scholar as Preacher' series, will be given for the best illustration. Illustrations must be received by the 1st of June.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THERE is no part of a book so useful as the preface for revealing the character of the author. We do not say the character of the book, we say the character of the author. We therefore wish to warn all those who desire to know the author of the latest and best *Commentary on St. Matthew's Gospel* not to skip Mr. Allen's preface.

The Rev. Willoughby C. Allen is Chaplain-Fellow, and Lecturer in Theology and Hebrew, in Exeter College, Oxford. Up till now he has published no great amount of work. But his contributions to THE EXPOSITORY TIMES and elsewhere, though unimpressive in bulk, have been of the finest quality. Dealing exclusively with the Synoptic Gospels, they have been felt by the student of these Gospels always to say the right thing and in the right way. This has been felt to be so whatever their particular topic might be, even though it should be so difficult a subject as our Lord's teaching on Divorce.

The choice of Mr. Allen to write the Commentary on the First Gospel was no leap in the dark. The First Gospel is, we believe, the most difficult book to edit of all the books of the New Testament. That may be why it has been so rarely edited. It demands scholarship and it demands character. It demands scholarship that is never worried with minutiæ, and yet keeps the whole field in sight. And it demands character that is modest enough to believe in the scholarship of others and yet independent enough to pass by all the editors and all the traditions, and ascertain what this First Evangelist actually wrote, and what meaning his words had to himself.

Mr. Allen has that scholarship and that character. The book reveals his scholarship; his character may be seen in the preface. It may be seen partly in the obligations which he owns. Among the rest, he owns a debt to Dr. Sanday, using these words: 'Of my obligations to Dr. Sanday I cannot write adequately. He is in no sense directly responsible for anything these pages contain, but if there be any sound element in method or in tone in what I have written, it is probably ultimately traceable to his influence and to that of his writings.' It may be, therefore, that he owes to Dr. Sanday that distinction which he has been able to make, and which we wish now to point out.

It is the distinction between the search for truth with a bias and the search for truth without it. It is easy enough in these days to interpret a Gospel in an anti-traditional sense,—with the deliberate purpose, for example, of excluding or explaining away what the Church has called the miracles in it. Nor is it very difficult even yet to interpret a Gospel in the traditional sense—excluding, for example, or explaining away every sign of contradiction. But Mr. Allen's method is none of these. He has been able to see that it is no compliment to Science or the Church to twist the truth into their liking. He has written his commentary in the belief that there is a truth of the Gospels earlier than modern physical science, and earlier even than the traditional interpretation of the Church.

Is there anything more to be said about the New Theology? There is at any rate a new book to be noticed. It contains the best account of the subject we have seen. Its author is the Rev. T. Rhondda Williams, of Bradford. Mr. Rhondda Williams has been the evangelist of the New Theology for a good many years. His new book is entitled *The New Theology: An Exposition.*

Turn to the fourth chapter. The fourth chapter is on 'The Character of Jesus,' and the question is asked, Was He Sinless? That is a good question to ask. That is a question to test the New Theology. If the New Theology answers that question satisfactorily it will stand.

The New Theology has not been eager to discuss the sinlessness of Jesus. Mr. Rhondda Williams admits that. 'I think it is true,' he says, 'that New Theology men are largely silent about it.' He resolves to discuss it for once. But he discusses it with reluctance. And he tells us why. Now, why do you think the New Theology men are reluctant to speak about the sinlessness of Jesus? It is because they love Him so much. The late Carl Ullmann discussed the sinlessness of Jesus in a volume of 300 pages. He was a good man, and he loved the Lord Jesus Christ with all his heart. Was Ullmann one of those fools who rush in where the angels of the New Theology fear to tread? Dean Farrar, in his *Life of Christ*, speaks of Ullmann's book. 'Ullmann,' he says, 'has studied the sinlessness of Christ more profoundly, and written upon it more beautifully than any other theologian.' How is it that the New Theology men out of love for Christ are reluctant to write about His sinlessness?

It is because they do not believe in it. Mr. Rhondda Williams does not believe in it. And now we shall see why.

The first reason why Mr. Rhondda Williams does not believe in the sinlessness of Jesus is that we have no complete biography. For the first thirty years of His life, he says, we know practically nothing about Him. Does Mr. Rhondda Williams say that Jesus sinned during that period? He does not say that He sinned. He does not even suggest that He sinned. At least he says that he does not even suggest it. But in saying that he does not even suggest that Jesus sinned during the first thirty years of His life, there is just the suspicion that he has succeeded in making the suggestion. It would have been better to leave the first thirty years alone, until he saw whether Jesus sinned during the years of which we know. If He sinned during the years of His ministry, it would be reasonable to say that He probably sinned during the thirty years before it. But if He was sinless in public life, it is but fair to believe that He was sinless also in private life.

But when Mr. Rhondda Williams comes to examine our Lord's public ministry to see if He was sinless, he almost dispels the slight suspicion which he raised at the beginning. He is straightforward with every event of it. His first act, it is true, is to dismiss the Fourth Gospel. In dismissing the Fourth Gospel he gets rid of the direct claim which Jesus seems to make to sinlessness in the words, 'Which of you convicteth me of sin?' But we shall let it pass. There is enough in the Synoptic Gospels to bring the sinlessness of Jesus and the New Theology to the test. Let us come to the Synoptic Gospels.

Now there is no record in the Synoptic Gospels that Jesus ever made confession of sin. There is no hint that he ever felt the weight of it. The answer which Mr. Rhondda Williams makes to that (he admits the fact of it) is that John the Baptist never made confession of sin, and that there is no confession of personal sin in the Book of Amos. That is one half of the answer. The other half is that if Jesus never felt the weight of sin upon Himself, neither did He make much of it in other people. Mr. Rhondda Williams recalls the story of the adulterous woman, to whom Jesus said, 'Neither do I condemn thee; go and sin no more.' We may take these arguments for what they are worth. So far, Mr. Rhondda Williams has not discovered any sin in Jesus, or the suspicion of it.

Then Mr. Rhondda Williams comes face to face with the matter, and directly asks the question, 'So far as Jesus appears in history, is He sinless?' Before answering it he reminds us of what sin is. 'Sin,' he says, 'is the choice of the lower alternative.' We may have inclinations to this lower alternative. These inclinations in themselves, he says, are not sin. But if we choose the lower when we are in sight of the higher, then we sin. 'Now,' says Mr. Rhondda Williams, '*I know of no instance in which Jesus chose the lower in place of the higher alternative; therefore I know of no sin that He ever committed.*'

We have thrown the last sentence into italics. Does Mr. Rhondda Williams, then, believe in the sinlessness of Christ after all? We thought for a moment that he did, and were astonished, considering the way we had come to it. But we soon found that, after all, he does not.

'The figure before me in the Gospels,' he says, 'is sinless.' But it seems that Mr. Rhondda Williams cannot attribute sinlessness to Christ though he finds Him sinless. For His sinlessness was not 'an endowment of nature,' but 'an achievement of character.'

We must not call this theological hair-splitting. We must not forget that the New Theology men have the utmost contempt for theological hair-splitting. Their appeal is to the plain man. Mr. Rhondda Williams seems to think that when the plain man has discovered one who never sinned, he still would call him a sinner, because he had not inherited his sinlessness, but—simply had never sinned.

And how does Mr. Rhondda Williams know that this sinlessness 'is very far from being an endowment of nature'? He does not know. He simply says so. He says that if Jesus had been sinless by nature it would have been no virtue in Him, and of no use to us. But the question before us is neither what would be virtue in Jesus, nor what would be of use to us. The question is, Was Jesus sinless? and Mr. Rhondda Williams admits that He was.

If Mr. Rhondda Williams believes that Jesus was sinless, we ask again, Why does he not believe in His sinlessness? Because it would be a miracle. 'To build up a theory of sinlessness,' he says, 'preserved intact from cradle to cross, sinlessness which not only does not belong, but which cannot belong, to any other man either here or in eternity, which makes Jesus a miracle, and demands a miraculous birth as its explanation; to do this, I say, is entirely unwarranted by the facts.'

So if we find that Jesus was sinless, we must believe that He was sinless, for that is warranted by the facts. But we must not believe in His sinlessness, because that would be unwarranted by the facts.

The late Dr. George Salmon, Provost of Trinity College, Dublin, whose *Introduction to the New Testament* gave some of us our first taste of the delights of critical scholarship, wrote another volume of Introduction in the very end of his life, and left it to be published posthumously. It has been edited and seen through the press by

Professor Newport White. It is a volume of criticism of the Synoptic Gospels. Its title is *The Human Element in the Gospels* (Murray; 15s. net).

Dr. Salmon was led to a new and critical study of the Gospels in the end of his life by the condition of Old Testament criticism. The results of that criticism greatly disturbed him. It seemed to him to be at variance with the views in which he had been brought up. It seemed to be at variance with the doctrine taught in the Christian Church ever since the time of the Apostles. It was suggested to him (he does not say by whom) that he should take part in the controversy, by writing in defence of traditional opinions on the Old Testament. But he did not do so. The Old Testament was not his subject. His knowledge of the Hebrew language and literature was the knowledge of an amateur. Wisely (and yet wonderfully, for he was an old man by this time), he left the Old Testament to experts.

He turned to the New Testament, with which he had long been familiar. He turned to the Synoptic Gospels. For he felt that he could criticise the Gospels impartially. He could not impartially criticise the authorship of the books of the Old Testament. For he held the view that in calling certain books of the Old Testament by their reputed authors' names, Christ had settled their authorship for ever. To question the authorship of the 110th Psalm was to question the authority of our Lord. So he understood the matter. But with the books of the New Testament it was otherwise. Our Lord had said nothing of the authorship of the Gospels according to Matthew, Mark, or Luke. And Dr. Salmon felt that he was absolutely free and unfettered when he entered upon an investigation of the origin and authorship of the Synoptic Gospels.

But the investigation astonished and distressed him. It astonished him. He had no idea that he would have to surrender so many of the beliefs he held about the Gospels. It distressed him. For although our Lord had said nothing about the authorship of the Gospels, and therefore had not closed inquiry, the Gospels themselves had a sacredness to Dr. Salmon's own feelings which the Old Testament books had not. And 'it was painful to me,' he says, 'to lay aside those feelings of reverence which had hitherto deterred me from too minute investigation. I felt as if I had been set to make a dissection of the body of my mother; and could not feel that the scientific value of the results I might obtain would repay me for the painful shock resulting from the very nature of the task.'

Dr. Salmon confined himself to the Synoptic Gospels. He could not, however, omit all reference to the Fourth Gospel. And our purpose is to touch his book at two places at which reference to the Fourth Gospel comes in.

The first place refers to the raising of Lazarus. Readers of recent books on the Gospels have been astonished to find that both Professor Burkitt and Mr. Ernest Scott reject the historicity of the narrative of the raising of Lazarus from the dead. They will be more astonished to learn that the Provost of Trinity College rejected it also.

It was not easy for Dr. Salmon to reject it. He regarded our written Gospels as records of the narratives delivered *viva voce* by the first witnesses. He felt no distress, therefore, at ordinary omissions or discrepancies. He thought they were sufficiently accounted for by the fragmentary character of the narratives which have been preserved. But the omission from the Synoptic Gospels of the raising of Lazarus is not an ordinary omission. It was an event which under any circumstances was bound to make a great impression. According to St. John's account, not only did it make a great impression, but it was the turning-point in the life and ministry of our Lord. Dr. Salmon could not understand the omission of it, and of all reference to it by the Synoptics. With painful reluctance he came to the conclusion that it had not occurred. And in order to account for the story of it in St. John, he resorted to the somewhat desperate theory that St. John used a *hermeneutes* or secretary; that the secretary is the actual author of the Fourth Gospel; and that he did not scruple to make additions of his own to the narratives with which the Apostle supplied him, the story of the raising of Lazarus being one of these additions.

The other matter is the cleansing of the Temple. According to the Gospels there were two cleansings of the Temple, one at the beginning of Christ's ministry, and the other at the end. St. John records the former, the first three evangelists record the latter.

Now there was a time when Dr. Salmon was ready to resolve every contradiction in the gospel history. But in his old age, the time when men grow more conservative, he, through the closer study of the Gospels which he then undertook, was led to accept contradiction in the Gospels, and calmly to ask, why not? There was a time when he would have held that there were two cleansings, one at the beginning of the ministry, and one at the end; that St. John describes the one, and the Synoptics the other; and that there is no contradiction between them. But at the end of his life the opinion that there had been two cleansings did not commend itself to him. He did not say that our Lord might not on a second visit have found the same improprieties which had shocked Him before, and expressed His indignation in the same way. But the evidence seemed to point to only one cleansing of the Temple. And if there was only one cleansing, then the right time was clearly at the end of the ministry, where the Synoptics place it.

But no sooner did he say this, and prove the impartiality which he claimed at the beginning, than he set himself to remove the contradiction in another way. He noticed that in speaking of the cleansing of the Temple St. Mark uses imperfect tenses. He says, '*began to cast out* them that sold and them that bought'; again he says, 'would not suffer (οὐκ ἤφιεν) that any man should carry a vessel through the temple'; and again, that Jesus 'was teaching (ἐδίδασκεν) and was saying (ἔλεγεν) unto them, My house shall be called a house of prayer.' St. Luke copies him in this. St. Matthew turns the imperfects into aorists, thus making the history one merely of a single act of authority, which is to Dr. Salmon a plain sign of posteriority in St. Matthew.

It was not merely once, then, that Jesus said, 'My house shall be called a house of prayer,' but frequently. He habitually did not permit vessels to be carried through the Temple. 'Now,' says Dr. Salmon, 'we are not bound to believe that this continuous course of action lasted only four or five days.' St. Luke helps us to the meaning when he says, 'He was teaching daily in the temple' (ἦν διδάσκων τὸ καθ᾽ ἡμέραν ἐν τῷ ἱερῷ). We are therefore at liberty, he concludes, to accept St. John's account, that our Lord made His first protest against temple profanation on an earlier visit to the sacred House, and to believe that after an absence of a year or more, coming back with a number of Galilæan disciples, He enforced His requirements more vigorously.

Messrs. Watts & Co. have begun to publish a new edition of Mr. F. J. Gould's *Concise History of Religion*. We say they have begun to publish it. As yet only the first volume of the revised and enlarged edition has appeared. This volume describes the chief religions of the world, with the exception of Judaism, Christianity, and Mohammedanism. And because Judaism and Christianity are kept out of this volume, some of us will reach the comfortable conclusion that we have nothing to do with it.

The book is divided into sections, which are numbered right on to the end. Each section has a conspicuous thick type heading. Turn up the nineteenth section. Its title is 'Secondary God-making.' 'Secondary God-making,' says Mr. Gould, 'signifies the process by which a heroic person is evolved into a "Son of God," and then becomes, in effect, a new object of worship, as Saviour and Mediator.'

Now we must not shut our eyes to what follows. We may shrink from the reading of it. We shall shrink from it. But if we profess to be teachers in Israel, we must know what the people have already been taught. We must know what they are learning every day. And then, if it is the truth, let us confirm them in it. But if it is not the truth, but a fearful travesty of the truth, it is simple madness on our part to shrink from it, to shut our eyes to it, to pretend that we do not believe that the people are reading and believing it.

For of all the mistakes which the Church of Christ has made in our day, the greatest mistake is to have allowed the enemy of Christ to get in front of her in knowledge of the religious beliefs and practices of the world. She has the people first. She has them in the Day School and in the Sunday School. She has them in the home. If she had not been content to be ignorant of every religion but her own, she would have had them also as they entered the battle of life, as they faced its mental and physical temptations, as they became aware of its gross and subtle sins. But the book-stalls have been before her there. And the book-stalls have been piled with cheap reprints of what used to be called 'infidel' literature, for which the Sunday School has made no preparation, against which even the pulpit has uttered no warning. For the infidel literature of our day, the literature that tells most disastrously against Christianity, is the literature of Comparative Religion. And the Church knows nothing about it.

'The Khonds of Orissa (we return to Mr. Gould) used to offer to Tari, the Earth-goddess, a human sacrifice. For several days the "Meriah," or devoted person, was set apart, bathed and anointed. The victim was so fastened that he could not resist, and he was drugged. Perhaps the legs were broken; and the body was torn to pieces, and the pieces were scattered over the fields to induce fertility. The victim was accounted divine. In the Christian story, the victim is offered a drug, and the legs are broken.'

We are quoting from this popular History of Religion word for word. Is there anything offensive in it? There is greater offence to come. And yet, you observe, not a word of rhetoric, not a word of denunciation of Christianity. All that is out of fashion now. There is nothing here but confident statement, the suggestion of sure footing. The writer writes as one who knows; he writes as if he were giving a complete account of the matter, as if the facts of historical Christianity were exactly on a level with the myth-making brutalities of the Khonds.

It will be observed, however, that Mr. Gould proceeds rather by suggestion than by open statement. Let us continue the quotation. 'Human sacrifice was in vogue till the Christian era, within and near the Roman Empire. It was practised by Lusitanians, Gauls, Teutons, and Scythians. In the island of Cyprus a human sacrifice was offered to Zeus till the time of Hadrian. A sacred victim was maintained luxuriously for a year by the Albanian tribe, near the Caspian Sea, and then transfixed with a holy lance.' The reference to the spear that pierced the side of Christ is obvious. Mr. Gould does not trouble to point it out. But he makes his quotations from the Gospels when necessary. Let us go on.

'In the worship connected with Dionysus a boy was originally put to death; but, for the human offering, a goat, bull, cow, or ox was substituted at a later stage. The death of the ox in the Athenian ceremony was treated as a murder, for which the slayers were put on trial, the ox being considered the delegate of divinity. The victim might be eaten, or the animal substitute might be eaten; and in either case the worshippers believed they were coming into intimate contact with the god. The idea of such union is expressed in the Christian Fourth Gospel: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (Jn 6^{56}).'

Mr. Gould proceeds. 'The sacred meal of the Mithraists consisted of bread and wine, or bread and water. Cakes and ale formed the religious food of the Egyptians. In ancient Mexico the body of a human sacrifice to the war-god was sacramentally eaten. The Jews ate the passover lamb, and this lamb was a firstling of the flock, put in place of a "redeemed" firstborn son. A significant clue to ancient human sacrifice is preserved in the story of Abraham offering up Isaac. Seven of Saul's sons were hanged "before the Lord"—that is, to placate the angry God. The ceremony of the scapegoat in Jewish ritual was probably a form of sacrifice that succeeded to a human sacrifice. As leading up to the Christian myth of the Crucifixion and the Eucharist, we note that the Hebrew history indicates a custom of eating religious meals.'

Up to this point Mr. Gould has been following Mr. J. M. Robertson. At this point he seems to hesitate. Is Mr. J. M. Robertson's anti-Christianity a little too strong even for Mr. Gould? He refers to what follows as a theory of Mr. Robertson's. He does not commit himself to it. All the same he gives the theory. And we must not shrink, but give it after him.

We have quoted his exact words up till now; let us quote them still. 'Mr. Robertson then proceeds [the reference is to *Pagan Christs*] to explain his theory of a Crucifixion drama—that is, a popular drama (miracle-play, or mystery) in which the God-man is tried and executed; and from the traditional dialogue and, so to speak, stage-book of which was formed the narrative preserved in the Gospels. With the belief in the Crucifixion is associated the practice of the Eucharist, in various forms of wine, water, wine and water, mixed broken bread, round cakes and wafers.'

There is an article in a recent number of the *Journal of Theological Studies* on 'Emphasis in the New Testament.' It is in the number for October 1906. The author of the article is Dr. Ambrose Wilson. We boast of the facility with which the Bible can be translated into any language upon earth, and the boast is not empty. But there are some things, especially in the Greek of the New Testament, which can scarcely be rendered into English. Emphasis is one of these things. A Greek scholar knows where the emphatic words are. But how often is he baffled in his effort to let the English reader know.

The Greek language has one way of expressing emphasis, and that one way is enough. It has the arrangement of the words in the sentence. What methods has the English tongue? Dr. Wilson can think of only two. One method is to begin with the phrase, 'it is' or 'it was'; the other is to use italics. But it happens that neither of these methods is available in the Bible. We translate the Bible too literally ever to dare a superfluous 'it is'; and we use italics for another purpose. So there is absolutely no way of expressing emphasis in the English Bible. The English reader must simply be told how to read, and do his best to remember.

The Greek is not confined to the order of the words. It can do much to express emphasis through the abundance of its particles and prepositions, and through the variety of its cases. There is a phrase in the New Testament which seems to stand for 'eternity.' It is usually translated 'for ever.' We do not discuss the translation at present. We notice that it appears in ten different forms, and that Dr. Wilson is able to arrange these forms in a rising scale of emphasis. What can the English translator do with that?

The least emphatic form is found in Jude [13] and elsewhere. The English is simply 'for ever.' The most emphatic occurs in Eph 3[21]. The Authorized translation is, 'Throughout all ages, world without end.' The Revised, 'Unto all generations for ever and ever.' But the Revisers felt the inadequacy of their English, and added the literal translation in the margin, 'Unto all the generations of the age of the ages.'

For the most part the English reader is content to let the emphasis go. And for the most part that is the wisest thing he could do. When he reads Mt 15[33], he reads, 'Whence should we have so many loaves in a desert place, as to fill so great a multitude?' and no word is more emphatic than another, unless he happens to know that the most emphatic word is *we*. But sometimes he cannot let the emphasis go.

Take Peter's question in the Upper Room: 'Lord, dost thou wash my feet?' (Jn 13[6]). It is impossible to read these words without putting emphasis on some of them. Upon which of them should the emphasis be put? There are many ways of it, and we have heard it all the ways. Sometimes it is, 'Dost *thou* wash my feet?' sometimes, 'Dost *thou* wash *my* feet?' sometimes, 'Dost thou wash my *feet*?'

Those who place the emphasis on *feet* have something to say for themselves. 'Not my feet only,' says Peter, very soon after, 'not my feet only, but also my hands and my head.' And this enables Jesus to point out the difference between the bathing of the whole body and the washing of the feet.

But the emphasis is not on feet. The washing of the feet was a courteous but customary act. On entering the supper chamber every guest expected it. He did not expect his hands or his head to be washed. That idea occurred afterwards to the impulsive Peter. Since it was the impulsiveness of love, Christ used it to bring forth more love. As yet, however, when Peter says, 'Lord, dost thou wash my feet?' the contrast between his feet and the rest of his body has not occurred to him. His wonder is not that the Lord should wash his feet. It is either that Christ should do to him what he ought rather to do to Christ; or else it is that the Master should do that which was usually done by the servant.

Which, then, of these two is it? Most expositors say the first. They believe that Peter expresses his astonishment that Christ should do to him what it were more becoming for him to do to Christ. And then in the reading of the sentence they would place an emphasis both on 'thou' and on 'my': 'Lord, dost *thou* wash *my* feet?'

'The position of the pronouns (σύ μου) in the original,' says Westcott (the whole sentence is Κύριε, σύ μου νίπτεις τοὺς πόδας;), 'brings out the sharp contrast of the persons. The thought of the kind of service is subordinated to the fact of service rendered by the Master to the servant.' Plummer agrees. He compares the saying of the Baptist in Mt 3[14], 'I have need to be baptized of thee, and comest thou to me?' Dods is of this mind also; while Reynolds (in the *Pulpit Commentary*), and even Milligan and Moulton (in the *Popular*), print the pronouns in italics, and declare the importance of marking 'the strong emphasis belonging to *thou* and *my*.'

But the commentators are not all of this mind. Watkins says, 'The word *thou* is to be strongly emphasized, but the common error of reading *my* as an emphatic word is to be avoided.' And Alford long ago protested that the 'my' is *not emphatic* (and recorded his protest, as we have done, with italics).

For there is a difficulty. It is in the form of the Greek word for 'my.' If that word had been meant to be taken emphatically, it would certainly have had its full form (ἐμοῦ). What it has is the enclitic or dependent form (μου), which never is and never can be used for emphasis. No doubt the word for 'my' is found very early in the sentence. But Blass, in his *New Testament Grammar*, points out that in Greek, as in cognate languages, the tendency existed from early times to bring unemphasized (enclitic) pronouns and the like as near as possible to the beginning of the sentence (though not to put them actually at the beginning); and he gives this very passage among his examples. Dr. Wilson's explanation is that the unemphatic pronoun is drawn by attraction to take its place beside the emphatic. He refers to a similar order of the pronouns in Mk 5^{30}, 'Who touched my garments?' (τίς μου ἥψατο τῶν ἱματίων;), where, as he safely says, the 'my' can hardly bear any emphasis.

So Peter's astonishment was that the Master should do the work of a servant. It is the very lesson which Christ proceeded to enforce—'If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him.' And henceforth when we read the passage let us remember to throw the whole of of the emphasis on 'thou'—'Lord, dost *thou* wash my feet?'

The Origin and Character of our Gospels.

By the late Dr. Friedrich Blass, Professor of Classical Philology in the University of Halle.

(*Translated by* Margaret Dunlop Gibson, *Hon. D.D. Heidelberg, LL.D. St. Andrews.*)

[*Note by Translator.*—As I was about to commence my work, the news came of the gifted author's sudden removal by heart disease. He was a man whom to know was to love; to rare critical insight he added the sympathy with his text which is possessed only by the humble Christian; in temperament and character he resembled the disciple whom he believed to be the author of the Fourth Gospel; and the following lines are the last word of one of Germany's greatest scholars to his fellow-students.]

I.

This is the echo of a lecture which I gave in October of last year, and its object is not polemical. I have nothing to do with the authors of so-called popular books on religious history, nor with those who are led by these books, and to whom they are welcome; neither do I address myself to persons who are indifferent to such questions. My words are meant only for those who, while not assenting to certain modern criticisms of the Gospels, feel a difficulty in repelling these criticisms.

This question differs from most others, because it goes deep down into our personal interests; and our agreement with this or that idea does not depend chiefly on the weight of the *reasons* for it. It is our *will* that decides first of all, and most of all, just as it did in the times of the Apostles. When Peter or Paul came into a strange town and told Jews or heathen of the Gospel facts, he had no really convincing proofs. He assured the people that he had seen and heard this, or received it from ear- and eye-witnesses; but who vouched for his credibility? Might he not be an eccentric man, who imagined that he had seen what never happened; or an impostor, like so many others? According to the New Testament idea, 'every one that was of the truth' (Jn 18^{37}), or who was 'ordained to eternal life' (Ac 13^{48}), believed what he heard; the others remained cold and unbelieving, or became hostile. So it happens now also, in presence of the written and read Gospels. For these also there are no constraining proofs. Acceptance or rejection depends on something quite different.

Perhaps, however, some one may think; it is quite true that there are no constraining proofs *for* the credibility of the Gospels, yet possibly there are proofs *against* it, because Science has something to say about it. Some writers appeal continually to Science, and make the same culpable misuse of the name as they do of that of Christianity. There is certainly an historical and literary science of these things and of these books, as there is of everything else. But to every other department of science, such as Mathematics and Natural History, there clings a certain amount of uncertainty, which in this case is considerably increased, because these books are isolated, and the events are outside the range of known historical correspondences. They happened in a corner of Judæa, and, though Paul says to Agrippa (Ac 26[26]), 'This thing was not done in a corner,' that was said to a Jew; whereas to the heathen and to all the Roman Empire the whole Jewish land was an unknown corner. Nor have these books anything similar before, or beside, or after them. We possess incredibly little Christian literature from the times immediately succeeding the Apostles, nor has much of it ever been known at any time. May the amount be increased by new discoveries! Every one who has any historical knowledge of these things must join in the wish, even although the things themselves are not indispensable for salvation. But isolation is not the only difficulty. He who wishes to write political history must understand something of politics; and he who would write military history must know military science, preferably through its practice; otherwise he will write badly. In the same way, he who wishes to write religious history must understand something of religion—above all, through its practice; otherwise he will write badly. For no man is certified to have any knowledge of religion by having studied theology for three or four years; or even by being a Professor of Theology, and in possession of the degree of Doctor of Divinity. All this does not prevent his being a profane person, with no organ and no receptivity for the heavenly. In short, with regard to the credibility of the events we are treating of, such as the Resurrection, it would be the grossest folly to suppose that the professor, on account of his science, has the slightest advantage over the uneducated day-labourer. The latter also knows that, in the ordinary course of things, a dead man does not come to life again; and it is on this fact of general knowledge that unbelief is founded, not on any special learned information. It is for this reason that the twentieth century has no advantage here over the first, notwithstanding the enormous progress of science; for this progress has brought no new proofs of such an event, nor had that event itself the slightest need of any. 'Why should it be thought a thing incredible with you, that God should raise the dead?' says Paul to Agrippa (Ac 26[8]). Why? Well, because of ordinary human reason, with which this clashes. But belief in the Resurrection follows from belief in God, Paul thinks; and therefore he upbraids the God-fearing Jews, because they would not accept it. Even the heathen judged in its favour; and they were right in regard to the principle, if not always in their application of it. A Greek poet says that there is nothing beyond the care of the gods to accomplish; and in a Greek story it is imposed on those who have been healed, that they should present a silver sow as a thank-offering, on account of their bestial stupidity, which had led them to doubt the miraculous power of the healer-god to heal everything. So what from one point of view seems reasonable and proper, from another point of view appears bestially stupid. Certainly, swine know nothing of God, and therefore we must not cast our pearls before them.

With the acceptance or rejection of the Gospel, therefore, Science has nothing to do. But it has to do with other things that are nearly related to this, and, amongst them, with this question of the origin of our Gospels. Now, it is with the Gospels as with all other writings. We examine the books themselves, first of all, with candour and confidence, as we always do, unless the stamp of untrustworthiness is very evident. There are untrustworthy writings in this department, as in others; and there was a special tendency to fabrication amongst Orientals, which every one is spontaneously on his guard against. Take an illustration. Papias of Hierapolis in Asia Minor, the oldest Christian author, wrote *Expositions of the Oracles of the Lord* in five books, and related many sayings and acts of Christ and His disciples. He tells us, in the beginning, that he has carefully collected them from the lips of Apostles or their immediate followers. Yet he says that Christ had thus foretold the glories of the Millennium: 'Vines would then grow, each with 10,000 branches, every branch with 10,000 bunches, every bunch with 10,000 grapes, and every grape so large that when pressed it would yield 1000 litres of wine. The corn should match them: from every seed 10,000 stalks should grow, every stalk should have 10,000 ears, and every ear yield 10 pounds of pure flour.' And not only this, which was certainly not meant to be symbolical, like some well-known passages in our Gospels; but he also says of Judas the betrayer, that his body swelled so much that he could no longer pass through a door wide enough for a waggon; he could not even put his head through; and his eyes lay so deep that he could neither see with them himself, nor could a doctor see them through a tube. Now we know that, of the death of Judas, Matthew and Luke have different accounts, and the latter's account is not very clear; but if we had not his story, we should not stumble at that given by Matthew, nor should we stumble at Luke's without Matthew's, except for its want of clearness. Compare this with the story of Papias. The difference is enormous. The Church historian Eusebius says of Papias, that his understanding was small, and that he was ready to accept all that any impostor fabricated. The Talmud contains a great many similar stories, with still more unmeasured lies. Rabbi So-and-so saw a frog in the desert, which was as large as a village with sixty houses; then he saw a snake which swallowed this frog; then a bird that swallowed the snake, and then flew up on a tree. Now you may imagine, he concludes, how large this tree must have been! The Gospels, in spite of their Oriental origin, have none of these truly Oriental features. They must therefore be received in a very different way from the usual Oriental stories. For that matter, even Papias deserves ordinary confidence when he relates anything from his personal experience; for he is only accused of stupidity, not of falsehood. But the authors of the Gospels cannot be charged with stupidity, which would have been impossible to deny had it existed.

The Best Books of 1906.

By the Rev. R. F. Horton, D.D., London.

If I am asked to say, which seem to me the best books of 1906, I reply with a full knowledge of the limitations under which I labour. It is possible that I may not have heard of, it is certain that I have not seen, all the books of the year. For one of the difficulties of our time is, that the broad stream of current literature, which once flowed between recognizable banks, is now, like the Euphrates of prophecy, smitten into many minor streams, and it is given to few literary navigators to trace all the channels in the course of the year. A writer, unless he be a novelist like Miss Corelli, or a theologian like Mr. Campbell, appeals only to a section of the public; and while a reader may know some or many of the books which come down his channel of the divided stream, he may very likely know nothing at all of equally good works which come down the other channels. I fear this divided stream is not very favourable for the production of good books. We have no Ruskin, or Carlyle, or Tennyson, or George Eliot to whom every one listens; we only have writers who in their own coteries are placed higher than these authors, while outside their coteries they have no place at all. I give my opinion, therefore, very modestly, and shall not be offended if some one else says that my authors are unknown and their books are unread, while I have ignored the great writers and the literary masterpieces of 1906. But of the books which I was able to read in the year three stand out as pre-eminent and valuable, marked for reperusal and future study. First, there was Mr. Stanyon's translation of Herrmann's *Der Verkehr des Christen mit Gott.* I had not read the original, though the translation has driven me to it. The book is a landmark in one's study and in one's life. I am not asked to criticize or review the books which I mention. But the effect of this book on my mind is this: It shows how a man in these difficult times, confronted by science and criticism, can find a Christian faith and a Christian life, to which neither science nor criticism can object. If my faith in Christ is something more than Herrmann's, if the mysticism which he condemns is to me the breath of life, if his severe adhesion to the historic Jesus, and obstinate clinging to the fact, without the fascinating metaphysics of the person and the work of Jesus, leaves me a little starved and chastened; all the same I recognize the value of this self-denying *askesis*, and I cannot but hope that many sober, matter-of-fact minds will be led into communion with God by this way of history and experience, when they cannot understand the airy voices, and the appeals of transcendental movements in the spiritual world.

My second book was the Rev. W. L. Walker's *Christian Theism and a Spiritual Monism.* I suppose Mr. Walker chose the title on the same principle that Mrs. Eddy puts a prohibitive price on *Science and Health.*

> Odi profanum vulgus, et arcĕo;
> Favete linguis, carmina non prius
> Audita, musarum sacerdos
> Virginibus puerisque canto.

Unfortunately, the young men and maidens who might profit by the book are warded off only too effectually by the title. If he had (in harmony with the refined taste of our time) called his book *Haeckel heckled, or the Biter Bit*, he would have had abundance of readers. But for my part I love a man who throws at me a lumbering title, describing exactly what the book is, saying plainly, 'I mean business; if you do not, you need not read me.'

But what a noble apologetic this book is, what a fine blend of the Old Theology and the New! When the book gets into our pulpits and is discussed by the young men of our senior classes, it will be known that we have had a prophet among us.

I will mention only one more book. It is Professor Gwatkin's *Knowledge of God.* It is not comparable with the other two. It is not a book wrought out of the soul's experience and written with the pen of fire. It would hardly bring a soul to Christ, or convey the knowledge of God, of which it speaks. But it is a fine piece of work, a monument of Cambridge scholarship, an armoury for the preacher. It would be a pleasure to me to meet Professor Gwatkin and thank him. As for Herrmann and Walker, I am content to meet God, and thank *Him.*

Certainly we cannot charge an age, which in one year produces three such books, with spiritual deadness or lethargy. If they do not live for future ages, it is only because the output of books is now so vast, the bosom of the waters is so crowded with craft, that they jostle and sink each other. But for our time these men speak, and happy are they who hear!

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

LUKE X. 18.

'And he said unto them, I beheld Satan fallen as lightning from heaven.—R.V.

EXPOSITION.

'And he said unto them.'—To the seventy missionaries who had returned to Jesus with delight that they had power even over demons.—ADENEY.

'I beheld Satan.'—The verb is in the imperfect, meaning 'I was beholding,' *i.e.* during the course of this successful mission. The tense of the verb pointing thus to a continuous beholding, as well as the context, forbids the idea that this is a reference to Christ's sight of the original fall of Satan in his pre-existent state. The triumph of the gospel of the kingdom is in itself the fall of Satan.—ADENEY.

AT the very time when His ministers were casting out Satan's ministers,—nay, even as He was sending them forth to their work,—Jesus knew that Satan was being overcome. In the defeat of the demons He saw the downfall of their chief. This passage is, again, conclusive evidence as to Christ's teaching respecting the existence of a personal power of evil. Compare 8^{12} 13^{16} 22^{31}. In all these cases it would have been quite natural to speak of impersonal evil.—PLUMMER.

'As lightning.'—The precise point of the comparison has been variously conceived: momentary brightness, quick, sudden movement, inevitableness of the descent—down it must come to the earth, etc.—BRUCE.

'From heaven.'—This seems to be figurative, implying the pride and height of Satan's power.—RIDDLE.

'Fallen.'—Last with emphasis. The 'fallen' of R.V. is no improvement on the 'fall' of A.V. 'I beheld Satan fallen' means 'saw him prostrate after his fall.' The aorist indicates the coincidence between the success of the Seventy and Christ's vision of Satan's overthrow; and neither 'fallen' nor 'falling' expresses this so well as 'fall' in English. Some refer the fall to the original fall of the angels (Jude [6]), in which case 'beheld' refers to the Son pre-existing with the Father. Others to the Incarnation, or the Temptation. Rather, it refers to the success of the disciples regarded as a symbol and earnest of the complete overthrow of Satan. Jesus had been contemplating evil as a power overthrown.—PLUMMER.

THE SERMON.

The Phenomenon of Temptation.

By the Rev. W. C. E. Newbolt, M.A.

What is the meaning of 'temptation'? Whence comes the inducement to man to do what he knows is wrong?

i. Scripture has one answer—that evil suggestion comes from a supernatural power outside man, called the Devil or Satan. He has two allies, the world and the flesh, and by them he gains the victory over man's weak will. But some argue that it is impossible to believe in a personal devil—that to do so is to go back to the infancy of the world and a devil with horns and hoofs. But in Scripture the devil is a person with clearly defined titles and modes of action. The later we go in the narrative the more clearly is he spoken of, and Christ Himself lays such great emphasis on diabolic agency, that, if there is no devil, the Son of God was either seriously misled Himself, or seriously misleads others.

Let us consider whether in history and human experience we can see traces of a personal devil.

ii. In the demon-worship in Africa instead of love to a Father God, there is servile fear of a tyrant who has to be bribed lest he injure his worshipper. In Paris two temples have been built to Satan, and there is a sect of devil-worshippers with their motto 'Voluptas Peccati.'

Let us ask the man who is trying to live a spiritual life whether he is conscious of struggling with a person, or whether the attack against him is merely the outcome of the workings of a principle. If the latter is true, it is little use to struggle, and we fall into fatalism. If the former is true, we are dealing with an intelligence like our own, though on a larger scale. We know how to meet it and take hope. The fact that Christ, who had no sin in Himself, was tempted, is an additional proof that temptation comes from an outside agent. Those who are struggling hardest to follow Christ say that they are conscious of a fierce, malignant, and cunning power, who makes use of their weakness and tempts them to evil.

iii. If, then, we do not believe that the idea of Satan is a remnant of 'Nature religion,' or is due to Persian dualism; if we believe that God has revealed him to us, let us look at the names by which he is called and see if they have any appropriateness in the experience of the spiritual life.

(*a*) Is there any appropriateness in the term 'the Devil, the calumniator'? The spiritual man answers that this is the tempter's most prominent characteristic. His most successful weapons are cynicism and sarcasm. 'The missionaries with their wives and comfortable houses—excellent men, no doubt, but you know what the ordinary European thinks of them!' 'Every man has his price.'

(*b*) An equally powerful revelation is the word 'Satan'—the adversary, he who, when we come forth to serve God, paints for us the glorious landscape of world-power and the satisfaction of ambition. He drives the longing for better things from young ambitious hearts, murmuring, 'Have any of the rulers or of the Pharisees believed on him?'

(*c*) Many titles yet remain, but let us not forget Christ's name for him—'the murderer.' 'He was a murderer from the beginning.' Satan's mission is to kill. Look at Samson, Saul, and Judas. Look at the scars of good men, and beware of this foe who fights with poisoned weapons.

Satan.

By Professor G. A. Barton, A.M., Ph.D.

The problem of evil has attracted the thoughts of saints and wise men in all ages, and has received many different answers. To us, Satan is the originator of evil, and we forget that a large part of the Bible narrative had passed before Satan was even mentioned. We identify the serpent in Genesis with Satan, but the Hebrews of the Old Testament period thought of the serpent only as an animal. The serpent was not identified with Satan till the Apocryphal book, the Wisdom of Solomon, which was written in the first century B.C.

The early Hebrews did not need Satan. They accepted God's sovereignty so absolutely that to them He was the author of both good and evil. King Saul was troubled by an evil spirit from Jehovah. It was Jehovah who sent a lying spirit to tempt Ahab to his death. Amos exclaimed, 'Shall evil befall a city and Jehovah hath not done it?'

It was not till the time of the exile that it became inconsistent with the Hebrew thought of God to count Him the author of evil. In the Book of Job we have the first mention of Satan—a dissatisfied, unhappy angel in the court of God. His name occurs only twice more in the Old Testament, first as the opponent of Joshua, the high priest, in the Book of Zechariah; and second, in Chronicles, Satan is said to have incited David to number the people, where, in the same passage in Samuel, Jehovah was said to have done so.

The writers of the New Testament believed, with the author of the Book of Wisdom, that Satan was the tempter in Eden, and the author of evil in the world. Christ, when He came, spoke the language of the people; for example, He referred to the insane as possessed of demons. He also used their language in speaking of Satan.

Belief in one or in many evil spirits does not, however, solve the problem of evil, unless, with the Persians and the early Christian Gnostics, we think that Satan is independent of God. But we believe that God is the one Supreme Being, and so it follows that without His permission evil could not exist in the world. He must permit evil because He sees that somehow greater good will result in the end from the conditions which make evil possible. He is love, and so, though we cannot see, we can trust Him and seek to get the best out of the conditions in which He has placed us.

God has promised in our text that evil will be overcome; goodness, not sin, will prevail; truth, not falsehood, be eternal. 'Fight,' then, 'the good fight of faith.' 'He that overcometh, I will give to him to sit down with me in my throne.'

ILLUSTRATIONS.

'I beheld Satan fallen.'—Whether it strictly illustrates the text or not, never has Lk 10^{18} been brought so vividly to my mind as by the following event, which I recall.

My work in Ceylon lies mainly among the immigrant Tamil coolies from South India working on the tea estates. Drawn as they are from the lowest castes, their religion is devil-worship, with a thin, exceedingly thin, veneer of Hinduism. In one particular district they had raised a devil-temple to Mariamman, the demon-goddess, and there all the horrid observances of demonolatry, with its obscene attendant rites, were carried on.

Then there came a revival. Large numbers of Tamil coolies came under the soul-regenerating influence of the Gospel. Their pujasari, the devil-priest, was forced to decamp, his occupation being gone. The one-time devil-worshippers, now 'new creatures in Christ Jesus,' came together and determined to obliterate all that once held them in bondage. The devil-temple was thrown down, the hideous figure of the demon-goddess hauled from the place where she had presided over the spectacle of men and women writhing in the throes of 'devil possession,' and the ruins of that temple to-day testify to the living power of the Risen Christ. R. P. BUTTERFIELD.

Castle Hill, Kandy, Ceylon.

Invisible Victories in the Spiritual World.—Browning, in the *Ring and the Book*, represents the Pope soliloquizing on the moral victory of the priest, Guiseppe Caponsacchi, in a position of peculiar temptation. God does not suffer the faithful, however, to be tempted above that they are able. No monument will mark that signal victory—one of the daily triumphs by which Satan's kingdom is invisibly overthrown.

> 'Pompilia wife, and Caponsacchi priest,
> Are brought together as nor priest nor wife
> Should stand, and there is passion in the place,
> Power in the air for evil as for good,
> Promptings from heaven and hell, as if the stars
> Fought in their courses for a fate to be.
> Thus stand the wife and priest, a spectacle,
> I doubt not, to unseen assemblage there.
> No lamp will mark that window for a shrine,
> No tablet signalize the terrace, teach
> New generations which succeed the old,
> The pavement of the street is holy ground;
> No bard describe in verse how Christ prevailed
> And Satan fell like lightning!'
>
> *The Pope*, 659–672.

The Omnipotence of Self-Sacrifice.—At a meeting held in Calcutta, in memory of the late Mr. Samuel Smith, an Indian speaker referred to a story related in one of the sacred books of Hinduism. Long ago, in the history of the world, there was war between the gods and the demons. The former were continually being worsted, and at length, by reason of constant defeats, were reduced to a condition bordering on despair. In their extremity they consulted an aged ascetic who was living a lonely life far from the haunts of men, and he told them that he would sacrifice himself, so that out of his bones they might forge a weapon that should prove omnipotent. The gods did so, and their foes fled. The demons could not withstand a weapon that had been gained at the cost of a life self-sacrificed.

There lies under the imagery of this legend an eternal principle of truth. It was the self-sacrificing life and death of the Son of God that was the cause of the discomfiture of the demons and the downfall of their leader. You have it implied in the joyous report of the Seventy: 'Lord, even the demons are subject unto us *in thy name.*' Our Lord, in His reply, expresses the fact that even now He could see the beginning of the coming victory and the pledge of the final triumph.

ACUTE observers especially heed the ramifications of lightning flashes. As a flash 'falls' it ramifies, the intense single line of force scattering itself into several weaker lines. Is there not in this natural phenomenon some suggestion of our Lord's own words, 'Every kingdom divided against itself is brought to desolation'?

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The Inner Life of Jeremiah.

BY PROFESSOR THE REV. GEORGE G. FINDLAY, D.D., HEADINGLEY.

II.

IV.

JOSIAH'S death in battle at Megiddo pricked the bubble of the national religiousness, that had depended on the glamour of the king's influence and the material prosperity of his reign. Calamity recalled Jeremiah to his mission. 'In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, came this word of Jehovah,' bidding his prophet 'stand in the court of Jehovah's house, and speak unto all the cities of Judah which come to worship' (26^{1-9} 7^{1}–8^{3}). He attacks the popular religion in its tenderest point—*its false reliance on the temple,* which he threatens with a ruin resembling that which befell the old sanctuary of Shiloh. To the ears of 'the priests and the prophets' such words were blasphemy. Still, there was enough sound feeling in 'the princes and all the people' to save Jeremiah from the death to which the religious authorities would have hurried him; he was defended by the example of Micah of Moresheth. The scene of 26^{10-19} was prophetic of the trials of Jesus and His martyr Stephen on the same ground.

The conflict thus commencing, which Jeremiah had to sustain single-handed, was no longer waged, like the earlier conflict he shared with Zephaniah, against the open apostasy of Judah; it was a more difficult and deeper contention—that of the religion of the spirit against the religion of the letter. He had to expose a shallow and affected conversion; he sets himself to denounce the false Jehovism, which built on the outward possession of the Temple and the Law, which had the name of God and the cant of piety in its mouth and entrenched itself within the forms of the covenant, armed with the weapons of fanaticism and self-righteousness. Chaps. 7–10 [1] belong to this time of the early years of Jehoiakim; so, probably, most of the matter of chaps. 14–20, which are undated, and which we identify with the 'many like words' added by Jeremiah in dictating to Baruch the second edition of the roll of prophecy given to the flames by Jehoiakim in his fifth year.

The episode of 11^{18}–12^{6} may be more naturally referred to an earlier point in Jeremiah's course; but the personal passages of (*a*) 8^{18}–9^{6}, (*b*) $15^{10.\ 11.\ 15-21}$, (*c*) 17^{15-18}, (*d*) 18^{18-23}, and (*e*) 20, fall within this middle period, and disclose the inner strife which then engaged the prophet's soul. We will consider these paragraphs in order; they touch the quick of Jeremiah's spiritual history.

I.

Follows upon 8^{4-17}: the prophet has accused his people of 'backsliding' (v.^{5}), of knowing not 'Jehovah's ordinance' (v.^{7}); and its teachers of perverting Scripture (v.[8]), of 'healing lightly' the people's 'hurt,' and 'saying Peace, when there is none' and when 'dismay' comes instead of 'healing' (vv.[11-15]) — 'the harvest is passed,' cries the prophet, 'the summer is ended' (v.[20]): this description suits no time so well as the turn in the national fortunes brought about by Josiah's death, when the little army of Judah was destroyed and the land laid open to the spoiler (9[17-21] 10[17-21]), when the kingdom fell at a stroke under the dominion of Egypt and the people rushed back into idolatry and open sin (7[9] 8[2. 16. 19]). 'The hurt of the daughter of my people' (8[11. 21] 9[1])—an expression peculiar to this discourse—refers to the irreparable wound, for which 'Gilead' supplies 'no balm' and 'no physician' (8[22]), that was inflicted on Judah by the battle of Megiddo, and the loss of the national freedom recovered under Josiah. Hence the memorable outcry: 'Oh that my head were waters and mine eyes a fount of tears, that I might weep day and night for the slain of the daughter of my people!' (9[1], Heb. 8[23]). Even this disaster was not irreparable, had it fallen upon a loyal people; but it only revealed the baseness of the Judæan nature and the hollowness of the social fabric. In the same breath the prophet exclaims: 'Oh that I could find a wanderer's lodging-place in the wilderness, that I might leave my people and go from them! For they are all adulterers, a congregation of traitors' (9[2-6], Heb. 9[1-5]). Pity and loathing, love clinging to the sinner and scorn revolting from his sin, have never found more moving expression nor fought more desperately within any breast. Jeremiah is in the mood of Elijah, when that hero-prophet fled before Jezebel under the despair that seized him in the reaction following his glorious success at Carmel. The disappointment gathering silently in his soul since the first days of Josiah's covenant, when the spring of a new life seemed to be coming over the land, now breaks out irrepressibly. The summer and harvest of that spring-time have passed, leaving emptiness behind!

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[1] Exception should be made of 9^{23}–10^{16}—a section which manifestly interrupts the context. The discourse of 10^{1-16} is clearly post-Jeremianic, bearing the stamp of the Deutero-Isaiah's style. Chap. $9^{23.\ 24}$ and $^{25.\ 26}$ we may take to be Jeremianic fragments misplaced.

II.

The outbreak of chap. 15[10ff.] followed at no long interval upon the lamentations of chaps. 8 and 9. Chaps. 14 and 15 hang closely together, and the whole discourse is introduced as 'the word of Jehovah that came to Jeremiah *concerning the drought*.' The close correspondence of 14[17-19] with 8[15. 21]–9[1], together with the allusion to the 'bereaving of children' and the 'multiplying of widows' in 15[7-9], points to the disaster of 608 as recent when this prophecy was uttered. Defeat in battle and foreign subjection had been followed by failure of rain; while the popular prophets were saying, 'Ye shall not see the sword, neither shall ye see famine,' this double misery has befallen the people and their prophets (14[13-18]). Jeremiah attempts intercession for 'Judah' and 'Zion' in the prayer of 14[19-22]; but Jehovah is inexorable. 'Though Moses and Samuel stood before Me,' He replies, 'yet My favour could not be toward this people' (15[1]). The same interdict seems to be referred to in 7[16], as pronounced in Jehoiakim's first year; it is introduced a few verses earlier in this very context, after a touching supplication (14[7-12]). 'Four' ways stand open to the Judæans; they are all ways to destruction! (15[2-4]). To this appalling oracle, that mocks their wretchedness, the hearers retort with curses; and the prophet cries out, in v.[10]:

'Woe is me, my mother, that thou hast borne me,—
A man of strife and a man of contention to the whole land!
I have been no lender, nor borrower of money,[1]
That all of them should curse me!'

It is torture to this gentle, affectionate man to pour curses on his people, and to hear their curses on himself. Reproach is breaking his heart. The prophet protests that his one desire is for his country's good;[2] then with a quick revulsion he turns to God, calling for vengeance on his maligners, since he bears all for Jehovah's sake. He is cut off from human happiness; no joy exists for him but in the vindication of Jehovah's word; yet that word brings to its bearer only confusion and chagrin! (vv.[15-18]).

This singular passage of Jeremiah's betrays the *amour propre* up to this time lurking in his nature; he was not yet 'made perfect in love.' His fellows' revilings raise a storm in his breast. Under the sting, he imprecates on them in one breath the very punishment that he deprecated in the last! The revengeful temper the prophet had showed toward his Anathoth neighbours ('Let me see Thy vengeance on them,' 11[20]) is as yet unpurged. The hope of 'seeing one's desire upon one's enemies' was, in fact, a commonplace of Israelite piety (see Ps 54[7] 59[10] 112[8] 118[7]); it is no wonder that Jeremiah had still to rise above it. For the present, God answers His servant by the simple assurance that he shall be fortified and shielded in the battle to be waged with the people's sins (vv.[20. 21]; cf. Mic 3[8]).

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[1] The *money-lender* is the standing object of hatred in the East. In the last line the Hebrew text seems to need a slight correction.

[2] V.[11], as it stands in the Received Text, is most obscure. Cornill's emendation of the verse gives it an appropriate and powerful sense: 'An "Amen, Jehovah," to their execrations (*i.e.* "May Jehovah fulfil them!"), if I have not interceded with Thee at the time of calamity and want, seeking good for mine enemy!' Cf. Ps 7[2-5]; and for the 'Amen,' Jer 28[6]. Vv.[13. 14] are completely out of place, and seem to be a strayed fragment from some speech of threatening addressed to Judah. V.[12] is hopelessly obscure.

III.

Chap. 17 is made up of a string of passages of various character, without historical setting or links of connexion — vv.[1-4] being a typical Jeremianic doom-oracle; vv.[5-13] running in an abstract sententious vein, rare in Jeremiah, but not foreign to him; while vv.[19-27] are a homily on Sabbath-keeping, with several peculiar linguistic idioms, which has its only prophetic parallel in Is 56[2] and 58[13] (see also Ezk 20[12-21], Neh 13[15-21]), and is regarded by critics as an interpolation coming from Nehemiah's time.[1] In the midst of this heterogeneous matter the heart-cry of 17[14-18] rings out with startling effect. It marks another paroxysm in Jeremiah's agony, of like nature to that just described and occurring not much later in time.

For a long while now our prophet has been set down for an unpatriotic Israelite, an ill-wisher to his country — a 'Pro-Boer,' shall we say, or something worse? The trouble of the drought in the first year of Jehoiakim has passed over; the country has settled down under the mild suzerainty of Pharaoh Necho into comparative comfort. Jeremiah is taunted, perhaps in reply to the oracle of 17[1-4], with the failure of his terrifying threats: 'Behold, they say unto me, Where is the word of Jehovah? let it come now!' (v.[15]; cf. Is 5[19], 2 P 3[4]). The doom predicted in Josiah's early days had never fallen; the thunder-clouds then gathered on Judah's horizon only to disperse, ushering in a day of sunshine. The fall of Josiah, with the subsequent train of misfortunes, had proved less disastrous than was foretold. Twice over the destruction of the city and the exile of the people announced by Jeremiah had been averted: men will not be frightened by him any more! His horrifying visions spring from a malignant heart; and the *wish* for the people's hurt had surely been father to the thought of it! Thus accused, Jeremiah makes sad protest to Jehovah, in v.[16]:

> As for me, I have not pressed after Thee with prayers
> for evil;[2]
> And the woful day I have not longed for, — Thou
> knowest it!
> The issue of my lips has been before Thee!

Yet one feels that the imprecations of 11[20] and 15[15] gave colour to the charge laid at the prophet's door; in this very place he invokes once more God's wrath on his slanderers, calling for 'double destruction' upon them (v.[18])! Vv.[16. 18] contradict each other so sharply, that Cornill denies on this ground the authenticity of the latter verse—at any rate, of its last clause; but the contradiction lies in Jeremiah's temperament: his heart is torn between pity and indignation; had he been asked, he might have justified himself by saying that he invoked vengeance on his tormentors and the mockers of God's word, not on his people at large, against whom notwithstanding he is compelled to launch Jehovah's terrors.

IV.

The collision of chap. 18[18-23] is a repetition, in still more serious form, of those of chaps. 11. 15. and 17. Jeremiah sees the higher forces of the nation arrayed against him—'the law' of 'the priest,' 'the council' of 'the wise man' (the spokesman of the proverbial *Chokmah*), and 'the word' of 'the prophet': the three parties prepare a joint impeachment (v.[18]); they are bent, it seems, on his murder (v.[23])—it is now war to the knife between Jeremiah and the religious leaders of Israel. The prophet can do nothing but lodge his complaint with Jehovah, who has failed thus far to vindicate His champion: he appeals to the Heart-searcher, bidding God 'remember how I stood before Thee to speak good for them, to turn away Thy fury from them' (v.[20])! That he should be, so persistently and so plausibly, charged with ill-will toward his country, vexed the prophet beyond bearing. He pours on his conspiring accusers, on 'priest' and 'wise man' and 'prophet' alike, the blistering curses with which chap. 18 ends.

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[1] Cornill goes too far when he says, in his forcible way, commenting on 17[19ff.]: 'This passage runs diametrically counter to all that we know of Jeremiah and his theology. That Jeremiah, who preaches more decidedly than any one else the worthlessness of outward ceremonial activity, insisting that Jehovah regards only the heart, and who nowhere else makes the slightest reference to the Sabbath, should have attached such glowing promises to the formal observance of the Sabbath-command . . . and should have made the continued existence of Judah and Jerusalem dependent on this condition, is simply unthinkable.' Such critics ride to death, in the case both of Isaiah and Jeremiah, the antipathy of the prophets to legalism. The Fourth Commandment was surely ancient in Israel; it formed one of the bonds of the old covenant with Jehovah. Why should not Jeremiah, on occasion, have made its keeping a test of the heart-loyalty he desiderates?

[2] We follow the pointing of the Hebrew adopted by several critics, after the Syriac Version and Aquila: *mē-raʿah*, 'because of [in order to seek] evil,' instead of *mē-roʿeh*, 'from being a shepherd' (R.V.).

V.

'Come, and let us devise devices against Jeremiah,' the priests and prophets had been saying (18^{18}): his arrest by 'Pashchur ben-'Immer the priest,' who 'beat' him and 'put him in the stocks,' was the outcome, probably, of this consultation. The tale of this outrage is told in 20^{1-6}, where the circumstances attending it are related and Jeremiah's sentence on the perpetrator. This narrative leads up to and explains chap. 20^{7-18},[2] which is amongst the most extraordinary episodes in Scripture.

The war we have been tracing, between Jeremiah's shrinking yet passionate soul and the stern compulsion of Jehovah's will, reaches here its decisive encounter. The prophet has now to taste, beyond 'smiting with the tongue,' the indignity of stripes and public contumely—a punishment to him worse than death. He is made a gazing-stock at the temple gates, exposed as a common railer and enemy of the peace to all Jerusalem. Next day, Pashchur let Jeremiah out of the stocks; but from this time forward he was inhibited from preaching in the temple court, the only place where the people in assembly could be reached. His adversaries had succeeded, as they thought, in making the troublesome prophet ridiculous and impotent.

This climax of insolent wrong drives Jeremiah past all his patience; and his hot heart vents itself in a volcanic outburst, charged with the grief and suffering of twenty years past. He turns first to Pashchur, whom he brands with the new name of *Magor-missabib* (*Terror-round-about*), for an omen of his fate (vv.[3-6]). Then he accosts Jehovah, whom he taxes with having used His strength to deceive a weak man and send him on a fool's errand: 'Thou hast befooled me, O, Jehovah, and I have been befooled!' The doom he has been ordered to announce for so many years has never come, and Jehovah's messenger gets laughter and blows for his pains (vv.[7, 8]). Fain would he be silent: then Jehovah's word is made 'as a burning fire in his bones'; he must out with it,—only to meet the scornful unbelief and malicious plotting of those dearest to him. So he is tossed to and fro, between the terrible yet unfulfilled word of Jehovah and the contempt of the people. God affrights him with His judgments—forcing him to utter them, and then deserting him; men treat him as half-mad and half-malignant. The hapless prophet is baited and wronged on all sides; he can bear no more!—and after a moment's reversion to the mood of taunting defiance toward his persecutors (vv.[12, 13]), Jeremiah breaks out into the awful cry, which in modern times might have translated itself into suicide:

> 'Cursed is the day wherein I was born![2]
>
> . . . .
>
> Wherefore came I forth from the womb to see trouble
> and misery,
> And that my days should end in shame!' (vv.[14-18])

Jeremiah has now touched bottom, as one may say; he has reached the nadir of his despair. With the consciousness he had of his supernatural call, of the fact that he was 'consecrated before he came out from the womb' and 'appointed a prophet unto the nations,' the imprecation of 20^{14-18}

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[1] Duhm, followed by Cornill, excises vv.[11-13]—or, at least, vv.[12, 13]—as being out of keeping with Jeremiah's desperate plight, and introduced by a later hand to relieve the gloom of the passage. He regards v.[12] as borrowed from 11^{20}, and v.[13] as coming from the Psalter. But why should not Jeremiah, like other saints, have sung psalms in prison? These violent surges and alternations of feeling, the passage from defiance to despair, are psychologically true and characteristic of the nervous temperament in such situations. It is one of the commonest errors of critics to reduce their authors to a false consistency, to ignore the fluctuations of mood and changes of posture inevitable in high-strung, vehement natures, such as those of the prophets commonly were.

[2] Hitzig and some others would separate vv.[14-18] from the foregoing, regarding them as the product of Jeremiah's later sufferings in the final agony of the siege under Zedekiah. But the crisis of his inner struggle came long before this.

Probably Duhm is right when he emends the text of v.[15], so as to refer the execrations of vv.[16, 17] to the prophet's *birthday* (cf. Job $3^{3, 10}$), not to *the bearer of the tidings* of his birth.

is nothing short of a repudiation of his mission and of the teachings of his life. God has played with him and made a fool of him: so Jeremiah, for the moment, believed and said; and so it is 'written for our admonition.' We detected at the beginning the source of Jeremiah's discontent, the cause of his wild anger against his persecutors and his reproachings of God, in the man's self-love; he was touched with the spirit that made Jonah sulk under his gourd and clamour for death on its perishing, because Nineveh still stood after he had proclaimed its ruin. But who will condemn the prophet for his whirling speech? It was a kind of Calvary to which he was brought; all we can say is, that when 'led like a lamb to the slaughter' (see 11^{19}), Jeremiah could not rival 'the Lamb of God, that taketh away the sin of the world.' The forerunner fell short of the Perfect Example, 'who did no sin, who, when He was reviled, reviled not again; when He suffered, threatened not.'

The LORD who knoweth our frame, would not take His overwrought servant at his word. Jeremiah was spared to 'endure to the end,' that he might 'be saved.' His recording of the train of his inward revolts and fightings against God is evidence that he had risen above them and the bitterness had passed from his soul; he became a wholly chastened man, purged of the old leaven and with the law written deep in his heart, ready, without murmuring, to do Jehovah's will and able to say, 'Though He slay me, I will trust in Him.' In this calmer frame and with the fever of his spirit spent, Jeremiah was prepared for the crisis of the year 605–604, and for the new phase upon which Israel's destiny entered in its collision with Babylon. Chap. 20 describes Jeremiah's Gethsemane.

Recent Foreign Theology.

A New Book by Harnack.[1]

THE second part of the contributions by Adolf Harnack, the Berlin theologian, to his 'Introduction' to the New Testament has just appeared, and again bears a highly scientific character. In the first part the hypothesis that Luke the physician is the author of the third Gospel bearing his name and of the Acts of the Apostles was treated; in fact it was an investigation in order to establish early Christian tradition. The latest publication of the renowned scholar has a still more special critical interest; its purpose is to determine the extent and contents of the second source behind the Gospels according to Matthew and Luke, which Harnack denominates with the letter Q, and to determine its real value and its relationship to the Gospel according to Mark. It may be briefly remarked that theologians are fairly agreed that, of our four Gospels of the New Testament, the shortest (the Gospel according to Mark) is at the same time the oldest. In this Gospel by Mark there is said to be a primary Mark, which preserves the missionary addresses delivered by Peter; but behind the first and third Gospels an old collection of Sayings (the so-called Logia) are said to lie, which have formed the foundation particularly of Matthew's Gospel. Papias has spoken, about the middle of the second century, in a well-known passage, of both sources of the Gospels. The primary Mark alone does not suffice to settle the Synoptic problem ('synoptic' on account of the similar manner in which the person and teaching of the Nazarene is represented). The origin of the text is turned to with growing interest. The number and extent of the portions which are common to Matthew and Luke, apart from those common to Mark, is considerable. One therefore arrives at the conclusion that neither can Luke have extracted from Matthew, nor Matthew from Luke, but that a common source, or several, must have been available to them both.

Harnack accepts heartily only one such second source besides the primary Mark, namely, the source Q, which his latest researches confirm. This recent study is connected with his own earlier works, as well as with the publications of Wellhausen and Wernle (Basle) on the subject; and the author separates and critically examines the individual parts of the above-mentioned Q source with admirable acumen—namely, the sections which are verbally almost the same, those which are more markedly different, and those which are very different. The sections which are thus obtained are examined both linguistically and historically, with an exactitude and assiduity which is not ashamed of spade-work and of soiling one's clothes, so to say, at the same time. The laborious author, who has patiently undertaken this dictionary-like, grammatical, and stylistic counting and confronting of the facts, puts many of his younger colleagues into the shade, who prefer to philosophize linguistically and religiously, 'as if,' as Harnack remarks with justifiable scorn, 'the latest knowledge of historical matters flows to the critic from a secret source.' The source Q which is thus established is compared with the oldest Gospel (that of Mark), its origin and value is comprehensively described, and itself is given in its entire form in German (pp. 175–188).

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[1] *Sprüche und Reden Jesu: Die zweite Quelle des Matthaus und Lukas.* Von Adolf Harnack. Leipzig: J. C. Hinrichs.

It is exceedingly important that the narrative of the Passion of our Lord and all references to it are entirely wanting in this Q source: that differentiates it wholly from the Gospels. It must have been a collection of various portions of discourses, with an almost exclusively Galilæan horizon and without any special tendencies. Harnack consequently warns against drawing the radical conclusion, from the omission of the account of the Passion in Q, that the Passion of our Lord, as well as the Crucifixion, is to be cancelled historically, explaining that one can only say that the Nazarene disappeared suddenly in a more or less mysterious manner: 'Our knowledge of Q and its close is much too uncertain for a critical building to be erected on this foundation.' This can hardly be the last word.

The author considers the Aramaic collection of Sayings Q as belonging to the Apostolic era, dating it earlier than Mark's Gospel. The Pauline features, strongly evident in Mark, are entirely wanting in it; also the main thought of Mark, that the death and resurrection of Jesus have been the tenor of his own teaching. Our knowledge of the preaching and history of Jesus is founded chiefly on these two sources, which are of about the same date. Harnack characterizes their differences as follows: 'Here Mark, which page by page brings the investigator to despair through contradictions, disagreements, and incredibilities, and without which every clue and every concrete conception of Jesus would be wanting, and there the collection of Sayings which affords us a more definite and deeper picture of the preaching of Jesus, which is free from apologetic and particular tendencies, but which gives no history. In Mark, a strong incapacity to differentiate between the better and the secondary, reliable and questionable, an eager apologetic to which everything is welcome and right; but, in addition to this, a feeling for details and life, or the actual preservation of these traits. In Q, a many-sidedness which almost compensates for the want of history.' The picture of Jesus as it is drawn in this valuable source has not been thrust by 'Mark' into the background; however often it has been attempted, 'these attempts will continually lead into the unknown and disperse.' The purely religious and moral forces in the teaching of Jesus protect this collection of Sayings from dogmatic preaching; 'it offers the guarantee for that which has been the primary object in the preaching of Jesus—the knowledge of God and the ethics of repentance and belief, resignation of the world and the attainment of heaven, and nothing else.'

This second source of Matthew and Luke has disappeared in the Gospels of these two men of early Christendom. The narrative type which Mark created destroyed the source Q; it is artificially reconstructed from its dismembered elements by the theological science of our day. Adolf Harnack, who, as the coming Prussian Minister of Public Worship and Instruction, has been at pains in his recent address on the Emperor's birthday in the University to create an honourable peace between the two Christian Confessions, brings on the scene, in the latest work of his own professional sphere, a new noble witness against the desire of ecclesiastical theology to rule; Jesus is placed face to face with Paul; subjective and active morality is confronted with the objective-passive idea of salvation; and Harnack continues in the conviction that Jesus did not merely demand belief as the present Messiah, but because He did the work of God and announced the law of God. Thus the human line is decidedly preserved in the Nazarene, and Harnack remains true to the enfranchising liberalism of his addresses on the nature of Christianity, in spite of a conservative feature in his later textual criticism.

Th. Kappstein.

The Bible.[1]

It is pleasant to see this book in a second edition. It is very much enlarged, and the impression made on a reader by a perusal of its contents is very great. The whole work will run to three volumes, and the first volume is devoted to discussions of the question of the Bible. The discussions are seasonable; they are directed to the present situation as it exists in Germany, and the writer, like Dr. Cremer and others, sets himself to set forth what he regards as the essentials of the question, in opposition, on the one hand, to the old dogmatic of an inerrant and infallible Scripture, and the recent situation involved in the latest advance of criticism, as set forth by such writers as Wrede, and Wernle, and many more, on the other hand. In the table of contents Professor Kähler gives the dates on which the various parts of which the book is made up were first published. It is well to have these dates, as it enables the reader to trace the historical evolution of the various questions discussed.

Briefly, the position assumed by Professor Kähler reminds a reader of the argument and expositions set forth on the Bible question by Dr. Marcus Dods. Like him, the German Professor refuses to be driven to a choice between an inerrant Bible, and a Bible which is simply literature on the level of all other literature. 'Must I be driven to make a choice between Kölling on the one hand, and Weinel, Wrede, and Wernle on the other?' He gives details why he need not be impaled on either horn of the dilemma. He believes in the Bible. He thinks it is perfect for the purpose for which it is given. It is the record of the revelation of God, and it leads a man to reconciliation with God, and to fellowship with Him. In fact, it is irrelevant to inquire about inerrancy, for the Bible serves its great end; it reveals God. He is clear also that the course of recent criticism is also irrelevant. He believes and argues cogently that the Gospels are not sources for a scientific life of Christ, they are the record of that preaching of the Gospel of salvation which founded the Church, and which has proclaimed the living Christ to men throughout the ages.

Much might be said in praise of the earnestness, the eloquence, the fervour, and the literary excellence of this seasonable treatise. It is well that in Germany, the home of so much irresponsible criticism, there should be such workers as Professor Kähler. It is not necessary to indicate the contents of the volume, or to describe the scope of the discussion, for the book has found its readers, and is already in a second edition. We give it a warm welcome, and will be glad when the other two volumes of this contribution to the dogmatic questions of the time will be published.

JAMES IVERACH.

Aberdeen.

Bousset's 'Religion des Judentums.'[2]

There can be no question as to the high interest of the task which the author has undertaken, or of its great difficulty. His object is to give a connected account of the beliefs and ideals of Judaism in the time of Christ; and to succeed will be to set before us the moral and religious environment of Christianity on its first appearance. The materials out of which the account has to be evolved lie in an obscure field of knowledge, and are almost infinitely complex. The author may well speak of them as a 'chaos.' Previous attempts have necessarily fallen short of success, because the material had been most imperfectly surveyed. It is only now that, through the indefatigable researches of many scholars, working through a long period, it is possible to sum up any satisfactory results. The author, indeed, calls his work 'a first sketch'; but it is a remarkable one. His researches must have required years of labour. The references to authorities are abundant. The hope expressed that the work will cast light upon the conditions of the religious state of the Jewish people in Christ's days, and so upon the New Testament itself, will certainly be fulfilled, whatever changes of detail may follow.

The period covered by the investigation extends, generally speaking, from the Maccabæan age to the days of Hadrian, *i.e.* about three centuries.

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[1] 'Dogmatische Zeitfragen': *Alte und Neue Ausführungen zur Wissenschaft der Christlichen Lehre.* Von Martin Kähler. Zweite sehr vermehrte Auflage, Erster Band, Zur Bibelfrage. Price M.8.50. Leipzig: A. Deichert'sche Verlagrbuchhandlung (Georg Bohme).

[2] *Die Religion des Judentums im neutestamentlichen Zeitalter.* Von Prof. W. Bousset, Göttingen. 2 Aufl. M.12; geb. M.13.50.

This includes the early Jewish apocrypha and apocalypses, along with parts of the canonical books—Ecclesiasticus (which is spoken of as a source of the first rank), Books of Enoch, Jubilees, Testaments of the Patriarchs, and many others, all of which are carefully described. The later Jewish doctors and schools nearer the Christian era have to be considered. Then, again, this literature has its roots in earlier times, and runs on into future developments. Later Talmud and Targum contain ancient material. The examination of such a mass of literature and its discriminating use are no easy task.

The collecting and sifting of the material is only preparatory to the aim of the work,—to present a picture of the doctrines of Judaism on all the great topics of religion. The second edition exhibits considerable changes in the arrangement of the subjects, whole chapters being placed under other heads. The titles of the eight sections will give an idea of the breadth and completeness of the plan of treatment: Universal Tendencies and National Limitations, Ritualist and Legal Piety, The New Forms of the Latter (Canon, Scripture, and Tradition, etc.), The Idea of Judgment, Monotheism and Secondary Views limiting it, God and Man, Secondary Forms of Jewish Piety (Palestinian Judaism and the Dispersion, Philo, the Essenes, the Therapeutæ), The Influence of other Religions on Judaism. It is a question whether the arrangement in the second edition is an improvement on the earlier one.

It is impossible to indicate here the absorbing interest of many of the subjects discussed: the Conceptions of God, the Messianic Hope, Angels, Ethics, and much more. There is abundant scope for the exercise of the reader's judgment. The author's criticisms and conclusions afford room for different views. On the whole, while it is of the greatest interest to note the affinity between the gospel and its Jewish environment, the contrast is no less striking. We doubt whether any one will think that Christianity could have grown by natural means out of Jewish soil. The work is a mine of orderly, lucid information to the student of the New Testament. 'Judaism was the retort in which the different elements were gathered together. Then, by a creative miracle, the new structure of the gospel followed.'

J. S. Banks.

Leeds.

Seeberg on the Didache and the Apostolic Decree.[1]

Professor A. Seeberg, who is known as a learned and industrious student of the Apostolic Age, has followed up his earlier *Der Katechismus der Urchristenheit* (1903) and *Das Evangelium Christi* (1905) by the present study of the relation between the Apostolic Decree and the regulations about food, etc., that are found in the Jewish work *The Two Ways*, which was incorporated in the Christian manual known to us as the *Teaching of the Twelve Apostles.* He argues that *The Two Ways* was known to and used by Paul and the Synoptists, and even Jesus, and amasses a number of valuable parallels to the catalogue of forbidden sins from the writings of the apostolic and subapostolic ages. He infers from parallel passages in the pseudo-Phocylidean poem and other works that *The Two Ways* was considerably larger than the part of it that has survived. (In referring to that poem he cites the great German classical scholar 'Bernays' under the form 'Bernay.') His tendency is to see traces of *The Two Ways* in every possible quarter, but he can be said to have at most established the possibility of some of these conclusions. (The passages Clem. Hom. 7, 4 and 7, 8 (p. 40 ff.) contain the phrase τράπεζα δαιμονίων, which must be from 1 Corinthians.) The main conclusion of the book is that the Lucan Apostolic Decree is only one of the reproductions of a clause of the *Ways.* It would, perhaps, be more correct for us to say that the decree had its origin among people who practised such teaching as we find contained in *The Two Ways.* The author goes on to deny the historicity of the decree, at least in the form we have it. His first reason is that Jesus would not have recognized it. Perhaps not, but surely many things were done in the Apostolic Age, as later, of which He would not have approved. He says the Pauline Epistles prove that neither Paul nor the early Apostles knew the Lucan Decree. But the Pauline Epistles are in origin only occasional letters, the argument from silence is nowhere more treacherous than here, and the decree need not be unhistorical, because it only marked a passing phase of Early Church history. Into the other arguments we cannot enter. The work is at once learned, critical, and suggestive, and ought to be read by all students of the Apostolic Age.

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[1] *Die beiden Wege und das Aposteldekret.* Von D. Alfred Seeberg, Professor der Theologie in Dorpat (Leipzig: Deichert, 1906. Pp. 105. Price, M.2.50).

ALEX. SOUTER.

The Literature of the New Testament.[1]

THE gratifying success of this commentary, written for the ordinary public, has led to the rapid issue of a second and revised edition of its earlier sections. Those now before us include pp. 1–496 of the first volume, with the introduction, and the notes upon Mk 1^1–16^{20}, Matthew, and Lk 1^1–18^{14}, by Professor J. Weiss, the general editor of the series. One of the typographical improvements is the verse-numbering placed on the margin of the notes, which is a great convenience. Otherwise, errors have been corrected, and a slight amount of fresh material is introduced. The standpoint of the edition is, as most scholars know, that of liberal criticism. Dr. Weiss has been extremely successful in meeting the needs of those who, without scientific training, have a living interest in the critical problems of the Gospels, and wish to see these applied to practical exegesis. The nearest approach to his work in English is Dr. Allan Menzies' fine edition of Mark's Gospel, but, as yet, the English reader has nothing in his own language to rival the *Schriften* edition of Matthew and Luke. On the latter Gospel Dr. Weiss has some useful introductory sentences, and it is a pleasure to find that he agrees, by the way, with Wellhausen in minimizing the so-called 'Pauline' element. 'Luke's interest in the Gentile mission is no more than that cherished in the entire post-Pauline literature, and even here Mark is his forerunner. The great prominence assigned in the third Gospel to Christ's love for sinners is not specially Pauline; it is an inherent trait of the primitive tradition. Here and there an echo of some Pauline passage may occur, but this simply proves that, by the time Luke wrote, the Pauline Epistles were well known to the Church; it does not indicate any marked Pauline colouring of the writer's thought and experience.' It is good to know that there is a market for critical work of this kind, and we only hope that the complete edition of the Johannine literature will be in our hands before very long. It is impatiently expected.

JAMES MOFFATT.

Broughty-Ferry.

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[1] *Die Schriften des Neuen Testaments.* Zweite verbesserte und vermehrte Auflage. 8–20 Tausend. 1 Lieferung, Preis 1 Mk.; 2–3 Lieferung, Preis 2 Mk.; 4 Lieferung, Preis 1 Mk. (Göttingen: Vandenhoeck u. Ruprecht; Glasgow: F. Bauermeister).

Waiting on God.

BY THE REV. A. B. MACAULAY, M.A., DUNDEE.

> **'Wait on the Lord: be strong, and let thine heart take courage; yea, wait thou on the Lord.'—Ps. xxvii. 14 (R.V.).**

THERE is hardly any word,' says the late Professor A. B. Davidson, 'so often used in Scripture, or that has such things said of it, as *wait.*' Here are a few instances in point:

'The Lord is good to them that wait for him.'

'They that wait on the Lord shall renew their strength.'

'They shall not be ashamed that wait for me, saith the Lord.'

'I waited patiently for the Lord; and he inclined unto me and heard my cry.'

Now, a condition to which so many promises are attached, an attitude towards God which was rewarded, in the case of men and women who adopted it long ago, with such signal experiences of Divine favour, surely merits our close attention. No wonder the Psalmist does not simply advise or invite his readers to become colleagues with him in assuming this relationship to God, but emphatically requires and commands them in a repeated exhortation—'Wait on the Lord; yea, wait thou on the Lord.'

'To wait upon God,' it may be affirmed, 'just means to pray to God. The expressions are synonymous, and signify the exercise of the gracious privilege of making our requests known unto our Father in heaven.' I do not wish to deny that the phrase in question may be interpreted in that general way. Very frequently we use it as a mere alternative for the commoner verb. But we ignore the graphic force that lies in it when we do so. There is a suggestiveness about the word '*wait*' which we cannot afford to miss. The Psalmists and Prophets who employed it did not select it to do service simply as a literary equivalent to the word 'pray.' If you examine the passages in which it occurs, you will see that they chose it deliberately and for the sake of its special appropriateness. What they wanted to describe when they spoke of 'waiting on God' was not the presentation of supplications to God as a privilege of which they might avail themselves. When they urged themselves, and called upon others, to '*wait*,' they were not laying stress on the duty of taking advantage of the access to God that was open to them. They addressed themselves as praying men, and assumed that those whom their words reached were also in the habit of praying, and did not need to be told to cultivate this means of grace. But there was a certain aspect of prayer which they had reason to believe required to be emphasized. The prayerful temper, the spirit that ought to characterize those who bring their petitions before God—that was what they had in view, that was what they essayed to define, when they uttered the exhortation, 'Wait on the Lord.'

The presupposition, then, of all that follows, is that we are all men and women who are accustomed to pray. We make this our rendezvous, and start out together in the study of our subject from common ground.

We are going neither to offer an apology for prayer, nor to extol the nature of the amazing prerogatives which it secures to human beings. We are familiar with the exercise, and experience has proved to us its value and efficacy. In other words, when we are brought face to face with intellectual difficulties and doubts, we seek relief not simply in the exercise of our own speculative powers, but in prayer. Confronted with complex questions of conduct, we not only strive to keep our consciences pure by vigilant self-examination, we do not fail to have recourse also to prayer. When we perceive that we are approaching a situation, and will soon be in the midst of it, where our strength and our courage will be taxed to the utmost to resist and overcome the assaults of temptation, we not only provide against the occasion by forming worthy resolutions, we also lay up reserves of power by means of prayer. What time we are conscious of having betrayed our better selves and the promptings of the Divine Spirit within us, we not only lash ourselves for our folly and drink the bitter cup of self-reproach and remorse, we also confess to God in prayer, that we have sinned against Him, and cry for His forgiveness. Frustrated in our plans, defeated in our hopes, broken in heart by the shameful behaviour, or by the loss of loved ones, we not only suffer the days and the nights to go by, and let time minister to the healing of our wounds, we steal for comfort and peace to our Father in prayer.

This is the presupposition of all that may be said about 'waiting on God,'—it is a large presupposition, I know,—that in the varied experiences, the strange vicissitudes, that make up our life, we habitually turn to God and pour out our hearts before Him, who is a Refuge for us.

We have come to a common understanding; we are in a position, now, to go forward and explore the meaning of our text.

What it tells us amounts to this, that the conditions of success in prayer are to be found in the cultivation of a certain spirit. And that spirit, the spirit in which it behoves us to hold communion with God if we are determined that our communion shall be real, is specified by the phrase—'Wait on the Lord.'

I.

Analysing, then, the spirit, or attitude of prayer (as we may call it) prescribed by the Psalmist, we should notice, in the first place, that it implies *the conscious direction of the mind and heart towards God.*

We may say our prayers, but we cannot be said to pray, unless our attention is focused on God. Sometimes we find no difficulty in reaching this condition. The passion of our desire for an audience with God, the urgency of our need of Him, overrides every thought and feeling that might otherwise compete for a place in our consciousness. We are sensible of being alone with Him, and, without any apparent effort, we are able to maintain ourselves in that high fellowship.

But more often we find it far from easy to concentrate our attention in this way, and 'hold ourselves,' as Augustine puts it, 'toward God with our entire affection.' What experts in spiritual matters call the state of 'recollection' or 'recollectedness' seems unattainable. Though we would fain gather ourselves together and unite all the faculties of our souls in this single aim, we are foiled. A languor comes over us, perhaps; we fall into a condition of insensibility and mental inactivity that is not far removed from sleep. Or our thoughts begin to roam over a wide field, settling for a moment on one subject and then passing on, without any traceable reason, to another. We become a prey to the most trivial and inopportune suggestions. Our wills seem to surrender the power of guiding and controlling our minds. It is when we discover ourselves to have been lingering on, and wasting time in either of those states, that we understand why the Psalmist, in speaking about the exercise of prayer, adopts the imperative mood, and reiterates the command, 'Wait on the Lord; yea, wait thou on the Lord.'

The appeal, you will observe, is to our wills in the first instance. We ought not to be surprised if we find that a sustained and prolonged effort is necessary before our minds and hearts are really directed towards God. We are so accustomed to think loosely, and to impose but a lax discipline on our emotions, that the ordering of our thoughts and feelings, and the binding of them together for expenditure on a single object, involves much labour. That there is a reluctance to seek God, inherent in our nature, we must all be aware. But, apart from that sobering fact, the difficulty of prayer lies in the existence of obstacles to the inward process of concentration. And yet if we do mean to pray to God, if we mean our prayer to be a genuine waiting on God, we must cope with these obstacles and surmount them. Till we are alone with God, and every irrelevant thought or feeling is excluded from the field of our attention, till He engages and draws to Himself all our conscious faculties, we have not attained to the real attitude of prayer.

'Laborare est orare,' it has been said—'To labour is to pray.' In whatever other senses that saying may be true, it is certainly true in this one, that to come into the proper state of mind and heart for prayer, involves, very frequently, labour and wrestlings of spirit. Words, many or few, may be uttered by us as we strive to reach this condition. In articulate and coherent speech we may never express ourselves at all. Brother Bernard of Assisi, we read in the *Little Flowers*, 'called St. Francis one evening to sup and lodge with him; and St. Francis consented thereto, and supped with him. And thereat Bernard set it in his heart to watch his sanctity; wherefore he let make ready for him a bed in his own proper chamber, in the which at night-time a lamp did ever burn. And St. Francis, for to hide his sanctity, when he was come into the chamber, incontinent did throw himself upon the bed and made as though he slept; and likewise Bernard, after some short space, set himself to lie down, and fell to snoring loudly, in fashion as though he slept right soundly. Whereby St. Francis, thinking truly that Bernard was asleep, rose up from his bed and set himself to pray, lifting up his hands and eyes unto heaven, and with exceeding great devotion and fervour said, "My God, my God!" And thus saying and sorely weeping he abode till morning, always repeating, "My God, my God!" and naught beside.'

II.

Notice, in the second place, that the exhortation of the Psalmist to wait upon God implies the *necessity of cherishing belief in the certainty of a Divine response.*

'They that wait on the Lord shall renew their strength,' says the prophet Isaiah. The promise is a singularly beautiful one. The image that underlies it is that of the change from the frosts and barrenness of winter to the warmth and fruitfulness of spring. As infallibly as the earth, though subjected for a time to the rigours of the one season, comes under the genial influences of the other in due course, so *shall* a real renewing of strength take place in the experience of those that wait upon God.

Confidence in the sequel guaranteed so unequivocally by the word *shall*, constitutes a distinctive feature of waiting upon God. It is faith that secures the Divine blessing—persistent, expectant faith. He cannot be said to wait upon God who disbelieves that God will come to his aid, or who doubts whether He will. Loitering about to see if anything will turn up is not the same thing, by any means, as waiting for a particular person to appear or a particular event to happen. Faith and expectation characterize the latter condition as distinct from the former. And these qualities belong to the very nature of the exercise of 'waiting on God.' The more unwavering a man's faith is, in fact, and the higher he stretches on tiptoe of expectation, the more accurately may he be described as a man waiting on God.

'My soul,' cries a psalmist, 'waiteth for the Lord more than they that watch for the morning.' How eager he represents himself to be by that figure of the anxious watchers scanning the eastern skies for signs of daybreak. And how confident too! For more surely than the sun shall climb up over the horizon and dispel the shadows of night, his God, he believes, *shall* cause His face to shine upon him. His God and our God—it is not to immensity or infinity, or some dimly comprehended and overwhelming attribute, precariously personified, that we look up for help and a response to our supplications. It is to the living self-revealing God, 'who of old time spoke unto the fathers in the prophets, and who at the end of these days hath spoken unto mankind in his Son.'

It is to the God and Father of our Lord Jesus Christ who hears and answers prayer that we look. 'Wait upon him; yea, wait thou upon him.' 'They shall not be ashamed that count upon such a God.'

III.

Finally, there is implied in the attitude described as waiting upon God *a preparedness to give God an opportunity of responding.*

This preparedness manifests itself in two forms. On the one hand, it appears in the endeavour to *compose the mind and heart in God's presence.* According to our English Versions, the 62nd Psalm begins with the words, 'Truly my soul waiteth,' or, 'My soul waiteth only upon God.' The adverbs do not matter at present, but the verb does. What the Psalmist actually wrote, as we can see from the word which he used, was, 'My soul is silent unto God.' The same expression occurs elsewhere in the Old Testament. It is a very striking one. The condition of silence before God, inward silence, with every fret and murmur and disturbing thought hushed, was recognized as the condition suitable for hearing the still small voice of the Eternal One. Those that achieved it were rewarded.

And have we no experiences of our own to corroborate the testimony of these Old Testament writers? Matthew Arnold tells us that—

> From the soul's subterranean depth upborne
> As from an infinitely distant land,
> Come airs and floating echoes and convey
> A melancholy into all our day.

But other airs and other echoes as well are upborne from the depths of the soul. There is conveyed into the day of the soul that waits upon God and is silent unto Him, a peace and a quiet sense of assurance that passes all understanding. Language cannot describe the source and nature of these inward ministries of strength and consolation, but the soul knows that God has responded to its waiting.

On the other hand, the preparedness to give God an opportunity which is implied in the attitude described as waiting, appears in the form of *submission to delay.* We may not be ready for the vision, and so it may tarry. We may not be ready for the voice, and so it may be withheld. For what discipline God may see to be necessary for us ere we are ripe for a fresh and vivid experience of His nearness, and a clear understanding of His purpose, we cannot tell.

As we are, and where we are, we may not be capable of being affected by Him to the best possible advantage. The circumstances of our present lot may be unfavourable. Changes may be ordained for us to render us susceptible to His approach, and to enable us to read His answer to our requests. 'His thoughts are not our thoughts, neither are his ways our ways.' 'I waited patiently for the Lord,' declares one who underwent just such an experience, 'and he inclined unto me.' Wait in the way of His judgments, keep His way obediently while you *must* wait, be strong and let thine heart take courage. 'For the Lord is good unto them that wait for him, to the soul that seeketh him.'

Literature.

LINDSAY'S 'HISTORY OF THE REFORMATION.'

A HISTORY OF THE REFORMATION. By Thomas M. Lindsay, D.D., LL.D. Vol. ii. (*T. & T. Clark.* 10s. 6d.)

THE first volume of Principal Lindsay's *History of the Reformation* was published about a year ago. It has had a most flattering reception. We cannot recall any volume of Church History issued in our day which has been received by all ecclesiastical parties and communities so unreservedly. Every one knew that Dr. Lindsay possessed the twin and incomparable gifts of accuracy and finish in all his writing. That which has impressed every one in his *History of the Reformation* has been the union of intense interest and immovable impartiality. It is almost a discovery of our day, this style of writing history. Denominational interest is old enough, and in our ignorance we have often rejoiced to see the enemy battered about. Impartiality is not so old, but we have had it before in the dry-as-dust analyst. Dr. Lindsay has shown that history, even ecclesiastical history, may be written 'as ever in the great Taskmaster's eye,' and be acceptable to everyone.

The ground which the new volume covers is less familiar to the student of the Reformation, and in many respects more difficult to the historian. It is therefore a severer test. If Dr. Lindsay had not been well prepared and even well advanced with the second volume before the first was published, he could not possibly have produced it within the time without the risk of failure. Each of the lands which it covers could have taken a volume to itself. For it covers Switzerland, France, the Netherlands, Scotland, and England. It deals also with the Anabaptist and Socinian movements and with the Counter-Reformation. Compression must have imposed a severe strain upon the author. But not in one single page does there appear to be a relaxed sense of the claims either of scientific accuracy or of English style.

Together these two volumes will at once take their place as the classical English History of the Reformation. They are likely appreciably to increase the fame of the famous 'International Theological Library.'

Let it not be forgotten that this second volume contains a pocket map of the Reformation and the Counter-Reformation, a new, expensive, and extremely useful map, showing by colours and bands the position of the various parties.

HUMANISM.

STUDIES IN HUMANISM. By F. C. S. Schiller, M.A., D.Sc., Fellow and Senior Tutor of Corpus Christi College, Oxford. (*Macmillan.* 10s. net.)

What is truth? It is possible that Pilate's 'scoffing' question was the echo of some old controversy which he had heard in the Schools of Philosophy, or even had taken part in. It is an old question. It is still new. It is the question of keenest controversy among the philosophers at the present moment, and it has divided them into two camps. So keen is the controversy that we are told it has sent up the circulation of *Mind.*

The question, What is truth? has divided the philosophers into two camps. In the one camp are the Intellectualists, in the other the Humanists. The title 'Intellectualist' is probably a nickname, first suggested by an opponent, and then accepted by its advocates. We shall see what it means in a moment. Humanism is closely associated with Pragmatism, with which it is often popularly identified. And for popular purposes the identification is all right. For Humanism is simply a wider Pragmatism. Pragmatism is confined to knowledge, Humanism is applicable universally to ethics, to æsthetics, to metaphysics, to theology, to every concern of man.

Now the difference between Intellectualism and Humanism is this. Intellectualism says that a statement is true in the abstract; Humanism says it is true only in the concrete. Mr. Schiller offers the childlike instance of 'two and two make four.' Always and everywhere, says the Intellectualist, two and two make four. Not so, says the Humanist. We need to know to what twos and fours the dictum is applied. 'It would not be true,' says Mr. Schiller, 'of lions and lambs, nor of drops of water, nor of pleasures and pains.'

It is called an abstract truth, but it is evident that this abstract truth is not true until it has become concrete. It is called a universal truth; but we know nothing of its application to the outer world. All we know is that it applies under certain conditions to the world of man.

The most representative, or at any rate, the most energetic, intellectualist of the present day is Mr. F. H. Bradley. The most uncompromising Humanist is Mr. Schiller. Mr. Schiller has already published *Humanism*; he follows it up with these *Studies in Humanism.* Some of the essays have appeared elsewhere; but they are mostly new, and they are all brought together in order that their argument may have a cumulative and a constructive effect.

MORALS IN EVOLUTION.

Morals in Evolution: A Study in Comparative Ethics. By L. T. Hobhouse, Late Fellow and Assistant Tutor of Corpus Christi College, Oxford. (*Chapman & Hall.* 2 Vols. 21s. net.)

The study of Ethics and Morality is no longer the study with which our fathers were familiar. From theory it has turned completely round to practice. Our fathers found a theory of conduct first, or set up a standard, and then discussed other theories of Ethics or other standards of conduct in relation to it. The modern writer rejects all standards, and resolutely refuses to formulate any theory. He proceeds by induction. He goes back to the very beginning and tries to discover the first faint traces of the sense of right and wrong. He follows their development. He visits the most primitive tribes that still exist; he reads what has been written of such as are extinct. From the most primitive he passes to the more advanced. He shows that good conduct is an evolution.

Now it seems to us, it seems to almost all of us at present, that this is the right way to study Ethics and Morality. It is the way of science and not the way of philosophy; and science has the ear of the world. Besides, the way of philosophy was a failure. The philosophical theories of Ethics were as numerous as they were irreconcilable. The way of science is a new way. There is hope in it. As yet, at least, it has not been found a failure.

Mr. Hobhouse is a scientific evolutionist in morals. He has his theory of Ethics; and he knows that it differs from other men's theories, as, for example, from Dr. Westermarck's. But he holds his theory behind his back and walks straight forward to the facts. He believes with all his heart that man's ideas of morality, as well as his practice of it, have been beaten out of him by the discipline of life, and the progress of the ages. Be the morals high or low, in the Bible or out of it, the morals of a Confucius or the morals of a Christ, always and everywhere to Mr. Hobhouse's mind morals are morals in evolution.

The method is not without its risks. The greatest risk of all is that as soon as you have shown that morality is the result of an evolutionary process, you arrest its evolution. For if men see and believe that morality has no other sanction than custom and convenience, men will cease to obey custom, cease to consult one another's convenience. 'Society' morals are probably as immoral as they are said to be. It is doubtful, indeed, if it can ever be shown that custom is on the side of morality. If morality were due to custom alone, which is what the strict scientist means by morals in evolution, it is doubtful if it would ever evolve. Right and wrong, it seems, must be more than a compact between man and man. It must be, or at least it must be believed to be, a distinction made by religion, to which of course there must be a response in the conscience. In other words, morality must have a sanction that is external, not merely to the individual but to the race, a sanction that is supernatural.

Mr. Hobhouse does not ignore religion. On the contrary, his book is full of it. He might with almost equal appropriateness have called his book 'Religion in Evolution.' He shows, if it needed showing, that to describe Religion without Ethics, or Ethics without Religion, is impossible to all but the most intranscendental theorist. But it is possible to take in religion and leave out God. And the question which the reader of Mr. Hobhouse's book is at last driven to ask is whether Mr. Hobhouse believes in a God who exists independently of man's ideas about Him. He has much to say about the gods of the nations, but what does he say about God? Unless God is before man and above him—before man, to be found out in process of time, even though He never directly reveals Himself, and above man, as perfect goodness and truth—then it is impossible for man to have any sanction for morality that will abide. If God and morality are both of his own discovery, man will reject them both, the moment he has made the discovery.

Now the highest God of whom Mr. Hobhouse seems to have any knowledge is the God of the ancient Israelites. And in that he is probably right, at least if he reckons Jesus of Nazareth amongst the ancient Israelites. But what kind of God is He? 'As a human personality,' says Mr. Hobhouse, 'He is half a barbaric chief, half an Oriental despot, superhuman like the gods of polytheism, because greater and more powerful than man, but no ideal as to His moral attributes; a jealous God, as He describes Himself, capable of punishing the children for the fathers, according to the barbaric principle of collective responsibility; frequently on the point of doing rash things, from which Moses, His Grand Vizier, with difficulty restrains Him—asking Him to consider what people will say, and representing that if He destroys His nation, others will ascribe it not to His want of will, but to His want of power to preserve them.'

This, however, is the God of the early Israelites. The prophets transformed this God into a God of social justice, of mercy, and finally of love. And still Mr. Hobhouse pursues the development of the idea of God, not forgetting Christ or Calvin. But man is always there first, and if ever God is discovered to be perfect in goodness and in truth, man has already discovered the perfection of goodness and of truth (at least in the hope of his heart) upon earth and amongst men.

To many of his readers this will be no fault. And it may be confessed that it does not take away from the interest of the book. Nor must it be forgotten that the object of the book was to discover, not God, but morality. As a study in the evolution of Ethics—and that is what the book professes to be—no recent book, except Westermarck's *Moral Ideas*, can for a moment compare with it either in interest or in value.

Notes on Books.

Messrs. George Bell & Sons have published a new edition of *Bede's Ecclesiastical History of England* (6s. net). The translation is a revision of that of Dr. Giles, which was itself a revision of the translation of Stevens. The editor of this edition is Miss A. M. Sellar, late Vice-Principal of Lady Margaret Hall, Oxford. It is an immense improvement upon that edition for which we used to be thankful to Dr. Giles and Messrs. Bell. The translation is thoroughly revised by one who has kept in touch with all that has been said throughout the last fifty years in the way of understanding Bede, and the difficulties of his history. And besides the revised translation, there is a useful and accurate literary introduction, a most welcome brief biography, and an immense number of verifications in footnotes.

They say there is a future for the sixpenny; there is evidently a present also. For here come Messrs. A. & C. Black with a sixpenny edition of Buchanan Gray's *Divine Discipline of Israel.* Now Buchanan Gray's *Divine Discipline of Israel* is not a book that appeals to everybody. No doubt it is easy to read, being written with some regard for the English language; but it is the hard-won original work of a specialist.

Under the title of *Engines of Social Progress* (5s. net), Messrs. A. & C. Black have published a popular account of modern organized efforts to improve the condition of the poor. The author is W. L. George. The chapters of the book deal with organized emigration, small holdings, garden cities, model villages, housing schemes, co-operation, the trust public-house movement, and rescue. Although we call the book popular, we do not mean to suggest that it is written up from the newspapers. Mr. George has taken the trouble to apply directly to the various authorities, and to visit the various works. Then his last words are an appeal to the reader 'not to attempt to label with the name of any party a work which has only tried to be fair.' The 'only' is clearly misplaced, for he has *succeeded* in being fair.

Mr. A. H. Bullen is the publisher of an artistic volume on *The Seven Deadly Sins*, the author of which is Mr. Frederick Rogers (5s. net). The description of the several sins is not perhaps so religious as it is literary. The author has gathered together many an ancient episode and many a modern reference, and he has illustrated the seven deadly sins not only from literature, but also from painting, each of his illustrations being a full-page reproduction of some famous picture.

The 'thumb' Bible is not a new invention, but it seems to be an invention that is capable of improvement. The Cambridge Press has issued a 'thumb' Bible which outstrips all 'thumb' Bibles in existence. It has nothing of the ragged appearance of the 'thumb' Bibles we have seen. Nor is it ever likely to have; for it is as strongly as it is chastely cut and bound.

Dr. Alfred Plummer has published another of his delightful studies of *English Church History* (T. & T. Clark; 3s. net). It is the third volume. It covers the period from the death of Charles I. to the death of William III. It describes four great movements—(1) The Triumph and Failure of Puritanism; (2) Restoration and Retaliation; (3) the Struggle for Religious Toleration; and (4) the Latitudinarian Failure and Success. Each of these momentous topics is described by Dr. Plummer not only with the impartial accuracy of a purely scientific historian, but also with amazing life and vigour—amazing considering the space that is occupied. These volumes of Dr. Plummer's are uniform in size and price. They are attractively printed and bound. We strongly recommend them to teachers of Church history and to private students.

Dr. Vincent Tymms deals with *The Private Relationships of Christ* (Clarke & Co.; 5s.), and of course he does not exhaust even that part of the boundless theme. He does not pass beyond the family. He leaves much unsaid even about the family. But a close study like this of Christ and the home yields happy results. It brings one very near to Christ, and yet again it keeps one very far away. It shows Him a member of a family of which we can never be members; but more than that, it shows that He is a member now of that larger family in which we all have our place who are children of faith. This study of the family of Nazareth is intimate and precious, but there is much sorrow and disappointment in it. For no family on earth could ever contain Him, and His own family did not even believe in Him.

Messrs. Dent have published *A Summary of the Literatures of Modern Europe*, compiled and arranged by Marian Edwardes. It covers England, France, Germany, Italy, and Spain. It gives the names of all the writers of any reputation in all these countries from the beginning of modern literature down to the year 1400, and it gives the names and dates of all their writing, with just sufficient information about each author and his work to give him individuality and the book interest. This is a volume of reference which will not only be useful, but, to the student of early European literature, indispensable.

For the Société de Saint-Jean l'Évangéliste, Messrs. Desclée, Lefebvre & Cie have published *La Sainte Bible* (6.50 frs.). It is the Abbé Crampon's translation, revised by the Jesuit Fathers, with the collaboration of the Professors of St. Sulpice. So the point and importance of it is that it is a version of the Scriptures in the language understanded of the common people in France, sent forth at last with the official imprimatur and blessing of the Roman Catholic Church. It is a great event. Let the historian of the Bible take note of it. The translation is thoroughly good, a translation of which no Church need be ashamed. But even had it been less worthy, it would have been notable, a clear evidence that the truth is great and likely to prevail. It may just be remarked, though it savours more of curiosity than of edification, that Gn 47[31] is translated 'Israël se prosterna sur le chevet du lit,' with this footnote: 'Au lieu de *mittah*, lit, les LXX ont lu *mattéh*, bâton, et traduit, *Israël s'inclina* (pria incliné) *vers la tête* ou *le sommet de son bâton*, du bâton de Joseph, symbole de l'autorité du maître de l'Egypte.'

Mr. Henry Frowde of the Oxford University Press has been appointed publisher for the British Academy, and he has just published for that juvenile but august institution the *Celtic Inscriptions of France and Italy*, by Professor John Rhys (7s. 6d. net). It is not a complete account of the inscriptions. Professor Rhys tells us so himself. He and Mrs. Rhys are going back to France to complete it. But for the moment it is the best account in English, and although cast in the form of a lecture (which makes it easier to read), it is quite worthy of the reputation for accuracy of our most revered Celtic scholar. The book contains three photographs, one of the 'Lezoux Mercury,' the other two of Dr. Nogara's 'Squeeze of the Todi Bilingual,' from the Gregorian Museum of Etruscan Antiquities in the Vatican.

Messrs. Gay & Bird have published another of those attractive but tantalizing books of which Horatio W. Dresser is the author. Their attraction is not due to the publishers alone. Their author has his own charm and the invaluable air of mystery. They are tantalizing because you cannot live on air, and the solid food is scarce. Perhaps Mr. Dresser would claim that it is plentiful enough, but not suited to every palate or digestion. What is it called? 'New Thought,' we think. But new thought does not mean new thinking. For this is old enough and orthodox. It is the setting of the thinking, the combination, perhaps, of spirituality and culture, that makes it new. The title of the new book is *The Greatest Truth* (3s. 6d.).

The Rev. F. W. Orde Ward has edited a series of papers dealing with the place of Christ in the world of to-day, and he has called the volume *Lux Hominum* (Griffiths; 7s. 6d. net). Such volumes of essays suit the temper of our time. They suit our desire to know about Christ and to be quick about it. An essay does not really impart much knowledge, but it can always set its subject in the proper focus. And if the world will no longer read a Dorner on the Person of Christ, it is something that it will read a paper like the Rev. Hewlett Johnson's on the Christ of the Old Testament, or like Professor Peake's on Messianic Prophecy, or like Mr. W. J. Williams' on the Divinity of Christ, or like Mr. C. E. Larter's on Christ and Popular Science and Philosophy, or like any of those which this book contains, and which are surprisingly level in interest and undoubtedly up to date.

The most ardent evangelical would say that the salvation of the High Churchman has been his doctrine of Sin. And truly without a high doctrine of sin no party and no person can be saved. Over the doctrine of sin all ecclesiastical differences are obliterated. The new volume of the Oxford Library of Practical Theology will find a welcome throughout the whole Church. Its title is simply *Sin* (Longmans; 5s.). Its author is the Rev. H. V. S. Eck, M.A., Rector of Bethnal Green. This is Mr. Eck's second volume in the series. Like the former volume on the Incarnation, its interest is by no means a purely theological one; it is largely, if not predominantly, ethical and practical. We spoke of its acceptance. There is little even in the chapter on Absolution to offend. The chapter on the Conflict with Sin will reach every man's conscience.

The seventh series of the Chalmers Lectures is occupied with *The Confessions of the Church of Scotland* (Macniven & Wallace; 7s. 6d.). The lecturer is Dr. C. G. M'Crie, who is Moderator-Designate of the United Free Church of Scotland this year. The Chalmers lecturers are somewhat circumscribed in their choice of subject, and it is a wonder that a topic of such importance was left to the seventh. But you always notice that when the right man comes he brings the right subject with him. Dr. M'Crie lives and moves and has his being among confessions and creeds. The creedless theologian, rejoicing in his liberty to say whatever he likes, wonders how such men can breathe. There are advantages both ways; but it is safe to say that the creedless owe more to the creed-makers than the creed-makers owe to them. And it would be an immense impulse in the line of corporate progress if all the preachers who despise creeds would sit down to-day and study Dr. M'Crie's book. A striking thing about it is that the history of its confessions becomes practically a history of the religious life of the Church of Scotland.

The Editor of the *Sunday School Chronicle* finds time to edit books also, and does both things well. He has just edited a volume of papers on *Bible Teaching by Modern Methods* (Melrose; 3s. 6d. net). The papers were contributed to a conference which he was instrumental in calling together. Their authors are the most representative scholars and teachers of the Bible in our day.

Out of all the collections of sacred poetry choose and recommend henceforward *The Churchman's Treasury of Song* (Methuen; 3s. 6d. net). The editor is the Rev. John Henry Burn, B.D.

The name which the Rev. H. J. C. Knight, B.D., made for himself by his volume on the Temptation he will not lose by his new volume on *The Epistles to the Colossians and Philemon* (Methuen; 2s. net). We have great books already on the Colossians and on Philemon. This is a great book also, and will take its place beside them. The notes on phrases like 'Firstborn of all Creation,' 'Rudiments of the World,' and the essay on 'Christ and Slavery' are particularly good and helpful.

The Bishop of Birmingham has written a commendatory note by way of preface to a new translation of Augustine's 'De Doctrina Christiana,' Book IV., and his 'De Rudibus Catechizandis.' The translation has been made by the Rev. W. J. Vashon Baker, M.A., and the Rev. Cyril Bickersteth, M.A. The title of the book is *Preaching and Teaching according to S. Augustine* (Mowbray). The translators have written three introductory essays to the book, one a sketch of Augustine's life, one on his ideas of preaching, and one on his suggestions for catechizing.

A remarkably able and remarkably beautiful book has just been published by Mr. Nutt for the Government of Eastern Bengal and Assam. Its title is *The Khasis* (7s. 6d.). Its author is Major P. R. T. Gurdon, I.A., Deputy Commissioner Eastern Bengal and Assam Commission, and Superintendent of Ethnography in Assam. Sir Charles Lyall has written an introduction for it, an introduction which very few but he could have written, so intimate and exact is the historical knowledge it contains. But he would be the first to acknowledge that a book on the Khasis by Major Gurdon is in no need of an introduction. Thorough acquaintance with the people, directed by a thorough knowledge of the science of anthropology, and backed by Government prestige, has gone to the making of a book which at once takes its place as the classic on the subject, and is an example for future writers on savage tribes. The illustrations also are exceptionally good, many of them being in colour, so that one gets a vivid impression of the sunny life which the Khasis live.

The new volume of Rivington's series, 'The Church Universal,' is *The Age of Schism* (3s. 6d. net), being an Outline of the History of the Church from A.D. 1304 to A.D. 1503. The author is Herbert Bruce, M.A., lecturer and head of the Department of History in the University College, Cardiff. It is a great period for so small a book, but a master of his subject knows always what to leave out, and this volume covers the period in comfort.

The Jewish Literary Annual for 1906, edited by Mr. Albert M. Hyamson, and published for the Union of Jewish Literary Societies by Messrs. Routledge at 1s. net, contains a selection out of all the papers read at the various literary societies throughout the year, together with information about the societies themselves. The paper which strikes us as possessing most original worth is that on 'The Temple of Onias.' It is written by Noemie Klingenstein. It is illustrated from photographs.

Messrs. Schulze of Edinburgh have published a translation of a lecture on *Religion according to Herbert Spencer*, delivered in Paris in June, 1905, by Professor Boutroux. The translation comes opportunely, for there is a tendency, following on some injudicious publications, to do Herbert Spencer injustice. This is a generous and glowing eulogium.

The Rev. J. Henry Lord has made a special and prolonged study of *The Jews of India and the Far East* (S.P.C.K. Depot, Bombay, 1 r.). He contributed a series of papers on the subject to 'Church and Synagogue,' which received a good deal of notice. It is these papers he has now published with appendixes. We do not believe that any one knows the subject better than Mr. Lord, though a good many men have a speaking acquaintance with it.

For the Church Historical Society, the Rev. W. H. Frere and the Rev. C. E. Douglas have prepared, and the S.P.C.K. has published, a volume of *Puritan Manifestoes* (7s. 6d.). The volume contains the Admonition to the Parliament of 1572, the Letters of Gualter and Beza, and other rare but momentous documents. It also contains an Introduction on Puritan Manifestoes by the editors.

Mr. F. B. Meyer has written 'Prefatory Words' for a volume of papers by Nathaniel Wiseman, entitled *Can the World be won for Christ?* (Thynne; 2s. 6d. net). The papers are described as incidents in a pastor's life. The incidents are told with much realism of language, and they are real enough not to need it.

In his book on *Sex and Society* (Fisher Unwin; 6s. 6d. net), Professor William I. Thomas, of the

University of Chicago, has begun at the very beginning. He has begun with the most primitive society groups, and the most primitive expressions of the psychology of sex. He is a student of Religion as well as of Psychology. But the interest of the subject is not lessened because we hear more of the women of Brazil than of the women of New York. The question of sex is the question of keenest social interest everywhere. And, of course, Professor Thomas is an evolutionist; so that though he begins with the women of Brazil, he reaches the women of New York at last. It is partly a discussion of the difference of the sexes. Professor Thomas admits differences, but he is not so ready to admit superiority and inferiority. The brain of woman in proportion to her weight is perhaps heavier than that of man. In physical force man has it, and has been brutal enough. But physical force is getting out of fashion, and it is to be hoped that when woman gains the upper hand, she will not pay man back. There is a chapter on the adventitious character of women which has its terrors for us.

A remarkably able and up-to-date book on *Hebrew Life and Thought* (6s. 6d. net) has been written by Louise Seymour Houghton. It is published in Chicago at the University Press, and in London by Mr. Fisher Unwin. We say 'remarkably,' because of its being the work of a woman. For it is neither emotionally orthodox nor defiantly advanced. And it is a most rare thing for a woman to be simply an up-to-date and accurate scholar. It is a most rare thing for a woman to make an actual contribution to the study of a subject so keenly contested, because so practically momentous, as the criticism of the Old Testament. The title of the second chapter is 'Folklore in the Old Testament,' a title which any smart journalist could apply to prove his own profane incompetency. The writer of this book uses it after thoroughly studying the early narratives of Genesis in the light of other Semitic literature and in presence of the unapproachable God of Israel. What do you think she calls the Bible itself? She calls it 'The Day-Book of the Most High.' Heine called the Old Testament Jehovah's Diary, and the suggestion comes from him. But the difference between Heine and her is the difference between death and life.

To their Theological Translation Library, Messrs. Williams and Norgate have added Cornill's *Introduction to the Canonical Books of the Old Testament* (10s. 6d. net). The translation is by Mr. G. H. Box, M.A. It seems to be one of the best translations the publishers have yet given us, as the book is one of the best books. It is a puzzling thing that Cornill has been so neglected hitherto in this country. (He has been more neglected here than in America, where Dr. Paul Carus has edited and published several of his books.) For he is not only a first-rate scholar, but a moderate critic, and not difficult to render into idiomatic English. One of the most useful features of his Introduction is a series of extended notes on selected passages, like the Blessing of Jacob, the Red Sea Song, the Oracles of Balaam, the Book of the Covenant. It contains both Special and General Introduction.

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The Pilgrim's Progress.

By the Rev. John Kelman, M.A., D.D., Edinburgh.

Talkative.

1. *His Talk.* 'Well, then,' said Faithful, 'what is the one thing that we shall at this time found our discourse upon?' 'What you will: I will talk of things heavenly or things earthly; things moral or things evangelical; things sacred or things profane; things past or things to come; things foreign or things at home; things more essential or things circumstantial—provided that all be done to our profit.'

This drench of talk, in which Talkative replies to Faithful, gives characteristic promise of the surfeit which we are to have. Bunyan's sidenote, twice repeated, is 'Oh, brave Talkative.' Concentration is not this man's forte, as it is Faithful's. There is no one thing on which he will found his discourse. He will talk about anything and everything. This programme is too rich for any man except one of encyclopædic powers, and in most cases such men do not talk like this. 'The greatest talkers,' says Montaigne, 'for the most part, do nothing to purpose.' Tolstoi, in his *Invaders*, says of one of his heroes: 'If a great saying in regard to any subject came into my hero's mind, I believe he would not have uttered it: in the first place, because he would have feared that in saying something great he might spoil a great deed; and secondly, because when a man is conscious within himself of the power to do a great deed, there is no need of saying anything at all.'

2. *Talk about Sacred Things.* These subjects interested him most, but simply as a department of human study and activity, just as another man is most interested in archæology and a third in coleoptera. The marked defect of all the talk is that lack of accuracy and of the tendency towards practical and personal experience which is never absent in religious talk which rings true. A man to whom religion has meant much, who has been saved by it, and has realized the meaning of salvation, will never be able to discuss it dispassionately as an outsider. Consequently, in such talk as this we shall find that the words are almost the correct ones, but not quite. The accuracy which only experience can give is absent. The statement of religion seems right enough, yet with a difference. Luther, in that commentary on the Galatians which was so dear to Bunyan's heart, commenting on 1^6, writes: 'For the devil will not be ugly and black in his ministers, but fair and white. And to the end he may appear to be such a one, he setteth forth and decketh all his words and works with the colour of truth, and with the name of God. Hereof is sprung that common proverb among the Germans, *In God's name beginneth all mischief.*'

The application of this to the case of ministers of religion is too obvious for any commentator to omit. 'Nothing so belittles a man,' says Mr. Jowett, 'as undue familiarity with great things.' But ministers have to deal with things not only great but sacred, until perforce these things become familiar. Stewart of Aberdeen, a notable preacher of the earlier nineteenth century, in a great sermon upon the text, 'Thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument,' exposes this danger in a memorable fashion. The terrible thing for ministers is that they have to talk so much about these things, whether they have anything to say or not. And the lesson is that of Is 6, where the sin of the lips is burned away from the minister after his great vision of the Lord. Only by a life in which that supreme vision repeats itself in the changing lights of all the varied experiences and circumstances, can a man retain the wonder which alone makes it safe for him to carry on so spiritually dangerous a profession. When that wonder has died away, every word uttered about sacred things may bring the doom of those who lay light hands upon the ark of God. Many a man has shared the fate of Uzzah, and been slain by this—slain in heart, in conscience, and in spiritual imagination and insight. Poor Francis Spira had said terrible things to John Bunyan's conscience on this subject: 'A man had need be exceeding strongly grounded in the truth, before he can be able to affirm such a matter as ye now do; it is not the performance of a few formal duties, but a mighty constant labour, with all intention of heart and affection, with full desire and endeavour continually, to set forth God's glory. . . . It is no light or easy matter to be a Christian; it is not baptism, or reading of the Scriptures, or boasting of faith in Christ (though even these are good), that can prove one to be an absolute Christian.'

3. *Quotation of Scripture.* Mr. Froude tells us that 'The language of the poor women [of Bedford, in *Grace Abounding*] has lost its old meaning. They themselves, if they were alive, would not use it any longer. The conventional phrases of evangelical Christianity ring untrue in a modern ear like a cracked bell.' In so far as such phrases are scriptural quotations these words are not true. The whole worth of speech of this kind is determined by whether the speaker is using language with real thought or without it. Every reader of Matthew Arnold must have been struck, however widely his point of view may have differed, by the startling suggestiveness of the Scripture texts that are introduced. It is a notorious fact that men to whom every text stands for something experienced and thought out, still use that language both in prayer and in preaching with the most pointed and convincing effect, both literary and spiritual.

Yet all depends on the vitality and sincerity of the thought that lies behind the quotation. No quotations of Scripture are more apt than those which are introduced in New Testament speeches of the devil, but their lack of sincerity is at once apparent. On the other hand, quotation without vitality of thought is equally distasteful. The familiarity of the words makes them a line of least resistance, into which the laziest and most sapless discourse may naturally run. But the sham is easily detected, and the quotation of Scripture is perhaps the most unfailing test for sincerity of utterance that could be named.

4. *The Slightness of Talkative.* In her bitter essay on 'Worldliness and Other-worldliness' George Eliot points out how slight a fund of real knowledge is necessary for the equipment of a popular preacher. The lust of speech is a very subtle kind of egoism, for Talkative always greatly prefers to hear himself talking than to listen to anybody else with attention. Tolstoi, in his sententious way, asserts that, 'as everybody knows, in a business conversation it is absolutely unnecessary for you to understand what is said, but it is necessary only to bear in mind what you yourself wish to say.' In the present age, when so large a multitude of people who do not read books have extracts and scraps, reviews and criticisms of books served out to them, nothing is easier than to acquire just such a superficial acquaintance with a vast mass of information as will enable them to talk freely about what they do not know. Here is the mirror for such talkers. Talkative has no system of thought. He has no capacity for it in that slight and restless mind. Consequently he is easily made to contradict himself, though he cannot be made to see that he has done so.

But his slightness is a more serious matter than that of superficial intelligence and discursive information. When he speaks of 'learning by talk to suffer,' we begin to know him for what he is. A man might as well speak of the art of prayer, or the preparation by talk for death. What this man wants is experience, by which, and not by talk, all that is best worth learning must be learned. This is a man, not of practice but of theory; and the religion of Christ is a religion of actual repentance and forgiveness, of actual dealing with life and with God. It is only with a great price that any man can rightly obtain freedom of speech on religious things. Talkative's religion is a hopelessly cheap religion, and the Christianity of Christ is always costly, though it is also in another sense without money and without price. Every one of those who in Bunyan's day would have been called 'exercised Christian men' will say that 'with a great price obtained I this freedom.' We shall presently see that Talkative was a hypocrite, and that the words of Burke are true of him: 'Those who quit their proper character to assume what does not belong to them, are for the greater part ignorant both of the character they have and of the character they assume.'

5. *Talkative's Idea of himself.* From what we have already seen, we should expect the vanity of the talker that goes with his slightness. This was a favourite butt for the scorn of John Bunyan. 'The Pharisee goes on boldly,' he writes in his *Pharisee and Publican*, 'fears nothing, but trusteth in himself that his state is good; he hath his mouth full of many fine things, whereby he strokes himself over the head, and calls himself one of God's white boys, that, like the Prodigal's brother, never transgressed.' In *Grace Abounding* he writes: 'Shall I be proud because I am sounding brass? Is it so much to be a fiddle? Hath not the least creature that hath life more of God in it than these?'

What strikes one most in Talkative is the utter want of escape from self. His life has no exit, either in helpfulness, love, or real faith. He speaks of edification, but that means for him being built up on self, not on God or truth. He is hiding from God and from all realities behind words. He takes it for granted that he is a Christian, and seeks the company of the good as a matter of course. But he who is 'of course' a Christian falls at once into the dangerous vice of patronizing both men and God. He is the professional critic and sermon-taster so familiar in lands like our own, where preaching is in a nation's blood. In such lands there is always a large company of interfering persons whose function it is to keep the workers right. Looking down upon the backs of the actors from their exalted but inglorious post behind the stage, they neither feel nor see the play. The fact is, that they are thinking not of it, but of themselves. One note of this attitude is Talkative's accusation that Faithful is 'lying at the catch.' The self-conscious man is more interested in the bearing of the conversation upon himself and his dignity than upon any of the great matters with which it deals. It is but one of many ways in which the personal element hinders true knowledge.

6. *Talkative as Hypocrite.* The false presupposition regarding himself imparts an element of unreality to everything about such a man as this.

At first he is too much engrossed with himself to be aware of the unreality. He is a hypocrite because he is a talker, before he becomes a talker because he is a hypocrite. From the first he is hopelessly unnatural, a theatrizing person whose word-built world is absolutely artificial. The actor, playing his part in such a world, may for a time imagine it to be the real world, and honestly mistake words for realities. But there comes a time when he knows himself to be posing, and then hypocrisy becomes conscious and daring. The hypocrite, however, generally first deceives himself before he will sink to the conscious deceiving of others.

It is a word to the wise, especially if they be also constitutionally eloquent. When talk runs ahead of thought, you have a fool; when it runs ahead of feeling, you have a flatterer; when it runs ahead of will, you have a liar. This is the natural history of hypocrisy. No one at the beginning says, 'Go to, I will be a hypocrite.' But when expression outruns experience, the hypocrite is the inevitable result. It has been well said that 'No angel with drawn sword disputes Talkative's entrance to the way of pilgrimage.' That is the pity of it and the horror of it. The angel at the gate of the garden is an angel of mercy. Any barrenness of the outside wilderness were better than to be wandering, an alien and unwelcome intruder, among the trees of the garden. Yet that is the heavy doom of all hypocrites who have by their talk entered the unguarded gate of a professed religion.

7. *The Life of Talkative.*—Near neighbourhood betrays the hypocrisy of the man. He is one of those who will not stand knowing. He must always be among strangers. He can make friends easily, but cannot keep them long. The test is the home life of the man. He is hard and selfish there. His servants feel the full weight of his hypocrisy. The state of matters is elsewhere described by Bunyan in a passage eloquent of one phase of the domestic life of his time: 'Servants that are truly godly care not how cheap they serve their masters, provided they may get into godly families, or where they may be convenient for the Word. But if a master or mistress takes this opportunity to make a prey of their servants, it is abominable. I have heard poor servants say that in some carnal families they have had more liberty to God's things and more fairness of dealing than among many professors. Such masters make religion to stink before the inhabitants of the land.' It is indeed quite true that below-stairs opinions of specific actions, being formed upon imperfect information, are often wrong; yet servants are rarely mistaken in their general estimate of a master's or a mistress's character. It matters little to any one what those who do not know him think about him; but the good or bad opinion of those whose eyes are nearest to his life is a more serious affair. It is noteworthy that here the special sin noted is drunkenness. The amazing combination of this vice with religious talk is, alas, proverbial. It was from the life that one recent writer sketched his character, who was 'while drinking fluent in things profane; when drunk, fluent in things religious.'

So, as the intercourse goes on, we witness the general collapse of this man's character. He is one of the multitude to whom the pithy saying of a northern Scot applies—'We're war tae please wi' preaching nor we are wi' practising.' 'The works of the law' are none of Talkative's weaknesses, and he takes rank among those antinomian Ranters of whom Bunyan tells that 'they would also talk with me of their ways, and condemn me as legal and dark; pretending that they only had attained to perfection, that could do what they would and not sin.' For such Bunyan reserves his strongest language—'abominating their cursed principles.'

There is a sense in which acting enters into the religious life legitimately. It is part of the venture of faith to live and speak upon the platform of the ideal, claiming our inheritance in better life than we have yet in fact attained. To act as if we had attained, in the sense of seeking to live worthily of a point of faith and conduct further on than that which we have reached, is a great secret of the growing Christian life. Yet that, if it be legitimate and helpful, presupposes a real aspiration and a genuine and whole-hearted endeavour to be worthy of the inheritance claimed. But the more any one takes the position of a religious man while his heart is not in it, the more hopelessly will he ruin his soul. Talkative's talk has slain his conscience. He is a man gospel-hardened under his own preaching. Bunyan knew the danger of that when he wrote: 'All this while I was not sensible of the danger and evil of sin; I was kept from considering that sin would damn me, whatsoever religion I followed, unless I was found in Christ.'

8. *The Effect of Talkative upon the World.*—He

'*puzzles* the world.' The world has a genuine grievance against many professing Christian men. It is all too easy for them to draw their garments close about them and regard 'the world' as a conspiracy of dark characters with whom they have nothing in common. But there remains the fact of their common humanity, and the inevitable responsibilities it entails. Now, if there be one thing clear in this connexion, it is that the world has little need of such puzzling as this. On spiritual things it is confused and dark enough already. There is, indeed, a problem which the Christian should present to the world, and which is ever insoluble to it—the problem of that 'peace that passeth understanding,' of the power and love that it has no clue to. But this contradiction between high words and low deeds is a puzzle of a different sort, and one which the world will be only too ready to solve according to its own lights. When openly irreligious men see that the only point in which the Christian is superior to themselves is in high-sounding talk, they form their own conclusions. If they despise not only the hypocrite, but the Christianity he professes and the Christ he is betraying, that is an error of judgment for which he, as well as they, is responsible. If the world is proverbially wary in dealing in business with those who make a great profession of religion, it is not well for religious men to meet that slander with an angry scorn only. For, however true it may be that some of the worldlings are glad to find in such an opinion an excuse for their irreligion, yet there is a deeper fact to reckon with. Every man who is not himself religious has a certain hope in religion somewhere within him. The irreligious are quite genuine in their demand that religious profession shall be true, and the religious professor faithful. It is their tribute to a life which their consciences tell them they ought to lead; and every man who truly leads it keeps them within touch of grace. No responsibility could be heavier than that of those whose life is such as to shake the confidence of men in that to which their own violated consciences still urge them, or to confirm in them the deadly delusion that after all there is no reality in goodness.

The Reading of Holy Scripture in Public Worship.

I.

By Principal the Rev. D. W. Simon, D.D.,
United College, Bradford.

THE Symposium on the 'Reading of Holy Scripture in Church Services' is full of interest, and is fitted to call attention to a matter of great practical importance. The subject has frequently occupied my thoughts, but as it is many many years since I continuously ministered to one Church, and as during the interval considerable changes of custom, thought, feeling, and atmosphere have come about in all the Free Churches of South Britain, I doubt my competence to contribute anything of practical use to the discussion.

My personal ideal for many years was that of 'unity.' Not that I wished everything to revolve round the sermon, but rather that each service should constitute a sort of organic whole. As frequently as possible I aimed at preaching *three* sermons—one, a chapter from the Old Testament; the second, a chapter from the New Testament; and the third, if I may venture to say so, my own, or better, God's Word through me. Hymns and prayers were expected, of course, to harmonize with the rest.

For a considerable time, however, I have been drifting towards a position substantially identical with that set forth in the Rev. J. Garrow Duncan's summary, and for very much the same reasons as those assigned by him. His *fourth* reason (p. 133) I regard as very important; though the Higher Critical views current at the present moment interpose great difficulties in the way of carrying out the idea.

Now that Scripture is less read than it used to be in private and at family worship, and that the Bible is practically excluded from schools, it seems to me that all Churches should either follow the example of the Episcopal Church, or adopt some such Table of Lessons as the one referred to in the second part of Mr. Duncan's summary. How this is to be carried out among Baptists and Congregationalists, I don't know; but I am quite sure of its desirableness.

The diminution of the Bible Lessons in the Free Church services has doubtless been partly due to the wooden way in which they have been too often read. Some improvement is now discoverable; but a considerable leeway still remains to be made up. Where these lessons are effecttively, livingly, in the true sense naturally, read, there they will be welcomed. Nay more, it will be possible for hearers to be so interested and impressed as that they shall afterwards thank readers for having mediated to them the very voice of God.

II.

By the Rev. Charles Spurgeon, Nottingham.

Having been nurtured and brought up under the unique ministry of my renowned father, C. H. Spurgeon, it was almost to be taken for granted that, as a natural sequence, I should imbibe the fascination of his simple yet sententious comments upon the portion of Scripture that he read; which portion also, as a rule, was that from which he took his text.

I have always believed, and endeavoured to put into practice, the theory, that the very best exposition of 'The Word' is to be found in the correct expression of it by really good reading.

Without indulging in any pedantry of manner, or stagy elocution, there is a way of making the characters live before the hearers, and so artistically to portray the scenes of Scripture that the listener is carried to the spots depicted, while the truth finds an entrance to the heart through such sanctified word-painting.

Excess in rendering Biblical narratives into 'tableaux vivants' by exaggerated gesture, mimicry of voice, and other grotesque methods, is but a travesty of sacred oratory, and is to be denounced as unworthy of so holy a calling as the Christian ministry. Even Balaam's ass would repudiate any claim to relationship with the minister who could degrade and disgrace his profession by endeavouring to simulate his speech when addressing the prophet.

There is a legitimate conversationalism, which enhances the reading of the Bible in public, and together with trenchant exposition, is calculated to both interest and instruct, in the highest and holiest of themes, the worshipful attendants at our Sabbath services. No hard-and-fast rule can be laid down respecting the choice of passages to be read, though personally I give the preference to the selection of such as are connected with the text, judging such portions to be the most helpful in preparing the audience for the reception of the sermon. I have found also that force is added to the argument about to be propounded in the discourse by reading a Scripture which contains the antithesis of my subject, so that both by contrariety as well as correlation the truth is substantiated and doctrine enforced. For instance, when preaching upon 'the terrors of the Lord,' I would read such passages as set forth His great mercy; making a deliberate selection of various verses, such as Ps 86[15] 103[8], Is 55[7], etc. etc.

Furthermore, I have noted that a keen interest has been aroused among my people, when I have taken, we will say, the 23rd Psalm, and commented upon each verse, by using, *exclusively*, other verses of Scripture as the exposition.

To my mind the public reading of the Bible is the almost all-important factor in our services, and too much stress cannot be laid upon this matter in the training of students for the ministry.

God's Word deserves and demands the best of man's powers to utter it.

III.

By the Rev. J. Bryan Marshall, Dartford.

With others of your readers, I, too, am glad that you have opened your pages for an interchange of opinion on this important matter. My own method is briefly this. When there are two lessons—as at the morning service—one of them is chosen as appropriate to the subject for discourse; the other is a passage in which many moods of the soul find expression or response, *i.e.* a Psalm. When there is only one lesson—as at the evening service—it is frequently a combination of passages; and, to avoid the somewhat irritating exercise of the preacher and congregation turning and rustling the leaves of their Bibles in search of the portions read, I transcribe the passages to manuscript and read them straight off without note or comment. This transcription means a little trouble, but it pays. Where the growth of an idea is traceable it can be done to great advantage. Thus recently, previous to preaching on 'Sunday Observance,' I read as the lesson transcribed portions, starting from Gn 2^{1-3}, and connecting Scriptures in Ex, Dt, Is, Ezk, Mk, Mt, Ac, 1 Co, Rev, and He, in which the origin, meaning, transference, and symbolism of the Sabbath are distinctly traced. The effect was surprising. The connexion of the passages, while always pertinent, was here and there most striking. Where one will take the trouble to select such portions and transcribe them, giving them as correct a translation as possible, he will find himself well repaid.

IV.

By the Rev. Edward Medley, Stoke Bishop, near Bristol.

1. Except on special occasions, such as a missionary anniversary and the like (and are we not overdone with special occasions?), too severe a unity is to be deprecated. For reasons for which neither preachers nor hearers are to blame, there will always be some persons present at the service for whom the subject of the sermon is not *ad rem.* We widen our chances of serving them if some of the hymns and one of the lessons (if there be two) are not strictly on the line of thought that may dominate the sermon. We should give, so far as we can, a portion of meat to each in due season. Moreover, as one of your correspondents says, people get bored when even a good note is struck too often.

2. A reasonable variety of passages should find a place in our public reading of Scripture, though it is a superstition to imagine that every part of the Bible is equally fit for public use. I have found it useful to have a Bible in which the passages and the date of the use of them are noted in the margin; for every one has his favourite passages, and, if not careful, he will turn to them too often, until by repetition they lose their force. Readings should be carefully selected, the choice of them not being left to the last moment, as though they formed but a subordinate part of the entire service. I have found it helpful occasionally to read the Scriptures in a version other than either the A.V. or the R.V. It may be inferior to them, but fresh wording awakens flagging attention and makes it alert.

3. No care is too great to bestow upon the manner of reading; the passages should be read carefully beforehand; the reader should stand firmly upon his feet, not slouching, but erect; he should avoid the equally repulsive extremes of theatrical declamatory reading and of a wooden, prosaic style, as though he were mumbling a title-deed in which he had no personal interest. He must not thrust himself between the Scriptures and the people, and he should avoid that over-emphasis which in the end becomes no emphasis at all. Occasional emendations and explanations are useful if kept within modest bounds, but sometimes explanations and exhortations are so thickly embroidered upon the text that it is lost to view. This naturally irritates and bores the intelligent hearer, who feels himself the helpless victim of these alarums and excursions. But explanations of archaisms, a lesson urged in a sentence, an obscure rendering altered, surely these things are fitting and helpful.

In a word, the Scriptures must have fairplay, and no pains must be spared to set them forth soberly, seriously, and yet in a living way, before the people.

V.

By the Rev. Thomas Williams, B.A., Aberystwyth.

I am deeply interested in the question of the reading of Holy Scripture, now under discussion in the pages of THE EXPOSITORY TIMES. My almost invariable practice has been to select one lesson from the portion containing the text. An obvious advantage in that plan, to my mind, is that it brings vividly before speaker and hearer the setting or environment of the discourse which follows. The second lesson is also chosen to elucidate some phase of the subject. A fatal objection to that method, according to some, is that it makes the service too formal and stereotyped, and not sufficiently varied. There is such a craze for variety as almost to become morbid. We read titbits, and so pamper our appetites with snippets as to be impatient of a continuous train of thought. Perhaps more depends upon how we read than upon what we read. If heart and mind were steeped in the subject-matter of the chapter or paragraph, then familiar and threadbare passages would coruscate with new brilliancy. When Dr. M'Laren preached to the Welsh Baptist Union some years ago, his hearers were charmed with the manner in which he quoted Scripture. The right emphasis put upon a verse revealed more of its inwardness than a page of diluted exegesis.

VI.

By the Rev. E. H. Titchmarsh, M.A., Newbury.

I have always acted upon the principle that the lessons should be chosen, as far as possible, to fit the subject of the sermon. That principle should be broadly interpreted so as to include passages which harmonize with the spirit of the sermon, though they may not directly illustrate its points.

Sometimes when one aspect of a truth is to be strongly presented, it may be well to choose a lesson which illustrates by contrast and reminds thoughtful listeners of the other side of the truth which for the moment is not being expounded. Occasionally the Old Testament lessons may be simply an aid to devotion and worship, without special connexion with the subject of the sermon. Unity in the service is helpful, and strengthens the impression made upon the hearers; but it must be unity in variety, the harmony of many notes, not the harping on a single string.

The principle of a selected lesson in preference to a continuous reading of whole books of the Bible does not, however, rest upon the value of unity in the service, but upon a true view of the nature of inspiration and the purpose of Scripture. If all parts of the Bible were verbally inspired, and of equal present value, the case for continuous reading would be strong. That view we have abandoned. To us the value of Scripture lies in its final spiritual message, and the relation of different parts of the Bible to that final message varies greatly. The Bible is for the sake of the gospel, which, in Dr. Forsyth's phrase, is to be distilled from it. The preacher's business is with the gospel, the present, insistent, spiritual message to the soul. He is not concerned primarily with the Bible as literature, as history, or even as the record of earlier revelations; but only with these in so far as they help to illustrate the message. He must therefore select his public reading so as to make the message as clear and impressive as may be. This increases the preacher's responsibility; it adds to his possibilities of failure; it makes it more than ever important that he should be possessed of the gospel and mighty in the Scriptures; but it is the only method which is consistent with a really evangelical view of the Bible. The alternative means in the end legalism, and the loss of evangelical power and liberty.

VII.

By the Rev. W. L. Walker, Shettleston.

There is something to be said for the consecutive reading of the Scriptures in public worship. It ensures that the whole Bible shall be put before the people, and taking the subject of discourse from the lessons may often suggest a profitable subject which one might not otherwise have thought of. On the other hand, it tends to foster the idea that the Bible is all of equal value—the Old Testament as much as the New—for the Christian life. It might be desirable for ministers to read consecutively selections, not in the literary order of the books, but in their chronological order, so as to show the progressiveness of revelation and its culmination in Christ.

In my own practice I have usually sought to make both lessons bear on the subject of the sermon, but have, at the same time, aimed at making the first reading one introductory to public worship as such — most frequently selecting an appropriate Psalm. I think that this should be kept in view quite as much as the relation of *both* readings to the text. The second reading should bear specially on the subject of the sermon, and it need not be from one chapter or portion of Scripture only.

VIII.

By the Rev. W. T. Whitley, M.A., LL.D., Preston.

Public worship on Sunday hardly allows thirty hours in the year for reading the Scriptures, so that any lectionary system must discard the greater part of the Bible from congregational use. Moreover, the interval of seven days is too great for most hearers to recognize any sequence of reading, unless their attention is drawn to the connexion. On the other hand, it is not hard to recognize and to value the unity of impression in a single service, even if this must occasionally be sacrificed to the needs of the children. If, therefore, sequence and unity were incompatible, I should aim at the latter.

But why should not each service be complete in itself, while yet a bond may exist between several successive services? A series of studies is not unknown, doctrinal or biographical, or expository of some book; and in such cases both benefits may be secured at once. Indeed, while domestic, congregational, denominational, national circumstances will often demand that a special theme be dealt with at once, it would seem easiest for the pastor, and most profitable for a congregation, to be engaged in systematic study, and not in considering isolated and fragmentary themes.

Whether or no there be such series of sermons with their accompanying series of readings, it is a good plan to keep an index of all passages read, either by dating in the margin of a Bible or by recording the titles of the chapters in a chronological list. Frequent reference to such an index will disclose neglect of any portions or too great use of others.

In my own congregation I have always used the Revised Version, unless for special purposes some other version proves more pertinent. A few words of introduction are often useful, either to explain the circumstances under which the Psalm was written or the incident occurred, or more rarely to draw attention to the point for which the lesson has been chosen. Editing the passage is frequently profitable, to prune away the verbiage of the lawyers or of Ezekiel, to cut out statistics and inventories and pedigrees, to pass over plain speaking which is not germane to the point in the preacher's mind. But interpolation of explanatory remarks, or of devotional comment, is a far more difficult matter, done well only by exceptional men.

Careful study beforehand to recognize dialogue, asides, quotations to be refuted—as often in Paul—will enable the reader to vary speed, tone, pitch of the delivery in such a way as to save the necessity of much comment, and to make the reading a valued part of worship. And occasionally, especially on week-nights, a whole service may be devoted to a single book; a few words may narrate its origin, illustrative hymns may be chosen, the whole letter or prophecy may be read from an unfamiliar version, and yet time will remain to enforce the modern lessons arising from it.

Contributions and Comments.

The Dove with the Olive-Leaf (Gen viii. 8-11).

Among peoples of old there were few objects—even those met with in the ordinary daily round—which did not possess more significance than appeared upon the surface. This is especially true with regard to everything that was connected with religion, and it is indeed a question whether to them *everything* was not more or less closely connected with religion. It will, therefore, not be thought strained if we should try and show that there was *originally* some special significance in the idea of the dove with the olive-leaf.

That the Biblical story of the Flood stands in close relationship with the Chaldean account is universally acknowledged, and need not be insisted upon;[1] but if, as seems to be generally and rightly assumed, the Chaldean account is the more original, it will follow that it must be to Babylonian conceptions to which we must go in seeking for indications as to the original meaning of the symbolism of the dove with the olive-leaf. It is true that the Babylonian accounts, as far as we know them, contain no reference to the olive-leaf, though, of course, the dove is mentioned. The chief Babylonian account is that contained in the *Epic of Gilgames.* Now it is interesting to note that in an earlier part of this epic there is an account of how the gods planned the destruction of mankind, but how that the goddess Istar (the Astarte of the O.T.), in expressing her sympathy for mortal men, deprecated this.[2] Istar was the supreme goddess among the Babylonians, she is addressed as the 'Mother' of the gods, and one of her titles is 'Mistress of the lands' or of the 'mountains.'[3] Like so many of the ancient divinities, Istar had her holy animal, and this was the *Dove*;[4] that is to say, that among the Babylonians, as well as the

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[1] Cf., *eg.*, C. J. Ball, *Light from the East*, pp. 34 ff.; Pinches, *The O.T. in the Light of the Hist. Records of Ass. and Bab.*, pp. 85 ff.; Driver, *Genesis*, pp. 103 ff.

[2] See Jastrow, *Die Religion Bab. und Ass.*, p. 82.

[3] Jastrow, *ibid.*

[4] This was not the only animal holy to the goddess; among the Canaanites the hare was holy to Astarte (her counterpart), see the writer's article, 'Why was the Hare considered unclean among the Israelites?' in *The Churchman*, Dec. 1903, pp. 146 ff.

Assyrians, the dove was the symbol of Istar;[1] this symbol also takes the form of the outspread wings of a dove, with a dove's tail below; an illustration of this can be seen in Riehm's *Handwörterbuch des bibl. Alterthums*, i. 110. Among the Phœnicians and Syrians also the dove was worshipped as the symbol of the goddess of nature,[2] *i.e.* Astarte.

From these facts it would not be unreasonable to suppose that in the original form of the story the dove appeared as a messenger from Istar to cheer the hero of the ark.

But, further, in the illustration referred to above, the symbol stands over a sacred tree; it is possible that this represents an olive-tree, and for this reason: Istar was identified by the Greeks with Athene;[3] this is clear from a number of indications;[4] but there is, as is well known, an intimate connexion between Athene and the olive-tree; she is represented as creating it; her contest with Poseidon as to who could produce the more useful gift for men is won by her on her planting an olive-tree; upon the land then given to her arises, in time, the city of Athens. The procession which took place at the festival of the Panathenæa was represented on the frieze of the Parthenon, and on this an olive-branch is pictured above the head of Athena. How, originally, the connexion between Athena and the olive-tree arose, was, quite conceivably, because she corresponded to Istar.

At all events, if the question of the olive-leaf is one, more or less, of conjecture, there is no sort of doubt about the dove being the symbol of Istar; so that it is quite reasonable to suppose that, in the original story, he who corresponded to the Biblical Noah recognized in the dove which came to him either the goddess herself or a messenger of hope from her.

W. O. E. OESTERLEY.

Hosea xi. 7.

וְאֶל־עַל יִקְרָאֻהוּ יַחַד לֹא יְרוֹמֵם

A.V.: 'Though they called them to the Most High, none at all would exalt *him*.'

R.V.: 'Though they call to *him that is* on high, none at all will exalt him.'

George Adam Smith: 'Though they (the prophets) call them upwards, none of them can lift them.' He adds, 'verse uncertain.'

Young's Version: 'And unto the Most High do they call, together they exalt not.'

Ferrar Fenton: 'Though called to their God, none exalt Him.'

Speaker's Commentary: 'They one and all refuse to raise their thoughts and wishes upwards unto Me.'

LXX: *καὶ ὁ θεὸς ἐπὶ τὰ τιμία ἀυτοῦ θυμωθήσεται, καὶ οὐ μὴ ὑψώση ἀυτόν.*

A lady member of my former London congregation suggests that for עַל we should read עֹל, *yoke*, as in v.[4], and then render, 'So they called them (or, were called) to the yoke, and none could lift it up.' That is to say, in spite of God's kindness in lifting the yoke, they refused to return, and were bent on backsliding. As a result, God allowed them to be summoned to bear the yoke of captivity, and no one was able to lift it off their shoulders.

Will some Hebrew scholar give us the benefit of his criticism of this suggestion, which certainly seems to agree with the context.

W. H. GRIFFITH THOMAS.

Oxford.

IF your correspondent will refer to Harper's commentary on *Amos and Hosea*, he will not only find a very full and concise summary of the different interpretations of this clause, but also see that the reading suggested by the lady member of his congregation was adopted by Aquila (*καὶ πρὸς ζυγόν*), Symmachus (*ζυγὸς δέ*), and Theodotion (*εἰς ζυγόν*), and the rendering based thereon, and evidently favoured by himself, was adopted by Oettli. The reading of עֹל for עַל is adopted by Harper, though he gives no detailed reasons for his choice. Both Nowack and Marti, in their commentaries on the Minor Prophets, can make little of the text as it stands, and have suggested changes that seem to them to offer a more likely and acceptable rendering. Nowack, in his commentary, gives up the verse as hopeless —leider ist der Text hoffnungslos verderbt, p. 68; but in Kittel's *Biblia Hebraica*, p. 841, he gives a reconstructed text, which makes excellent sense and expresses approximately at least what we should expect the verse to convey: 'My people are wearied of my drawing (cf. xi. 4), and unto Baal call; they cease to exalt my name'—נִלְאוּ מִמָּשְׁכִי וְאֶל־בַּעַל יִקְרָאוּ יֶחְדְּלוּ לְרוֹמֵם שְׁמִי וְעַמִּי. Personally, I cannot see how the text can suffer so many changes as Nowack here suggests, but I think he is on the right lines of interpretation. I believe, however, his meaning can be conveyed with less disturbance of the text. Marti reads the clause 7^b, וְאֶל־הַבְּעָלִים יִקָּרוּ יַחַד—and at the Baalim they meet together.

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[1] Cf. Hos 11[11], 'They shall come trembling . . . as a dove out of the land of Assyria.'

[2] Schrader, in Riehm's *Handwörterbuch* . . . , ii. 1617.

[3] Aphrodite is the more usual representative of Istar among the Greeks.

[4] See, *e.g.*, the account of her in Lang, *Myth, Ritual, and Religion*, ii. 261 ff. (Silver Library).

Your correspondent suggests that we should be prepared for the use of עֹל here from its occurrence in xi. 4. Well, the text in xi. 4 is not above suspicion, see Septuagint, and Kittel's *Biblia Hebraica*, p. 841; but even if we accept the correctness of the reading עֹל, it occurs in a simile that does not necessarily imply an actual experience on the part of the children of Israel. Moreover, we are not sufficiently acquainted with the fittings and attachments of the עֹל to see clearly what is meant by עֹל עַל לְחֵיהֶם. I have not seen any representation of the עֹל showing any restraint of the jaws. All that seems implied by the text of xi. 4 is that God has shown the same kind of spirit to Israel as the team driver displays to his animals when he relaxes the yoke and its attachments that may prevent them from eating freely. We cannot from xi. 4 infer that the people were already suffering from a yoke, or even that a yoke was impending. It looms in the future in xi. 5.

Let us turn to the interpretation of עֹל in xi. 7. If we notice the literary style of Hosea, and particularly of chapter xi., we see that he rarely dismisses an idea with a simple clause. He repeats or amplifies the idea, or something akin to it, in the following clause. And we follow that line of interpretation here. The second half of xi. 7 should give us an idea akin to that conveyed in the first—but to call to the yoke—to captivity—is out of harmony with 7^a. Verse 7 is really an explanation or amplification of the closing phrase of verse 6—'because of their counsels,' and should rather be introduced by 'for,' and to call to the yoke has nothing to do with 'their counsels' or their religious frame of mind. I cannot say I am satisfied with the great disturbance of the text suggested by Nowack and Marti, or even by Harper, though I think the two former quite correctly reflect the religious spirit of the Jews as interpreted by Hosea. I prefer, however, to regard וְאֶל־עַל as a case of dittography, and read only וְאֵל, and translate—'And god they call him (or one), who cannot (or will not) at all lift (them) up.' Nowack quite aptly points out that we should expect an accusative after יְרוֹמֵם. Perhaps we should read יְרוֹמְמֵם—with so many מ's one might very well go astray.

JAMES GILROY.

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Was the Ark Jehovah's Throne?

THOSE who have recently answered this question in the affirmative (see EXPOSITORY TIMES, June 1898 and January 1907) admit that the ark was shaped like a box or oblong chest, and that the Hebrew name ארון primarily signifies some kind of box. They maintain, however, that the ארון יהוה was intended from the beginning to be the throne or seat of the invisible God, and that it was not thought of as being a box. In other words, ארון as applied to the ark meant, and was understood to mean, 'a seat' or 'throne.' Whatever may be thought of the arguments in favour of this view, it may be noted, as restricting the area of discussion, that the linguistic assumptions involved present no difficulty. Dibelius, in his recent monograph on the subject, merely asserts that a word meaning 'box' may conceivably be used in the sense of box-shaped seat. This is actually the case in Welsh. *Scrin* originally meant a kind of box (Latin *scrinium*), and was applied to an oblong chest in farm kitchens, which was utilized as a seat by the fireside. When constructed with a back for the sake of comfort, this seat either remained a box, or else was made with drawers beneath the seat. People now use the name *scrin* for *this kind of seat*, without knowing that the word properly means 'box.'[1] It is interesting to note a further point of resemblance between the Welsh *scrin* and the Hebrew ארון. *Scrin* is sometimes used to signify 'coffin'; in Gn 50^{26}, ארון has this meaning also.

Another illustration of the way in which 'box' may change its meaning and become an expression for 'seat' is found in such an English sentence as,

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[1] I am informed that in some districts the word also denotes a seat in which there is neither a box nor drawers. Its use, then, is similar to that of the English word 'settle.'

'I sat beside the driver on the box.' The word here practically denotes a certain kind of seat, and few consider why they call it 'box,' although the explanation is sufficiently obvious.

Wm. B. Stevenson.

Bala College.

* * *

2 Cor. iv. 3–4.

εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν ἐν τοῖς ἀπολλυμένοις ἐστὶν κεκαλυμμένον, ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ.

This passage has given the commentators a good deal of trouble. But the trouble seems to me to be entirely caused by translating *ἐν τοῖς ἀπολλυμένοις* as masculine, 'in them that are perishing.' It is difficult to see what intelligible meaning can be attached to the words, 'the gospel is veiled in them that are perishing.' If *ἐν* be taken as meaning 'among,' it is somewhat more intelligible, but by no means clear, or very congruous. A still greater difficulty is created by the addition of the words *τῶν ἀπίστων* in the next clause. To make sense the clause must be paraphrased, 'in whom the god of this world hath blinded their thoughts because of, or by means of, their unbelief.' So condensed and pregnant a use of the genitive must be very unusual; and if this is what the Apostle meant, he has expressed himself very awkwardly.

But if *ἐν τοῖς ἀπολλυμένοις* be taken as neuter, all difficulty disappears, and the passage is quite in keeping with the context and with the course of the argument. It would then mean: 'But if our gospel is veiled, it is veiled in (or by) the things that are perishing, in (or by) which the god of this world hath blinded the thoughts of the unbelieving, that the illumination of the gospel of the glory of Christ, who is the image of God, should not enlighten them.'

This makes *τῶν ἀπίστων* an apt and necessary addition, instead of a tautological intrusion, and it gives a sense to *ἀπολλυμένοις* which keeps up the Apostle's argument. In the previous chapter, which should not have been separated from this one, the Apostle spoke of the veil that hid the glory of Moses, and of the veil on the heart of the Jews when Moses was read; in chap. 4^3 he carries on the same figure. There are many who do not see the glory of Christ as revealed in the gospel; if so, it is not because there is no glory, or only a glory that fades, like that on Moses' face, but because it is veiled in (or by) things that perish, by which he probably meant not only the transient elements in the older dispensation, but all those things which are seen and transient (4^{18}), which men allow to conceal from them the things unseen and eternal. Taken in this way, the words, instead of being a perplexity introduced into a beautiful passage, have a very plain and practical spiritual application.

John A. Bain.

Westport, Co. Mayo.

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Titus and Luke.

There is more to be said for the suggested relationship between Titus and Luke, to which Professor Alex. Souter calls attention in The Expository Times for March, than he seems to be aware. Professor Ramsay dealt with this to some extent in an article published in the *Expositor*, August 1895. At that date the following note was written in supplement of what he had suggested; but I suppress the first half of the note, as this is covered by Professor A. Souter's contribution.

Although the point cannot be here discussed, there is very considerable reason for believing that the visit of St. Paul to Jerusalem, spoken of by him in Gal 2^{1-10}, is the same as that shortly recorded in Ac 2^{29-30}, and not, as often supposed, that related in Ac 15^{1-29}.[1] If this be so, then Titus was a companion of St. Paul in the early period of his Christian life, in or about the year A.D. 46. Now, when it is remembered that up to this date St. Paul's work had been restricted to Damascus, Tarsus, and Antioch, and that from the last-named place Titus started with him on his journey to Jerusalem, no room is left for doubt that Titus

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[1] It is a welcome evidence that this identification is winning acceptance, and will come to be recognized, that it is adopted without hesitation in Mr. Douglass Round's recent discussion of 'The Date of St. Paul's Epistle to the Galatians' (1906). His little book is lucid, fair, and concise, and merits careful consideration. The argument is convincing against dating the Epistle to Galatians after St. Paul started on his third mission; but it is not quite so convincing that it was written before his second mission began.

belonged to Antioch. And this is confirmed by the description of him as 'a Greek,' for at that date a Christian Greek was hardly to be found anywhere except in Antioch. Of course, it follows that Titus' brother was of Antioch too. But who among the men that were St. Paul's companions and fellow-workers in later years came from Antioch besides Titus? Only one, so far as we have any reason to suppose. The narrative of the Acts discloses such an evident interest in, and such a detailed acquaintance with, Antioch in the days when Christianity was planted there, that we can hardly resist the inference that Luke belonged to that place, and knew at first hand the things which had happened there when the first messengers of the gospel arrived. If this also be allowed, then the conclusion comes out plain enough. For the matter stands thus:—Titus and his brother were St. Paul's companions in Ephesus and Macedonia when he wrote his Second Epistle to the Corinthians; and they were Antiochenes. St. Luke was certainly with St. Paul in Ephesus and Macedonia at this time; and he was an Antiochene. There is no trace of any other Antiochene who was St. Paul's travel-companion either then or at any other time. It follows that Titus and Luke were brothers. There is no means of determining which was the elder, but considerations of likelihood rather point to Titus.

E. P. Boys-Smith.

Hordle Vic., Brockenhurst.

La Commission Biblique.

Dans le numéro du 2 novembre dernier l'Expository Times s'occupe de la décision que la Commission Pontificale des études bibliques a publiée, en date du 27 juin dernier, en réponse à quatre questions touchant l'origine mosaïque du Pentateuque.

Cédant à votre aimable invitation, je crois faire chose utile en offrant à vos lecteurs quelques considérations de nature à mettre dans son vrai jour ce document dont l'importance ne vous a pas échappé.

Et d'abord, il importe de ne pas donner à la décision du 27 juin un caractère qu'elle n'a point.

Bien que ratifiée par le Souverain Pontife,—comme le sont tous les actes émanés des congrégations romaines dont l'autorité relève de celle du Pape,—la dernière décision de la Commission biblique ne doit pas être regardée comme une déclaration *ex cathedra*.

La portée du document n'est pas même strictement dogmatique, mais plutôt d'un ordre disciplinaire, la Commission biblique ayant été fondée par Léon XIII. dans le but principal de donner une direction autorisée aux études bibliques parmi les catholiques.

Dans l'espèce, qui pourra nier qu'une direction était souverainement désirable, en face des attaques radicales d'une critique qui vise à ne rien laisser debout de tout ce que la tradition chrétienne a toujours cru de l'œuvre de Moïse?

Quant aux réponses contenues dans la décision du 27 juin, il faut les mettre attentivement en regard des questions pour en bien comprendre la portée. Plaisanter sur leur forme positive plutôt que négative, comme de fait le correspondant du *Tablet*, semble un procédé assez peu respectueux pour surprendre de la part d'un écrivain catholique.

De l'ensemble des réponses contenues dans la décision romaine il résulte une doctrine conservatrice, évidemment, comme l'est la vérité catholique elle-même; mais en même temps assez large pour tenir compte de tous les vrais progrès de la science biblique.

Les considérations sur le décret du S. Office touchant de *Comma Joanneum*, qui forment la partie principale de l'article de l'Expository Times, n'ont aucun rapport direct avec le présent sujet. Aussi pourrais-je les passer simplement sous silence.

Qu'il suffise de dire que la Ste Eglise est elle-même la meilleure interprète de ses propres décrets. Si donc, à la suite d'une lumière plus vive faite sur le sujet, le St. Siége croira le moment venu de laisser sur cette question toute latitude aux savants catholiques, que pourra s'en étonner? Ou, pour mieux dire, si, maintenant déjà, Rome permet de traiter le problème du *Comma Joanneum* avec la liberté d'un Karl Künstle, qui pourra ne pas s'en réjouir? En Angleterre on n'abroge pas les lois, on en fait de nouvelles. Rome n'a pas besoin de supprimer un décret pour faire comprendre sa pensée: sa manière d'agir suffit à qui veut l'entendre.

Les protestants qui, comme l'Expository Times, ont le mérite d'être respectueux des choses catholiques, s'ils ne veulent donner raison à Rome

en tout ce qui regarde la doctrine,—ce serait être catholiques,—reconnaîtront de plus en plus, à mesure que s'accentue le duel entre le christianisme et l'antichristianisme, que l'Eglise Romaine est la forteresse imprenable qui préserve tout ce dont vit la doctrine positive du protestantisme lui-même.

A ce point de vue, le dernière décision de la Commission biblique est non seulement un acte lumineux, c'est encore un acte providentiel de défense chrétienne. Plus on étudiera sans parti pris la teneur des quatre reponses dans toute leur force et dans toute leur largeur, plus on se convaincra que le St. Siége, en les publiant, a bien mérité des études bibliques et de la chrétienté.

Veuillez agréer, Monsieur le Directeur, l'expression de mes sentiments les plus distingués.

X.

Rome.

Pashhur = Magor-missabib.

To judge from the marginal note of the R.V. and the explanations in the *Dictionary of the Bible* and the *Encyclopedia Biblica*, the Scotch and English appear to be in the same condemnation as the German commentators, inasmuch as they have not yet understood the pun, lying in this identification, though Septuagint, Aquila, nay, even Jeremiah himself, point clearly enough in the right direction. Jeremiah takes Pashhur as *Aramaic*, and explains it in *Hebrew*, just as previously Isaiah gave to his son a Hebrew and Aramaic name, Maher-shalal-hash-baz. But the latter names are identical in meaning (the spoil speedeth = the prey hasteth), while *Pash* and *Magor* mean the contrary, scil. פָּשׁ, *to stay*, *to remain* (for ever); גּוּר, *to sojourn* (for a time, especially in a strange land); סְחוֹר in Aramaic = סָבִיב in Hebrew. Now compare Jer 20^6, 'And thou, Pashur, and all that *dwell* in thine house shall *go into captivity*.' It is the same difference as in κατοικεῖν, μετοικεῖν, παροικεῖν. We may translate: 'Thy name is not *Staying* on every side, but *Wandering* round about.' The true explanation of the second part, as Aramaic סְחוֹר = Hebrew סָבִיב has first been started, as far as I know, by J. D. Michaelis; the present explanation of the first part seems to be new; but it will appeal to any one who is but little acquainted with Hebrew and Aramaic. To be a stranger and to be in fear was in ancient times almost identical; compare in German: *Elend* (misery) = *Ausland* (foreign country). By this explanation it is now also clear why Jeremiah said, 'The *Lord* has not called thy name Pashhur'; *i.e.* it is not Hebrew, but of foreign origin.

EB. NESTLE.

Maulbronn.

Sufficit diei malitia sua.

THIS Vulgate version of Mt 6^{34} Luther wrote at a very critical time on the first page of his autograph of the so-called articles of Schmalkalden, his testament, as they were called by Chancellor Brück. (It is but lately that the deciphering of the passage has been effected by the late librarian Zangemeister of Heidelberg.) The word is apparently a Hebrew proverb, and though it is quoted by Lightfoot in his 'Horæ Hebraicæ' on Mt 6 (דיה לצרה בשעתה, *There is enough of trouble in the very moment*) from *Bab. Ber.* fol. 9. 2, it does not seem to be generally known, notwithstanding the interesting connexion in which it occurs there, namely, in the discussion about the meaning of the Divine name, *I am that I am.* The passage runs:

> 'The holy One, blessed be he, said unto Moses, Go and say unto Israel, I have been (הייתי, *perfect*) with you in this bondage: I will be (אהיה, *future*) with you in the (future) bondage of the kingdoms. And he (Moses) spake before him, Lord of the world, *sufficient unto the hour is the evil thereof!* The holy One, blessed be he, said unto him, Go and say unto them, I am (or *I will be*, אהיה) has sent me unto you.'

The Hebrew proverb occurs again in the same connexion in *Shemoth Rabba*:

> 'Rabbi Yishaq says, The holy One, blessed be he, said unto Moses, Say unto them, What I was in the past, that I am at present and will be in the future; therefore אהיה occurs three times (in this passage, Ex 3$^{14f.}$).—Rabbi Jacob b. Rabbi Abina, on the authority of Rabbi Hûna of Sepphoris, said, The holy One, blessed be he, said unto Moses, Say unto them, I will be (אהיה) with them in this bondage, and in the bondage to which they go I will be with them. He (Moses) spake before him, And am I to relate this to them?—*Sufficient unto the hour is the evil thereof!* He said unto

> him, Nay, thus (only) shalt thou say unto the children of Israel, I am (אהיה) has sent me unto you; unto thee I make the future known, not unto them.'

In this connexion the identity of its meaning with the word in the Sermon on the Mount is still more prominent: it is a warning against anxiety about the future. [Both passages have been quoted recently in a paper to which I wish to call attention: William R. Arnold, 'The Divine Name in Exodus iii. 14' (*Journal of Biblical Literature*, vol. xxiv. 2, p. 121).]

Eb. Nestle.

Maulbronn.

Why are two Books of Samuel, Kings, Chronicles in our Bibles?

Every Introduction to the O.T. calls attention to the fact that our Books of Samuel, Kings, Chronicles, as well as our Books of Ezra and Nehemiah formed originally one book in the Hebrew Bible, and that the division into two books in modern editions of the Hebrew Bible arises from the influence of the LXX operating through the Christian Bibles. Compare, for instance, Driver's *Introduction*, pp. 162, 486. I do not remember, however, to have found anywhere the question raised or answered: Why did LXX divide those books? It cannot be accidental, because it occurs three or four times; nor was it done by the same hand; for the translator of Chronicles, at least, was other than that of Samuel or Kings, writing, for instance, *Phasek* for *Pascha*, etc. The reason appears very simple to one who takes a modern Polyglot Bible or a Hebrew and Greek Testament in his hand. *Greek demands much more space than Hebrew*, almost double as much. In the Polyglot of Stier and Theile 30 lines Hebrew are, in the average, = 40 broader lines Greek. The Hebrew Testament of Delitzsch fills 447 pages with 30 lines, against 638 pages of 31 lines (of exactly equal breadth) in the new Greek Testament of the B.F.B.S. Still greater was the difference in ancient MSS. Is 1^{1-26} in the Erfurt Hebrew MS. Nr 3 (see the facsimile in Stade, *Geschichte Israels*) fills 3 columns of 30 lines, *i.e.* 90 lines; the same text in the Codex Vaticanus almost 4 columns of 42 lines, *i.e.* 160 lines. Now suppose the translator of Samuel took a scroll as long as the Hebrew scroll, which he was to translate; he came to the end of his roll, when he had finished but half the book, and was obliged to take a second roll. To mark that both belonged together, he repeated at the beginning of the new roll what he had written at the end of the first; see in Swete's *LXX*, i. pp. 610, 740; ii. pp. 60, 128. I think that is a very simple solution of the question, how the division of these books arose and propagated itself.

Eb. Nestle.

Maulbronn.

The True Number of Verses in the New Testament.

In The Expository Times, xv. 372, I gave the number of verses in the N.T. (counted from the English Bible) as 7956. To-day I find that I have made a mistake in John, giving to that Gospel 878 instead of 879 verses. (From my papers, which I have happily still at hand, I find that I overlooked v.^{53} in chap. 7). The total must be, therefore, 7957. Scrivener (*Introduction*, 4th ed. i. p. 68 ff.) counts 7959.

In his list he distinguishes in John, Acts, 3 John, 2 Cor., Rev. between the number of the Greek text and that of the A.V., giving as total for the former 7959; his figures for the A.V. would give 7958. For the A.V. of Acts he gives 1008, instead of 1007 of the Greek, while I counted 1007 also in A.V.

Taking the "Paragraph-Bible," which Scrivener edited himself, the end figures for the twenty-eight chapters of Acts are 6, 7, 6, 7, 2, 5, 0, 0, 3, 8, 0, 5, 2, 8, 1, 0, 4, 8, 1, 8, 0, 0, 5, 7, 7, 2, 4, 1, which added, give as end figure 7, not 8.

Can any one tell me how Scrivener reached 1008? There are differences of numbering in different editions; Ac 19, for instance, has 40 or 41; Ac 24, 28 or 27 verses (see The Expository Times, xv. p. 372). But in the A.V. I do not find 28 for chap. 24.

In Ezra Abbot's investigation (*Tischendorf-Gregory*, iii. p. 177) it is expressly stated that the Geneva N.T., 1557, and Geneva Bible, 1560, counted Ac 24, 20–28, but King James' Version, which Abbot used in the 'Exact reprint' of 1833, '24, 19–27.'

The matter is a trifling one; but when attention is once called to it, it is desirable to have the point settled.

Eb. Nestle.

Maulbronn.

Note on Isaiah lxiii. 9.

It would be difficult to overestimate the value of Kittel's new critical edition of the Hebrew Bible. It saves an infinite amount of labour, as it gives all the various readings of MSS and versions in the footnotes. Take Is 63[9]. The footnote to p. 632 (vol. ii.)—'9ª line trsp.' This means that בְכָל־צָרָתָם is transferred to end of v.[8]; then [9b] shows that the Kethibh is to be read instead of the Ḳeri, *i.e.* לֹא instead of לוֹ; [9c] shows that the text underlying the Septuagint Version presumably was צִר וּמַלְאָךְ׃ instead of the Massoretic צָר וּמַלְאַךְ׃. צִיר is not a common word, but it appears in Pr 13[17], and means a 'messenger.' Putting all together, the notes in Kittel's Bible suggest the following rendering of the passage: 'And He became to them a Saviour in all their affliction; not an ambassador, nor an angel, but His presence saved them.' This is practically the reading of the Septuagint, and it is accepted by several scholars. We may be unwilling to depart from our old and time-honoured version: 'In all their affliction he was afflicted, and the angel of his presence saved them'; but the expression, 'the angel of his presence,' occurs nowhere else. We often find 'the presence' (*i.e.* the face) 'of Jehovah' and 'the angel of the Lord,' but not the combination of the two.

JOHN KELLAS.

Manse of Rathen.

Entre Nous.

We publish this month another letter on the Biblical Commission, and we publish it in French. This is at the eminent author's own request. It is at his own request also that his name is withheld.

What is it that draws men so irresistibly to Thomas Boston? The cult is more select than R. L. Stevenson's, but it has lasted longer. One of the devoted band is the Rev. George L. Low of Edinburgh, who sent the first article he wrote on Boston to THE EXPOSITORY TIMES. That is seven years ago. Now he is ready with a book. It is the *General Account of my Life*, by Thomas Boston, A.M., minister at Ettrick, May 1, 1707, to May 20, 1732, now printed for the first time in its original form from the author's MS., with Introduction, Notes, and Bibliography.

The Great Text Commentary.—The best illustration this month has been sent by the Rev. R. P. Butterfield, Castle Hill, Kandy, Ceylon, to whom a copy of Scott's *The Fourth Gospel* has been sent. Illustrations for the Great Text for June must be received by the 1st of May. The text is Lk 10[25].

The Great Text for July is Lk 11[1]—'And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples.' A copy of any volume of the 'Religion in Literature and in Life' series,[1] or of the 'Scholar as Preacher' series,[2] will be given for the best illustration. Illustrations must be received by the 1st of June.

The Great Text for August is Lk 11[2]—'And he said unto them, when ye pray, say, Father, Hallowed be thy name. Thy kingdom come.' A copy of Professor Davidson's *The Stoic Creed* or of Scott's *The Fourth Gospel* will be given for the best illustration. Illustrations must be received by the 1st of July.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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[1] The volumes of this series, up to date, are *The Stoic Creed*, by Professor W. L. Davidson; *The New Reformation*, by the Rev. J. A. Bain; *The Religious Controversies of Scotland*, by the Rev. H. F. Henderson.

[2] The volumes are Zahn's *Bread and Salt from the Word of God*; Gwatkin's *The Eye for Spiritual Things*; Rashdall's *Christus in Ecclesia*; and Inge's *Faith and Knowledge*.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

We are glad to be able to announce as nearly ready a Dictionary of the Bible in one volume. We knew from the beginning that a five-volume Dictionary would be more than some men could attain to, and we began to lay our plans for a smaller book five or six years ago. We believe that when it appears it will be found to meet a real need of the present day.

It will not be an abridgement of the larger Dictionary. It will be an entirely new book. All the articles will be written afresh. Some of the scholars who wrote in the larger Dictionary have written in this also, but only in one or two cases have they written upon the same subjects. One case is Professor Gwatkin of Cambridge, who has written two articles under the same titles as in the five-volume Dictionary. But even they are not the same articles. The difference between them is striking and curious.

This, then, is the first thing, that the small book will not be an abridgement of the large. For abridgements have no life in them. Only one man has ever appeared who could abridge even a sermon and make the abridgement worth the reading—Charles Haddon Spurgeon. There have been abridgements of dictionaries, but they died before they were born. The publisher of one abridgement (it appeared in English not many years ago) is reported to have stated that at the end of the first twelvemonth after publication he believed that only one *bonâ fide* copy had been sold.

The next thing is its scholarship. The authors have been chosen with as much care as the authors of the large Dictionary were chosen, and with more experience. We believe that the average of scholarship will be, if anything, higher. Each scholar has been assigned a list of topics of which it was known that he had made a special study—Dr. Kenyon, the Translations of the Bible; Dr. Moulton, the Language of the New Testament; Principal Henderson, Professor Findlay, Principal Garvie, and others, the Biblical Theology; Mr. Stewart Macalister, certain places in Palestine; Professor Nöldeke, Arabia; Professor Kennedy, the Antiquities of Israel; Professor Driver, certain difficult localities; Professor Skinner, Professor Buchanan Gray, and others, the Literature of the Old Testament; the Bishop of Moray, Canon Masterman, and others, the Literature of the New.

The articles are signed by their authors. It is the first time in a single-volume dictionary that the work has been put into the hands of a large number of specialists and that every author has added his name. It will not only give the book more interest, it will make it more authoritative.

For it is now recognized that anonymous writing is not infallible writing.

In the course of placing the work we have made some discoveries. We have discovered a writer for the article on our Lord, and another for St. Paul. We should have been glad to have had Dr. Sanday's hand in the article on St. Paul. But he had already undertaken it for the *Dictionary of Christ and the Gospels.*

To whom has the article been assigned? When those sketches of love and Calvinism, signed 'Ian Maclaren,' began to appear in *The British Weekly*, Professor George Adam Smith (so the story goes) sent a telegram to the late Dr. John Watson of Liverpool—'Well done, Ian Maclaren!' To which the reply came, 'Well done, Higher Criticism!' Will our readers exercise their Higher Criticism here? To whom has the article on ST. PAUL been assigned? He is also a contributor to the *Dictionary of Christ and the Gospels.*

Besides the general article on JESUS CHRIST, there will be a special article dealing separately with the PERSON OF CHRIST. The author is Professor H. R. Mackintosh.

The writer on JESUS CHRIST is Professor William P. Paterson, of the University of Edinburgh. The Church of Scotland says he is her greatest scholar. But his Chair is the Chair of Divinity: how did we know that he was the man for the Life of Christ? We thought of no other before him; and when we offered it he could not refuse; he had been preparing for it all his life.

The late Dr. George Matheson when he died had a book ready on *The Representative Women of the Bible.* It has now been published by Messrs. Hodder & Stoughton (6s.). It completes his gallery of Bible portraits. It completes a work in which he found more happiness, we think, than in any other work he did. His imagination soars almost out of sight in it. And yet the higher he rose on the wings of imagination the greater was his own delight and confidence.

The first portrait in the new volume is the portrait of Eve. And as it was Dr. Matheson's custom to add an adjective to each of his Bible characters, he calls Eve 'the Unfolded.' She is the representative of woman. She is woman; as Adam is man. She passes through the three periods of life which every woman passes through—a period of innocence or unconsciousness, a period of conscious expansion, and a period of conscious or voluntary self-repression.

Dr. Matheson believes that every woman passes through these three periods. He believes that, in one form or other, that is the normal course of all rounded and completed womanhood. Womanhood is not always rounded and completed. But where it is, that, he believes, is the order of its development.

There is first the unconscious simplicity of girlhood. Then there comes a change. The girl wakes into consciousness. She gets the favourable reflexion of a looking-glass, literally or metaphorically. Something happens which reveals her to herself; and suddenly she sees the possibilities of the garden in which she dwells.

It is then that temptation comes. The woman is conscious of power—the power of beauty, the power of wealth, at least the power of love—for there is no woman upon earth that cannot evoke love and use the power it gives her, if she will. She sees that her power may be utilized. There are things within her reach that are good for food, things that are pleasant to the eyes, and things to be desired to make one wise. How does she use her power?

Eve used it to her own advantage, and fell. Dr. Matheson expresses it with almost amusing modernness. He says she became extravagant. She did not live within her income. For he says that, when a woman becomes conscious of her power, she is filled either with humility or with pride. If she is filled with humility, filled, as the Virgin Mary was, with a sense of wondering unworthiness, she is careful and anxious to keep within the bounds of that garden in which she has been placed. But if she is filled with pride, she thinks she has not had her due yet. There are trees in some neighbouring garden whose fruit she longs to pluck. She seeks experiences that are not sent to her. She wanders abroad. It is the very meaning of the word 'extravagant.'

That second period of womanhood is the period of expansion. The third is the period of contraction. Says Dr. Matheson: 'She has given up the pursuit of large things. She has settled down into a corner—the corner of home. She has ceased to be personal in her ambition; she has become impersonal. She sees herself no longer in her looking-glass, but in her family or in those in whom she adopts as her family; for the wings of the moth have been singed by that spirit of motherhood whose fire is the normal completion of every perfected female heart, married or single.'

In the new Roman Catholic quarterly, the *New York Review*, there is an article by Dr. Nicola Turchi, of the College of the Propaganda in Rome, on 'Christianity and the Comparative Study of Religions.'

Dr. Turchi says Religions. But he means Religion. For it is not the great Religions of the world that are to be compared. That has been done very often, and nothing has come of it. It has been done with an apologetic purpose, and the apologist has taken out of the study at the one end just as much as he put in at the other.

Dr. Turchi speaks of the Comparative Study of Religion. It is our newest and most hopeful science. It does not ignore the great Religions. But it is not content with comparing them in their greatness. It is more interested in the beliefs and practices which are common to them than in the religious systems themselves. When it has done its work, the Apologist comes.

The Apologist comes to prove the truth of his own Religion. He could not do it before. He could not convince those who did not believe in his Religion. And even those who did believe in it had an uneasy feeling that the case was not fully before them. But after the science of Comparative Religion has been long enough at work, the Religion that has the Truth in it will be seen to be the true Religion.

Hitherto the Apologist has been somewhat shy of Comparative Religion. 'The historical and comparative study of Religion,' says Dr. Turchi, 'is in many ways a valuable aid for the better historical and philosophical understanding of Christianity. Nevertheless, it cannot be denied that it does not yet enjoy, on the part of orthodox Christians, all the esteem that it deserves.'

Of course it is the old enemy ignorance that has done this. The Apologist fears, to use Dr. Turchi's words again, that 'its principles and conclusions will clash with those of Christian belief, and its pursuit be detrimental to our faith.' But to his own mind nothing could be less founded than this suspicion; and he quotes the experience of another. 'If he who takes it up,' says de Broglie, in an article in *Le Contemporain* so long ago as May 1883,—'if he who takes it up is in a state of doubt, if he is still sincerely seeking the truth without having yet found it, the history of religion will help him to reach the solution he so anxiously desires. If, on the other hand, he is already a believer, he will find in this study, carried on with care and the proper spirit, the confirmation of his faith, since the truth of Christianity can but be enhanced by being compared with other Religions.'

It is not to be denied that there are students of Comparative Religion who are opposed to Christianity. But when did their opposition begin? Not while they studied Religion comparatively, but before they entered upon that study. And they did not always enter upon the study conscientiously. They entered not as Scientists, but as Apologists. They did not study Religion to build up the truth, but to pull down Christianity. And one of their methods is to bring forward the resemblances between Christianity and other religions and to hide the differences out of sight.

There has just been published the translation of a small book by Professor Marti of Bern. It is called *The Religion of the Old Testament* (Williams & Norgate; 4s. 6d.). It is not Professor Marti's purpose in this book to sketch the religion of Israel. His purpose is to compare it with the other religions of antiquity.

He says that it is only quite recently that the right to make a comparison between the religion of Israel and the other religions of antiquity has been incontrovertibly established—the right, he adds significantly, 'to make a real comparison, and not one in which the result is prejudged on religious or dogmatic grounds, which sees on the one side only light and truth, and on the other only darkness and error, but one which places the religions side by side in a perfectly unbiassed historical spirit, and examines and judges each according to its kind.'

That right, says Professor Marti, has been attained. It is now generally recognized in the scientific world. It has in some places become even popular. And then he utters his warning. For as soon as it becomes popular—as soon, that is to say, as it is taken up by unscientific and prejudiced writers—the points of resemblance between one religion and another are emphasized, and the points of difference are disregarded or deliberately thrust into the background. Then we have a few professional apologists who pose as students of religion but are not, telling us that one religion is as bad as another, and the only wise man is the agnostic. The remedy at present is not to write more apologies, but to become serious students of Religion.

Although the readers of the Revised Version were much troubled, when it appeared, at what some of them called the introduction of Satan into the Lord's Prayer, it is probable that the greatest disappointment of all was the new rendering of Lk 2^{14}—'Glory to God in the highest, and on earth peace among men in whom he is well pleased.' Is there nothing that can be done with that passage yet?

Mr. M. S. Freeman, of Kent in Ohio, writes upon it in *The Biblical World* for April. He admits that nothing can be done with the Revisers' Greek. The arguments for the genitive are irresistible. Therefore the triplet of the Authorized Version—'Glory to God in the highest, and on earth peace, goodwill toward men'—should undoubtedly be a doublet, as the Revised Version has it. But he believes that something can be done with the rendering.

Something must be done with it. For it is not true. What is the meaning of 'men in whom he is well pleased'? It means that God is actually well pleased with all men as they are,—and that is not true. Or else it means that the proclamation of peace on earth is limited in its application to such men as are, in their character and conduct, well-pleasing to God,—and that also is not true. For if that were true, why did God care to send a gospel?

The context has a strong Hebrew colouring. This phrase is 'a Hebrew of the Hebrews.' Mr. Freeman goes back to the Hebrew language for it. Now, in Isaiah's Parable of the Vineyard, there is a verse (5^{7}) which reads, 'For the vineyard of Jehovah of hosts is the house of Israel, and the men of Judah his pleasant plant.' The phrase is literally 'the plant of his delight.'

Think of the literal vineyard first. The man plants it, takes care of it, and expects fruit from it. But he is disappointed. Take the metaphorical vineyard next—the House of Israel. God had called the nation into being. He had given them a pleasant land to dwell in. He had offered to be their God, and hoped that they would be His people, bringing forth the fruits of righteousness. But He had been disappointed. Did the disappointment of the owner of the vineyard prove that he never had had delight in it, and never would have again? Did the disappointment of Jehovah in Israel prove that Israel would never arise and return to Him and call Him Father?

Turn now to the angels' song. God is at present disappointed with men upon earth. But it does not follow that He will be disappointed for ever. His purpose is a purpose of grace. And the Gospel of Peace comes to a world which, in spite of all the disappointment, has always been the object of His love and His hope, and will again be His delight.

What should the translation be? It should be a translation which says that God still looks to men on earth to be His delight in spite of all His disappointment in them.

> Glory to God in the highest,
> And on earth peace, among men—to whom
> God looks for his good pleasure.

It does not appear that unbelief in the miracles of the Gospels is making any progress. The unbeliever has discovered no new reasons for the faith, or want of faith, that is in him. It is a generation since Professor Huxley assured us that he knew nothing in physical science that stood in the way of the occurrence of a miracle; and he professed himself ready to believe in any miracle if he were offered sufficient evidence for it. Dr. Edwin Abbott has just the same to say to-day.

Dr. Abbott is a hardy unbeliever. He began his unbelief in miracles early. He has held to it throughout his long life. Few men have thought more about the subject, or written more. And what does Dr. Abbott say about miracles now? He says that he does not reject miracles because they are violations or counteractions of the laws of nature. He has no prepossession against miracles as a whole. He rejects each particular miracle because he does not find sufficient evidence for it.

Now, here is a curious situation. It was noticed last month that one of the New Theology men finds Jesus sinless, but denies the sinlessness of Jesus, because that would be a miracle. Dr. Abbott's mind seems to work the other way. He does not find any miracle in the Gospels, but he believes that 'Christ is Divine, the Incarnate Son of God, and the just object of Christian worship along with the Father and the Holy Spirit.'

Dr. Abbott has written a new book. He calls it *Apologia* (A. & C. Black; 2s. 6d. net). His purpose in writing it seems to be chiefly to explain how it is that he denies all miracles and yet believes in the Divinity of Jesus Christ. But he does not explain it. With all his determination to use plain words, and he repeats that determination frequently, he never makes it clear how there can be no miracles in the Gospels when they contain an account of a man who was Divine, whose birth he calls an Incarnation, and who is now to be worshipped along with the Father and the Holy Spirit. It would be easy enough to understand his meaning if he amused himself with words, saying 'divine' when he meant 'human,' and 'human' when he meant 'divine.' But he has the utmost contempt for such jugglery, a contempt which no pen but his own is sufficient to do justice to.

Dr. Abbott rejects the miracles separately. We wish he had rejected them separately in this book. It would have been a pleasure to see him at work upon them one by one. For it is easy to reject the miracles as a whole. It is easy to reject them in groups. The difficulties begin when the miracles are taken separately and examined one by one.

There is an article in the current number of the *Hibbert Journal* on 'The Neurotic Theory of the Miracles of Healing.' It is written by R. J. Ryle, M.D. Dr. Ryle deals with one of the groups into which Dr. Abbott and others divide the miracles. For it is to be observed that Dr. Abbott divides the miracles into groups and rejects them in groups, and does not discuss them one by one. His first group contains cures that actually occurred, but that are not miracles, because in accordance with what are called laws of nature. His second group contains those so-called miracles which have sprung into existence out of poetical or metaphorical traditions which have been erroneously taken as literal. His third group contains visions, like the Resurrection, which have been mistaken for non-visionary facts.

Now of these three groups it is the first that Dr. Ryle discusses in the *Hibbert Journal*. It embraces the miracles of healing. For the miracles of healing are now by unbelievers in miracle separated from all the rest. They are separated so completely that they are actually accepted as having taken place. Dr. Ryle refers to Professor Percy Gardner. 'There can be no doubt,' says Professor Gardner, 'that any attempt to eliminate from that life, as recorded in the Gospels, all that is extraordinary and unusual in the relations of our Lord to the visible world, must result in its complete dissolution into myth and fancy.' He quotes from Professor Schmiedel, who says: 'The healing ministry, judged by critical tests, stands on as firm historical ground as the best accredited parts of the teaching.' And he quotes from Professor Harnack, who is more explicit still. Says Professor Harnack: 'That the earth in its course stood still, that a she ass spoke, that a storm was quieted by a word, we do not believe, and we shall never again believe; but that the lame walked, the blind saw, and the deaf heard, will not be so summarily dismissed as an illusion.'

It is admitted, then, that the miracles of healing took place. All that is denied is that they were miracles. How did they take place? We are told that also. We are told that 'the diseases which were healed were what doctors commonly speak of as functional diseases of the nervous system, and that the production of a strong mental impression was the means by which the miracles of healing were brought about.'

These are the words in which Dr. Ryle sums up the unanimous consent of Dr. Abbott and the rest. But he does not deal with the critics of the miracles 'as a whole'; he quotes from 'each particular' critic. Dr. Abbott tells us that the mighty works were simply 'acts of faith-healing on a mighty scale.' The *Encyclopædia Biblica* lays it down that 'it is quite permissible for us to regard as historical only those of the class which even at the present day physicians are able to effect by psychical methods.' And Principal Estlin Carpenter says: 'The real force which worked the patient's cure dwelt in his own mind: the power of Jesus lay in the potency of his personality to evoke this force.'

Let us now see how the critics of the miracles carry out their criticism in detail. Let us see how they succeed with the miracles one by one.

What is this? Dr. Ryle says they never do carry it out in detail. He says they never attempt to deal with the miracles one by one. We have seen that Dr. Abbott does not, although he is most particular to tell us that he rejects each particular miracle by itself. Dr. Ryle affirms: 'It is not too much to say that no one of the writers who has pinned his faith to the Neurotic

Theory has made any attempt to carry it out in detail.'

This does not seem very scientific. For if science is anything, it is the examination of particulars first. After the particulars are examined, the general conclusions are drawn. But these men (who claim the exclusive right to that blessed word 'scientific') work the other way. Instead of an examination of each particular miracle, or, at least, the most typical instances of such faith-healing, we are offered, says Dr. Ryle, 'a number of quite commonplace allusions to the power of mind over body, and we find a complacent conviction expressed in several ways by several writers to the effect that a certain class of disorders, which are vaguely alluded to as "nervous," are promptly curable by emotional methods.'

If the critics of the miracles would proceed scientifically, there are two things, Dr. Ryle tells them, that they must do. First, they must show that the diseases which Christ is said to have cured were of the kind which experience proves to admit of psychical treatment. And then they must show some good grounds for the assertion that the way in which the cures of the healing ministry were effected was the way by which at the present day such cures are effected when what has been called 'moral therapeutics' has been the method employed. These two things cannot be done otherwise than by an examination of the miracles individually. It is very curious that the critics never make the examination.

But Dr. Ryle makes it for them. In the Gospel of St. Mark, to which he confines himself, there are twelve miracles of healing. Here are the twelve:

1. The man with an unclean spirit healed in the synagogue on the Sabbath (Mk 1[23]).
2. Simon's wife's mother healed of a fever (Mk 1[29]).
3. The healing of the leper (Mk 1[49]).
4. The paralytic let down through the roof (Mk 2[4]).
5. The man with a withered hand healed on the Sabbath (Mk 3[1]).
6. The healing of a man with an unclean spirit (Mk 5[2]).
7. The healing of the woman with an issue of blood of twelve years' duration (Mk 5[22]).
8. The healing of the daughter of the Syro-Phœnician woman (Mk 7[25]).
9. The healing of a man possessed of a deaf and dumb spirit (Mk 7[32]).
10. The healing of a blind man (Mk 8[22]).
11. The case of the man whose son had a dumb spirit (Mk 9[15]).
12. The healing of blind Bartimæus (Mk 10[47]).

Now of these twelve no fewer than five are cases of possession by spirits. The spirits are described as 'unclean,' as 'dumb,' or as 'deaf and dumb.' It is probable, says Dr. Ryle, that the prominence of mental symptoms was the characteristic which chiefly determined the diagnosis of possession. They would be such cases as are still found in our own time and country, living always on the margins of lunacy and criminality. They would, in various degrees, be unmanageable, and many of them would present the characteristic disregard of decency which marks the same types at the present day. Are these, then, the kinds of persons who are susceptible of emotional cure? Are they likely to have been straightway healed by a word? Dr. Ryle says they are not.

There is no doubt, he says, that 'personal and emotional influences are important factors in the treatment of these unfortunate beings, especially when these influences are brought to bear in a systematic manner and over a prolonged period, in institutions wholly given up to the work. But these are not the subjects among whom to look for examples of faith-healing. And, it may be added, they are the subjects who lend themselves least of all to the modern remedial measures of hypnotism and suggestion.'

Let us return to the list of twelve. There appear to be two cases of paralysis. One is distinctly so described—the case of the man who was let down through the roof. The withered hand that was healed on the Sabbath was probably another. These cases would be confidently claimed for the Neurotic Theory. For there is no form of disease that is found more readily curable by a strong mental impression than motor paralysis, the inability to move the limbs by voluntary effort. But there are two kinds of paralysis. There is the hysterical kind, and there is the kind that is due to structural disease of the spinal cord or some other part of the motor nerve system. To which of these kinds of paralysis do the two cases before us belong?

There is little to go upon in either. Yet what little there is cannot be said to lead in the direction of hysterical paralysis. For, in the first place, hysterical paralysis is comparatively rare; while genuine paralysis from structural disease or injury is a common disorder. In the next place, hysterical paralysis is almost always found in women and girls; the cases before us are those of men. Once more, the word 'withered' which is applied to one of the cases is a word which aptly applies only to a case of genuine paralysis.

Five cases remain. Dr. Ryle examines them one by one particularly. One is of fever, two of blindness, one of 'hæmorrhoids' or some disease peculiar to women, and one of leprosy. In not one instance is the ailment of a kind that lends itself readily to psychical treatment.

What is it that has led the critics of the miracles to ascribe these cures to faith-healing? Dr. Ryle believes that the consideration which has weighed most with them has been the fact that in connexion with acts of healing mention is so often made of faith. It is very kind of Dr. Ryle to make that suggestion, but it is not very complimentary to the critics. For even a medical man has little difficulty in seeing that the faith which the faith-healer demands is a very different thing from the faith which was demanded by Christ.

Marcion and the Canon.

By Professor J. Rendel Harris, M.A., Litt.D., LL.D.

The *Revue Bénédictine* for January has a remarkable article by de Bruyne, entitled 'Biblical Prologues of Marcionite Origin,' in which the writer succeeds in showing that a very widely spread series of prefaces to the Pauline Epistles which occur in certain Latin Bibles must have been taken from a Marcionite Bible; and this discovery naturally suggests that we owe the Canon of the New Testament, in the first instance, to Marcion, and that the prefaces in question may go back to Marcion himself, for, in any case, the Marcionite hand from which they come antedates the Latin tradition in which we find the prologues embedded. And such a discovery as this of de Bruyne, taken with the suggestions to which it naturally gives rise, forms an event in criticism, so far as the history of the Canon is concerned.

Now we all know that the Marcionite New Testament was a Canon: it defined inclusively and exclusively the books to be read in the Marcionite Church—one Gospel, viz. that of Luke; ten Pauline Epistles, forming the 'Apostle' to complete the 'Evangel'; and these ten Epistles occurred in a known order, which has left its mark on the literature of the subject. Hebrews was not included, but that required no deliberate exclusion, for it was clearly recognized as non-Pauline, and so self-excluded, rather than decanonized. But the case of the Pastoral Epistles is not so easy to explain. The orthodox, indeed, affirmed, and still affirm, that Marcion deliberately excised them, and use the said Epistles to break Marcion's head with; but, on the other hand, the modern critics maintain that these Epistles are not Paul's, and that it is more probable they were produced, wholly or in part, to discredit Marcion than that they were deliberately rejected by him. In any case, however, Marcion had a Canon, and the Pastoral Epistles and the Hebrews were not in it.

Westcott, in writing on the Canon (p. 312), admits that 'the Canon thus published is the first of which there is any record; and, like the first Commentary [Heracleon], and the first express recognition of the Old and New Testament Scriptures [Basilides], it comes from without the Catholic Church, and not from within it'; but he is reluctant to concede priority to the Marcionite Canon over the Canon of the Catholic Church, remarking that 'it is impossible to suppose that in these respects they [the heretical authors] suggested the Catholic view of the whole Bible instead of following it.' 'Impossible' is a strong word to use in face of such evidence! The first harmony of the Gospels known to us also comes from heretical hands, though here there is at least a suspicion that something of the kind had already been attempted. It is not, however, impossible that Tatian may be the first Harmonist. But now let us come to de Bruyne and his discovery. Let us see how our knowledge of the facts can be extended without resorting to *à priori* impossibilities.

It is clear, from Tertullian's polemic against Marcion, that the Pauline Epistles stood in the following order in the Marcionite Canon:—

> Galatians, 1 and 2 Corinthians, Romans, 1 and 2 Thessalonians, then Ephesians (which Marcion calls by the name of the Epistle to the Laodiceans), Colossians, Philippians, and Philemon.

The chief points to fix attention on are (*a*) the priority of Galatians, and the equivalence of the Epistle to the Ephesians and that to the Laodiceans, for which equivalence there is much to be said in view of the omission of the words ἐν Ἐφέσῳ from early copies, and from the fact that it explains the similarity of the Ephesian and Colossian letters, and the reference in the latter to an Epistle to the Laodiceans which was despatched along with it. We may say, if we like, that Marcion has made a false identification between the (in his day anonymous) Epistle to the Ephesians and the Epistle to the Laodiceans, to which allusion is made at the end of Colossians; in any case, he means what we call Ephesians by Laodiceans, and if he made a mistake it was a very innocent one compared with the forgery of an Epistle to the Laodiceans which took place in later times, and has found a place in many Latin Bibles.

In passing, we notice that the priority of Galatians is supported from other quarters. As an example, we may take the commentary of Ephrem Syrus on the Pauline Epistles, in which we find suggestions of a different order from that which Ephrem actually follows; for example, although he begins with Romans, yet in the very first verse he makes St. Paul speak of imparting to you some spiritual grace, as I have done to *your companions the Galatians and Corinthians*; and that this is not an accidental conjunction may be seen from the opening passages of the Commentary on the Hebrews; there he discusses the question why, if the Epistle were St. Paul's, he had concealed his name, seeing that he made no such concealment in writing to the *Galatians, or the Corinthians, . . . or to the Romans*. Here, again, we see that Ephrem has in his mind an epistolary order—

> Galatians, Corinthians, Romans.

Now this is the Marcionite order, and it is quite possible that Ephrem may have been under the influence of Marcionite texts and arrangements, for the Marcionite movement was strong in Edessa, and lasted late. It is at any rate noteworthy that the Canon of Marcion seems to be reflected in the writings of Ephrem. Whether Marcion meant the order in the Canon to be the historical order of production is an interesting question; it does not, however, immediately concern us here. It is sufficient to remark that we know, with considerable accuracy, the order of the Pauline Epistles in the Canon of Marcion.

Now de Bruyne draws our attention to a series of Latin prologues to the Pauline Epistles, which go back as far as the Codex Fuldensis of the Vulgate; that is, they have an attestation as early as the sixth century, which means that they are, in all probability, a good deal earlier; and he proceeds to criticize the language and the statements made in these prologues. For example, suppose we place side by side the prologue to the Corinthians and the prologue to the Galatians.

'*Ad Cor.*	'*Ad Gal.*
'Corinthi sunt Achaici: et hi similiter ab apostolo audierunt verbum veritatis et subversi multifarie a falsis apostolis,' etc.	'Galatæ sunt Græci. Hi verbum veritatis primum ab apostolo acceperunt sed post discessum eius temptati sunt a falsis apostolis,' etc.

Here the eye is at once struck by the fact that the prologue to Corinthians assumes the pre-existence of the prologue to the Galatians: each Church has been led astray by false apostles—the Galatians first, and then the Corinthians (*hi similiter*). So it looks as if the prologue formed a series in which Galatians had the front place, and Corinthians followed. This suggests the Marcionite order; and the matter of the prologues, with its sharp contrast between Paul and the false apostles, is also as Marcionite as the order. These false apostles are brought in everywhere, or almost everywhere, through the series; they try to lead the Christian believers to accept Judaism, circumcision, and the sect of the Law. Notice, in passing, that the Galatians are said to be Greeks, which looks like a very early testimony to the South Galatian theory. Since Marcion came from Pontus, he (and to some extent his followers) might be supposed to have some knowledge on the point.

Now let us turn to the prologues that are current in Vulgate and other MSS for Ephesians and Colossians: the Ephesian prologue runs as follows:—

> 'Ephesii sunt Asiani. Hi accepto verbo veritatis perstiterunt in fide. Hos conlaudat apostolus scribens eis a Roma de carcere.'

When, however, we turn to the Colossian prologue, we find that it opens as follows:—

> 'Colossenses *et hi sicut Laodicenses sunt Asiani. Et ipsi* præventi erunt a pseudapostolis *nec ad hos* accessit ipse apostolus *sed et hos* per epistulam recorrigit,' etc.

From this it is clear that originally the prologue to Laodiceans preceded the prologue to Colossians, and that the Ephesian prologue is a substitute for the Laodicean prologue, which can be partly reconstructed from the references to it in the Colossian prologue. We can see that it had a statement that the Laodiceans belonged to Asia Minor, that they had been under the influence of false apostles, and had never been visited by St. Paul, who corrects their errors by an Epistle.

We have thus, in certain Vulgate MSS, a Catholic prologue for Ephesians which has displaced a Marcionite prologue. Notice, in passing, that the prologues have a Greek origin. When the translator of them came to deal with the false apostles, he first translated the word ψευδαπόστολος by *falsi apostoli*; but when he comes to Colossians he simply transliterates the Greek word. The variety of the forms *falsi apostoli* and *pseudapostoli* shows that he is translating with varying freedom. A little lower in the Colossian prologue we are told that the Apostle writes the letter *iam ligatus*: (ergo Apostolus iam ligatus [*v.l.* legatus] scribit eis ab Epheso). I am not quite sure whether we should not read *legatus*, and regard it as a reference to πρεσβύτης νυνὶ δὲ καὶ δέσμιος in Philem [9], on the supposition that the composer of the prologues only took the words πρεσβύτης νυνὶ from the text; if, however, we read *ligatus*, the reference is still to the expression in Philemon; but we cannot argue for a translation from the Greek. We have now shown that the original Canon had

Laodiceans, Colossians.

It is interesting to observe how some Latin MSS naïvely admit this: 'You must know that the Epistle which we have as that written to the Ephesians, the heretics, *and especially the Marcionites*, entitle the Epistle to the Laodiceans.' The addition of these words to the prologue tell the tale of what happened when the Catholic prologue was substituted for the Marcionite.

We have only to state further that internal evidence shows that the Marcionite Canon to which the prologues belonged had single prologues for 1 and 2 Corinthians and for 1 and 2 Thessalonians; but that, when the prologues were taken over by the Catholic Church, Catholic prologues were written for 2 Corinthians, 2 Thessalonians, as well as for Ephesians, and that a series of three prologues were written for the non-Marcionite Epistles, 1 and 2 Timothy and Titus.

This, then, is de Bruyne's discovery; and its importance in the history of the Canon is evident. I have little doubt that the prologues of the Marcionite 'Apostle' were originally written in Greek; possibly they may be found presently. As to their antiquity there can hardly be a doubt. It will be surprising if they do not go back very nearly, if not quite, to the time of Marcion himself.

The Origin and Character of our Gospels.

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II.

ST. MARK AND ST. LUKE.

WHAT, then, can we infer about the origin of the Gospels from the Gospels themselves? We see at once, that of all the four Evangelists Luke alone speaks in the first person, and that only in the short prologue to Theophilus, which he prefixes to his Gospel. In the second portion of his work, the *Acts*, he repeats this, and, in addition, the first person plural occurs more frequently about personal experiences. Professor Harnack has lately proved in a striking manner that these so-called *We-passages* are in every respect similar in construction and origin to their context. It is to be hoped he will convince his party of this, for they have hitherto held a contrary opinion. Few others need convincing; for before the rise of the so-called 'critical' spirit hardly any one thought of doubting that both the Gospel and the Acts were written by the same Luke, that Luke who is mentioned in Paul's Epistles as his fellow-worker and physician (Col 4[14], Philem [24], 2 Ti 4[11]). By the way, one can read in Harnack's first pages what all this 'criticism' is worth, how every critic is dependent on his teacher, and swears by him. It fills one with shame; yet at the same time it increases one's respect for the man who impartially and firmly does honour to the school of acknowledged truth. Harnack says: 'The history of the criticism of Acts is a sorrowful history.' We classical philologists can only congratulate ourselves with moderation in face of it, as we discover a pretty large number of analogous follies amongst ourselves. But amongst us they are better concealed by a mass of honourable achievements, and we on our wide fields have come back to reason much quicker than even Harnack. What, on the other hand, have Harnack's friends produced that can be looked upon as sure and reliable progress, overturning all previous opinions, in addition to what was known more than a hundred years ago? I speak of the *New* Testament; it may be different with the *Old*.

Now the first person is absent, as I said, entirely from all the Evangelists except Luke; and neither Mark nor Matthew gives us the faintest direct information about his literary motives. There is something of this kind in John, without the first person, but with application of the second person to his readers and hearers, to which I shall refer later. But Luke's preface is by far the most important passage for the origin of the Gospels; indeed, it is the only witness, so we must first consider it carefully. I will only mention casually its resemblance to those of other Greek books, especially with that happily noticed by P. de Lagarde, the *Materia Medica of Dioscorides*, a work that is nearly contemporary with that of Luke, and may have been known to him as a physician, especially as its author was from the same district. Yet the resemblance is not great enough to make the conclusion inevitable, that Luke imitated this very preface, and Lagarde is quite wrong here in holding the imitation to be erroneous and degenerate. Dioscorides begins, as doubtless countless writers before and after him have done: 'As others have written inadequately about this, I will write better about it.' Compare Luke: 'As others have written about these things, I will . . . do so also, as I have, accordingly, been informed about them.' Why should this be illogical? For Theophilus had not got these books, and if Luke was able to send him something more complete, was that not better than furnishing him with copies of the former ones?

What Luke exactly says is this: 'Forasmuch as many have taken in hand to set forth in order the declaration of the events that have taken place among us, (2) even as they delivered them to us, who from the beginning were eye-witnesses and ministers of the word, (3) it seemed good to me also, having had understanding of all these things from the first, to write diligently unto thee, in order, my good Theophilus, (4) that thou mightest know the certainty of those things wherein thou hast been instructed.' This is from Luther's translation;

it is right and good; and this is the most classical paragraph in the whole New Testament. Here it is testified that Luke had many predecessors; there may have been three, four, five, or more, we do not know. From these the eye-witnesses of the events and preachers of the Word, that is, the Apostles, are distinguished; therefore amongst the Gospels that lay before Luke, there was not one that made claim to direct Apostolic authority; so there was neither one by Matthew, nor one by John. On the other hand, there may have been one by Mark; very likely there was, and I will speak of this later; and the origin of the two other Gospels may, without prejudice to these words, be put immediately after the Lucan one, if there are any reasons for doing so.

But the words, 'to set forth in order the declaration of the events,' contain an error of translation, a very pardonable one, as the verb[1] used by Luke is proved to occur only in two other passages in the whole of Greek literature. One of these is in the Church father Irenæus, who wrote towards the end of the second century. 'Ezra,' he says, 'restored from memory the old prophetical writings that had perished in the burning of Jerusalem;' this 'restored from memory,' or 'reproduced,' being there the clear meaning of the verb in question. The other passage is in the heathen Plutarch, in the writing about the intelligence of animals, and is somewhat amusing. Some one had educated a number of elephants to do all sorts of tricks. Among them was one slow of understanding, but very ambitious, who was observed by the attendant to go out at night of his own accord by moonlight, and 'reproduce' (the verb again) his lessons from memory, and practise himself in them. As it is natural to suppose that with Luke the same verb has the same meaning, so instead of 'set forth in order,' we must put 'set down from memory,' or 'restore from memory.' So the Gospel literature is from its very beginning a reproduction of the oral discourses of the Apostles, undertaken by those who had heard them. There were many of these; so there may have been many records and books.

As for the phrase, 'from the beginning were eye-witnesses,' the point of departure is John's baptism of Christ, which was immediately followed by His activity in teaching and the calling of His disciples. This is plain from Ac 1^{22}, where, when the appointment of a substitute for Judas is related, the condition is imposed for the candidate that he has been present the whole time, from the baptism of John until the ascension to heaven. We see from the Gospel of Mark that the Apostolic preaching began from this point, and it could begin no earlier, as the Apostles were appointed for the purpose of witnessing what they had seen and heard (Ac 1^{8} 2^{32} 3^{15} 4^{20} 5^{32}), nothing else.

Again, in v.^{3}, 'having had understanding of all these things from the first.' This is correctly translated; only the 'diligently' seems to belong to this, and not to the word 'write.' 'From the first,' which in Greek, as in German, is not the same expression as that in v.^{2}, must denote another period of time than 'from the beginning,' as we must explain it by what actually follows in Luke; for, in reality, he goes back far beyond the birth of John, differing in this from Mark, and probably from all Gospel writings that preceded his.

'To write in order.' Does this mean 'in the correct order of time'? The order of time, as we shall see presently, is not kept by Mark, and just as little by Luke, and I would not expect from Luke an indirect criticism of his predecessors, as he has certainly disdained to compare his work with that of others as something better, in the usual manner of such prefaces, and to seek credit for himself. Perhaps the word only means 'complete, without omission.'

'My good (guter) Theophilus' is wrong; for the adjective denotes a man of rank, so it ought to be 'noble.' Who Theophilus was, no one knows; probably we may look for him in Antioch, which tradition says was the home of Luke. He would be a Jew just as little as Luke was; a Christian probably; although 'wherein thou hast been instructed' does not quite prove this.

Now, if the oldest Gospels are (and this is the most important thing we have said) the fixture in writing of what had been orally related by the Apostles, the next questions are, *why* and *when* this took place? So long as the Apostles, or some of them, were in Jerusalem, there was for Jerusalem and Judæa no necessity to fix in writing what had been heard; or, at least, there were always persons whose duty it would be to do it when it ought to be done. But Luke speaks here plainly as a dweller in Judæa; 'the events that have taken place *among us*,' and again, 'even as they delivered them *to us*'; and it is evident that he is contrasting himself with Theophilus, who was not living in Judæa. From the words 'who *were* (not *are*) ministers of the word,' it follows also that the Apostles were no longer actually in Jerusalem. That they were altogether 'no more,' that is, that they were no longer alive, does not at all follow; but if they had been still preaching in Jerusalem and Judæa, this would be expressed differently, and we should have 'deliver' instead of 'delivered.' Now we know that the Apostles did not remain constantly in Judæa; but after they had proclaimed the Word in Jerusalem, and Judæa, and Samaria, they went further, 'to the ends of the earth,' according to the commission they had received (Ac 1[8]). And *Acts* gives a little information about the point of time. As Paul was in Jerusalem for the last time (Ac 21), that is, in A.D. 54, according to the old chronology, which appears to Harnack as well as to me the correct one, no Apostle was left there, but James the Lord's brother stood at the head of the congregation. It had been otherwise on the previous visit (Ac 15) in A.D. 47; then Peter had been there as well as James, and also John, according to Paul in Gal 2[9]. Therefore, between A.D. 47 and 54, Peter and John had left Jerusalem. And as the dispute between Paul and Peter, which is told in Gal 2[11ff.] in relation to that visit, must have followed soon after it, Peter must have gone away in A.D. 47 or 48. It must have been very soon after, for Paul set out on his second missionary journey in A.D. 48. But Peter surely did not pay a visit to Antioch, in order to return to Jerusalem. Antioch was a station on the way to the Euphrates valley, where an enormous number of Jews resided, to whom also the message must be brought. 'To the ends of the earth' had been said, not 'to the end of the Roman Empire'; every one in Jerusalem knew that men, and especially Jews, lived beyond the Roman province of Syria.

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[1] ἀνατάξασθαι.

Now Peter and Paul had agreed in Jerusalem (Gal 2[9]) that the former should preach to the Jews, and the latter to the Gentiles. The most absurd misuse has been made of this passage, first of all, through the addition of the negative opposite, which is not in the text: Peter to the Jews, and not to the Gentiles; Paul to the Gentiles, and not to the Jews. Then when *Acts* relates that Paul, wherever he came, did what was sensible and turned first to the Jews, this, according to these so-called critics, is a proof of the untrustworthiness of the book. I add an illustration: Paul finds in Corinth Aquila the Jew, who has already heard of the Christian doctrine, and has a leaning towards it, but wishes to hear something more explicit from Paul. 'I am sorry; but as you are a Jew, you must resort to Peter; I may convert Gentiles only.' 'And where is Peter?' 'I am not exactly sure, perhaps in the neighbourhood of Babylon.' This sort of criticism condemns itself; in truth, the agreement (not a binding legal contract) could have only one meaning: Paul should go to the West, to the Gentiles, and, of course, to the Jewish *Diaspora* among them; but Peter to the East, where the Jews were thickly established, and at the same time to the heathen there. For the people in that quarter spoke Aramaic, which was Peter's mother-tongue; those in the West, Jews and Gentiles, spoke Greek, like Paul himself. Therefore, too, the First Epistle of Peter is dated from Babylon; that is, I am convinced, not in any way the Apocalyptic city, otherwise Rome, where Peter had nothing to seek, but the real Babylon on the Euphrates. The interpretation of it as Rome, with its corresponding tradition, is certainly old, but not old enough; for the oldest witness, who can give evidence about it, Clement of Rome, in the book which he wrote about A.D. 96 to the Corinthian congregation, denies it completely. He speaks pretty fully of Peter and Paul, but only in regard to the latter does he mention his presence in the West and his martyrdom before the central Authority.

To return to our subject. If Peter left Jerusalem for good in A.D. 47 or 48, and the other Apostles at the same time or earlier, the need for written Gospels would immediately arise there in order to renew and fix for all time the oral proclamation. Therefore we may date the first written records for Judæa about A.D. 48; and for other districts probably yet earlier; for the first missionaries, those, for example, who went to Antioch just after Stephen's death, being men with a Greek education, who converted Gentiles there in great numbers, without having themselves seen and heard the Christ (Ac 11[19ff.]), must surely have made or procured written records to strengthen their memories, as a great deal of writing went on at that time. Paul himself was certainly in possession of some kind of records. All these, however, would be only Gospels in a nutshell, short and informal. But as the need had arisen for the congregation in Jerusalem, something more had to be done.

According to the indirect evidence of Acts something more *was* done immediately. As Apollos (his full name was Apollonios) came to Ephesus (Ac 18[24]), he was already a Christian, not only a very zealous, but also a well-instructed one, for he 'taught accurately' the things of Jesus; but he knew only the baptism of John, not Christian baptism; so he had not himself been baptized by Christian baptism. Now he came from Alexandria in Egypt; and according to one redaction of *Acts*, the more detailed one, which I call the Roman one, he had learned to know the Gospel in his home. Was it through a missionary? Ac 11[19] names, indeed, countries and towns to the north, to which the Evangelists travelled, Phœnicia, and Cyprus, and Antioch; but it is quite silent about Egypt. The chief point is that a missionary would have converted and baptized Apollos at the same time; so that, as the case stands, there is no other possibility except conversion by means of a book, that is, of a written Gospel, and certainly of one that mentioned the baptism of John, but did not mention Christian baptism. That is the case with Mark, and even with Luke, and it may have been the case with many others. The chief point is, that a copy of a tolerably complete Gospel, at least nearly as long as that of Mark, had come to Alexandria about A.D. 49. It *may* have actually been the Gospel of Mark.

In a fragment of Papias, whom we mentioned above, a fragment that is very good and reliable, which Eusebius has preserved, it is told on the authority of 'John the Elder,' from whom the author had personally heard it, that Mark had been Peter's interpreter, and had recorded what he had heard of his discourses accurately and conscientiously, only not in historical sequence, for Peter did not observe that, but related here and there without regard to sequence, so that Mark could not know anything about it. 'Peter's Interpreter.' Probably Peter was not quite master of Greek, and preached in Aramaic (for his letter he may have used the services of Silvanus, whom he mentions); if further hearers were wanted, then an interpreter would be required, as one is nowadays when Americans or English give lectures in Germany. Now Mark the Jerusalemite, of a good and wealthy house (Ac 12[12]), was very suitable for the post, and Peter speaks of him as 'Marcus, my son' (1 P 5[13]).

But who is 'John the Elder'? Must we, like Eusebius, admit an Elder John besides the Apostle, both of whom lived at Ephesus? We greatly mistake Papias' mode of speech, if we oppose 'Elder' and 'Apostle' as different from one another; for he does not generally say 'Apostle,' but 'Elder' instead of it, 'one of the elders, Peter or Thomas, or James,' etc. With him this is not merely a general title of older and respected teachers; but when he goes on to say, 'It was important for me to hear what Aristion and John the Elder relate,' the title is denied to Aristion, which is given to John; and yet Aristion was an old disciple of the Lord, though not one of the Twelve Apostles; for the author puts 'the disciples of the Lord' to the names of both together. Now we can add to this, that John in his second and third letters designates himself by this very title instead of by his name, and it is to be found also in 1 P 5[1]. 'The elders who are among you I exhort, who am a fellow-elder.' According to this, Papias had been a personal disciple of the Apostle John, and Irenæus designates him as such, with the addition, 'a man from the old times of the Church, a friend of Polycarp.' The latter suffered martyrdom at Ephesus, probably A.D. 155, at the age of 86. He was born in 69, and Papias may have been a little older; so that it is not in the least improbable that, as a young man, he may have listened to John in the eighties. But if we admit that, then serious things follow, which do not suit some people; so there is an endless dispute about Papias and his sayings, and nothing can put an end to this dispute but the rediscovery of his writing. Along with it, as we see, a good deal of nonsense would be rediscovered; but on account of other things, such a discovery would be quite epoch-making, even if we found only a translation.

Let us return to Mark. In the year 48 he had not yet accompanied Peter to Babylon, although he was there at the time of the First Epistle of Peter, but had gone with his cousin Barnabas to Cyprus (Ac 15[39]), simultaneously with Paul's second missionary journey. He may quite easily have written the little Gospel beforehand, for he needed no further study to do so; its only source being countless and oft-repeated discourses of Peter. No one was more capable of this task than he, the former interpreter. It is a late and not at all a credible tradition, that he wrote the book in Rome and for the Romans, although his temporary presence with Paul in Rome is very possible (Col 4^{10}, Philem 24 [from Rome?], 2 Ti 4^{11}).

In regard to Luke, his Gospel, if we interpret correctly, must have been written at a time when Luke belonged to the community of Judæa, and have gone out from there; for 'among us' and 'to us' demand this meaning. After Luke had come with Paul to Jerusalem (Ac $21^{15ff.}$, with 1st pers. plur.),—that is, in the year 54, and before he had embarked with him for Rome, in the year 56,—he had plenty of time and little to do, and there was nothing more natural for an educated man, who knew how to go about with his pen, than to remedy the very pressing need that had arisen, owing to the spread of the gospel over so many cities, for an easily accessible permanently written account about Jesus. For this was the centre of the new religion, as all the Epistles of Paul, etc., show; it was therefore impossible to continue to know nothing about what He had done and spoken, and about His entrance into the world and His exit from it, but what A. had heard and preserved from B., and B. from C. Therefore I believe, with all confidence, that Luke wrote his Gospel in these years.

There is another proof. The Book of Acts cannot be put elsewhere than at the time of Luke's sojourn in Rome, during Paul's first imprisonment, else why should it conclude at a point where all is in suspense, if more had really happened and Paul had been set at liberty? It has been alleged, to be sure, that Luke meant to write a third part to his work, about Paul's last fortunes, etc.; and attention is drawn to the fact that at the beginning of *Acts* we have 'the first treatise' and not 'the former.' But while it is true that classical Greek and Latin distinguish 'the former' when there are two, and 'the first' when there are several,[1] yet we know by this time that this distinction does not exist in New Testament Greek. A third part would hardly have corresponded to the first two in the importance of its contents; and, in fact, no third part was written.

The scope of Luke's Gospel is different from that of Mark and somewhat broader, especially when it is looked at in connexion with *Acts*. First, Luke had no personal recollections of Apostolic discourses; so he could give none, but only what he had got from strangers, whether what was already recorded, like Mark's Gospel, which it is generally agreed that he used, or what came to him orally, for there was no want of oral instruction in Jerusalem and Palestine. James, too, the Lord's brother, knew much, even though he had not believed till after the Resurrection. It may also have been possible to find here and there one of the Seventy in person, if not even one of the Twelve. But when Luke prefixes the first chapters, to which nothing in Mark corresponds, and when at the beginning of the third chapter he gives an exact date for the appearance of the Baptist, which had certainly never come into any discourse of an Apostle, he becomes in some degree a historian, and remains so throughout *Acts*. Indeed, what is related in the latter is, in the author's idea, likewise an account of the deeds of the exalted Lord; but whereas in the Gospel all refers directly to Him, this is not the case in *Acts*—not in the twenty-first chapter, about Paul's imprisonment, etc. We can understand that a man like Theophilus would have an interest in knowing not only what Christ had done on earth, but also how He, through His messengers, had founded His community; religious interest remains always the ruling one, and everything else is very secondary.

Harnack has found out another aim of Luke, namely, to extinguish Mark, which he has certainly not succeeded in doing. To be sure, he relates in *Acts* something to Mark's disadvantage—according to Harnack needlessly, therefore maliciously. This 'needlessly' is, however, only Harnack's opinion. Paul had made the first missionary journey with Barnabas; as he was preparing to undertake the second, principally with the object of encouraging the newly instituted communities (Ac $15^{36ff.}$), the comrades separate, chiefly on account of Mark, whom Barnabas wished to take, but Paul did not, because he had returned too soon the first time. So Barnabas travels with Mark to Cyprus, while Paul chooses Silas and goes with him to Lycaonia, etc. If this separation were not to be passed over, and it was a surprising one, the cause of it required to be told.

According to Harnack's method, Peter's denial also must have been related by all the Evangelists out of malevolence towards Peter, for it could have been quite well suppressed; and also the foolish and haughty request of the mother of James and John, and of these two themselves, would be related by Matthew and Mark out of malevolence towards them; and whatever else any one may infer who does not know the spirit of Scripture.

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[1] Πρώτερος, *prior*; πρῶτος, *primus*.

But why do theologians so generally put Luke's Gospel much later—after the great year 70, when Jerusalem's fate came upon her? In reality, this great event comes into none of the Gospels, nor into any New Testament writing, as one that had already happened. It does come in as an event prophesied by Christ—not in John, nor in Paul, but in the three first Gospels. And yet many place Mark and Matthew before 70, who will not do so with Luke, although in Mk 13^2, Mt 24^2 (Lk 21^6), occurs the prophecy about the temple, that 'not one stone should remain on another.' That was the most terrible thing for the Jews—worse than the destruction of the city; and of course the temple could not be destroyed without the city, though the city might be destroyed without the temple, which Titus really wished to preserve. Those, therefore, who do not deny the prophecies altogether (as Harnack, to be sure, usually does, though he does not always carry the denial all the way), can find no grounds for a chronological argument in what Luke says in the Lord's prophetic address about the siege and capture of Jerusalem. The temple is not destroyed without the city, nor the city without a previous siege, and the subsequent slaughter or captivity of its inhabitants; all these features are common, none special, as the naming or marking of Titus would have been.

Those who make dates here presuppose that the author, namely, Luke, has falsified what he had received in accordance with subsequent events. I, for my part, would not credit Luke with the insolence of imputing to his Lord words which He never uttered. One must not compare him with Socratists like Plato, who imputed much to Socrates. Socrates was not the subject of their gospel, but only its first herald; that makes an enormous difference. I believe that the Evangelists occasionally do not relate things that Christ said, for they surely could not report all (Jn 20^{30}). For instance, what Christ says in Lk $19^{41\text{ff.}}$, when He first came in sight of Jerusalem, would have given great offence to the Jews, even to the Jewish Christians, when read publicly in the congregation, on account of its candour (for though the prophecy about the temple contains the same thing, it is only implied, not expressed). For that reason, I think, the Jews, Matthew and Mark, who were also writing for Jews, left out what the Gentile Luke, who was writing for Gentiles, had no scruple in relating. And yet, even the former give a hint of it, not only in the verse we have mentioned, but also by quoting a passage in Daniel with a certain summons to read it, where in connexion with the 'abomination of desolation,' the destruction of the city stands clearly out, even that it will take place through 'the people of a prince' (Mt 24^{15}, Mk 13^{14}, Dn $9^{26\text{ff.}}$).

With regard to prophecies in general, I drew attention ten years ago to the fact that Hieronymus Savonarola in Florence, in A.D. 1496, foretold with great exactitude the capture and plundering of Rome, which happened in 1527, and this can be verified from his sermons printed in 1497, even with particulars like this, that the churches should be used as stables for horses. Yet that is supposed to be different from Luke's speaking of the armies, and the siege, and the captivity, etc., and of an event which even a politician could foresee (cf. Jn 11^{48}), and which had happened previously under Nebuchadrezzar; whereas the taking of Rome by the mercenary hordes of the Constable de Bourbon was beyond any one's reckoning, and nothing like it happened before or has happened since.

(*To be concluded.*)

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

Luke x. 25.

'And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life?'—R.V.

Exposition.

'And behold a certain lawyer.'—The precise distinction between the 'lawyer' and the other scribes rested, probably, on technicalities that have left little or no trace behind them. The word suggests the thought of a section of the scribes who confined their attention to the Law, while the others included in their studies the writings of the Prophets also. In Lk 7^{30} 11^{45} they appear as distinct from the Pharisees. The question asked by the 'lawyer' here and in Mt 22^{35} falls in with this view. So it would seem in Tit 3^{13} that Zenas the 'lawyer' was sent for to settle the strivings about the Law that prevailed in Crete.—Plumptre.

'Stood up.'—This seems to imply that Jesus and those who were with Him were sitting. There is nothing in this unsuitable to the notion of their being on a journey at the time. It may have taken place in a house in which Christ and His disciples rested by the way.—Cook.

'And tempted him.'—This implies a cold, self-righteous spirit, rather than a hostile one. He probably wished to see whether our Lord would teach anything in conflict with the law of Moses, or simply whether He would teach *him* anything new. The two states of mind are not very far removed from each other: Pharisaism, in its self-righteousness, may present either a conceit of orthodoxy or self-conceit.—Riddle.

The purpose does not seem to have been so deliberately hostile as in Lk 11^{54}.—Farrar.

'What shall I do to inherit eternal life.'—See Lk 18^{18}, and the answer there also given. It is interesting to compare it with the answer given by St. Paul *after* the Ascension (Ac $16^{30.31}$).—Farrar.

'Inherit.'—The verb is frequent in LXX of the occupation of Canaan by the Israelites (Dt $4^{22.26}$ 6^{1}, etc.), and thence is transferred to the perfect possession to be enjoyed in the kingdom of the Messiah (Ps 24^{13} $36^{9.11.22.29}$, Is 60^{21}); both uses being based upon the original promise to Abraham.—Plummer.

'Eternal life.'—The word rendered 'eternal' is literally 'of the ages,' 'age long'; but in popular usage it is equivalent to everlasting. It is never used in Luke or John for any other than a state of blessedness. The phrase 'eternal life' was in use among the Jews before Christian times, occurring, for instance, in the Book of Enoch (15^{4-6}), where the fallen angels are said to have been partakers of eternal and immortal life before their ruin. Thus it would be familiar to a scribe or lawyer. But the N.T. raises and enriches the contents of the idea. In the Synoptics it is regarded as a future possession to be had after death; thus here the lawyer speaks of inheriting it. In John it is already a present experience of the people of God; and both in the Fourth Gospel and in John's Epistles it is presented to us as a spiritual condition, the divine life in the soul.—Adeney.

The Sermon.

Christ and the Lawyer.

By the Rev. Joseph Parker, D.D.

Was the lawyer's question wrong? Were his words ill chosen? No. What was wrong was that which is always wrong—the man's own spirit. It was not intellect he wanted, but soul. It is the soul that must importune the Teacher. God will always answer earnestness. The lawyer's soul was neither in the question nor in the answer. 'Thou shalt love,' he said, but the words hung like icicles upon his frosty lips. The question itself is literally, mechanically right, but it is not asked with the fire of necessity and earnestness.

Christ was never greater as a speaker than when He was answering questions. They were sprung upon Him, and He had to answer them in a moment; but after much thought and deliberation can we improve one of His replies? There were foolish people who made up a little anecdote about a woman who had married some five or six or seven brothers. The questioners were Sadducees, and they thought they would puzzle Him about the Resurrection. So they said to Him, 'Whose wife shall she be at the resurrection?' And He answered, 'Ye fools! ye do err, not knowing the Scriptures; for in the other state they are not married nor given in marriage, but are as the angels of God.' The men went away ashamed of their anecdote, and told it no more.

But here comes a lawyer with a question. Surely the Nazarene will be outwitted by him. What did Jesus do? He took the man upon his own ground, as He always does. 'What is written in the law?' He asked. The man replied, and Jesus said, 'Thou hast answered right.' Men know enough. No one goes to Hell for want of information, but from unbelief, from hardness of heart and selfishness. We have no excuse. We cannot plead ignorance. Christ was very plain. 'This do,' He said. And if we do it we shall get light on all the questions that have been troubling us. For before we can do Christ's sayings we shall find that we require God the Father, God the Son, God the Holy Ghost, the Cross of Calvary, the mighty energy of the Holy Spirit, and the mystery of regeneration.

We owe the Parable of the Good Samaritan to this tempting lawyer. Think what we owe to the enemy: we owe the martyrs, the covenanters; and now, the development of our patience, forbearance, and magnanimity.

Let us look at some of the characters in the parable. 'By chance there came down a certain priest that way . . . he passed by on the other side.' Christ was never pitiful to the priest—to the man who came between a man's soul and God, who taught the doctrine that no one could pray straight to the heart of God. Then look at another figure—the 'certain Samaritan,' who comforted and saved the man. We sometimes lose sight of Christ's bravery. Think what it must have meant to Him to stand up among that crowd of Jews and say that it was their bitter enemy—the Samaritan—who did the noble deed. What Nonconformist to-day would say, 'But a certain clergyman of the National Church came where the man was and did what the Nonconformist did not stop to do'?

Here, then, is a Christianity that has a commandment at the heart of it, and a beneficence in the hand of it. Here is a Christianity beginning in the heavenly life, a coming down to cleanse and clothe a wound in the flesh of a man half dead. Observe, you may catch the man when he is doing that deed, and say, 'What! is this religion?' Yes, it is. The man who did this did the other first; the expression of human love is the expression of Divine love. It is God's love that heals the wound; it is God's love that takes a blind man across a busy thoroughfare; it is God's love that leads the little child home. God's mercy endureth for ever.

The Eternal Life.

By the Right Rev. Phillips Brooks, D.D.

Eternal life is to know God—to have a personal relationship with God and Christ. It is what He is *to us*, not what He is in Himself, that one may know of God. So that to know Him is to have *to do* with Him in the way of love and service. The permanent part of our life is the part which has to do with God. There is a thread of eternity running through human lives, something which must endure. A man may have no clear idea of the difference in quality between an act of love and an act of selfishness, but it is none the less true that there is an enormous difference between the two—a difference which may be revealed only when the strands of the silver chord are untwisted.

It is necessary to remember that eternity is not a mere privilege given to certain things and certain people. The eternal part of us is not that which God shall choose at some future day to endow with everlasting life. Eternity is a true quality in the thing itself. It not merely is to be, it is eternal. It has *now* a superior nature. There is always a tendency in religious thought to imagine conditions in the future which have no weight or reason in the present. That cannot be so. It is our relationship to God that is to make us live for ever, and that relationship must be at the bottom of our life now.

So our subject is *the regulative and shaping power of a Christian faith in this life*. What is to be eternal in the future must be deepest and strongest in the present. The Christian faith is a principle of life here and now which touches and transforms daily obstacles, and supplies daily deficiencies. These wear us out more than great temptations or passions. What then are the great deficiencies of daily moral life?

I mention first *the difficult balance of responsibility*. Men know what duty is, but not balance. Life grows spasmodic. One day the sense of responsibility is overwhelming; the next day it is gone. Some tasks are neglected, and others done under a strain which exhausts us. What we need is some power, which, with broad even weight, would press every duty into its place, coming down from such a height that it would be independent of our whims and moods, not fitful or changing, but serene and *eternal*.

A second deficiency is *the difficult sense of brotherhood*. Most men limit their intercourse and companionship to a small circle of associates and friends, and find it difficult to reach out and take in a larger circle. What then? If we have lost sight of our brethren we must go back to our Father. We are sons of God, doing His will out of love. This is the brotherhood into which we are redeemed. If we know God and Christ we live in this eternal life, and so with our brethren always.

Another place in which the ordinary forces of life display their insufficiency is in *the bearing of trouble.* As we look around we see that one man is hardened by sorrow and another crushed by it—both are equally slaves to it. The man who really bears his sorrow does not carry it jauntily as if it had no weight, but solidly as if the strength were equal to the weight. He has some notion of life which is large enough to take in trouble.

One more manifest deficiency of human life may be called *the lack of nobleness.* In all lives there are moments of enthusiasm and unselfishness, but they only show by contrast the general low level at which our lives are lived. The life of Jesus crowns the summit of all human nobleness; insight, enthusiasm, devotion, indignation. He lived in these continually. And all those qualities which make up nobleness must become constant and permanent in any man who really knows and loves God and Jesus Christ.

ILLUSTRATIONS.

What some Chinese women do to inherit eternal life.—These religious women, generally widows or certainly elderly women, of good reputation, spend their *whole* time in worship. They have a regular time-table, telling the birthdays of the different idols, and on what days they should visit special temples. They have their own little wooden bowl in which they take their rice or food for the day. Their prayers and all the paraphernalia of their worship are kept together in a round basket painted red, on the lid of which is the one character for 'Happiness.' These are the contents. Paper prayers, *i.e.* little yellow papers, four inches square, on which is an image of Buddha, and round which are little circles as large as a pea. As the rosary is said, and the name of Buddha repeated so many dozen or hundreds of times, a red dot may be put into one of the circles. In this way each yellow paper gradually gets 'prayed,' *i.e.* filled with red dots. Then, too, there are paper 'ropes.' Some of the 'prayed' papers are twisted up into tiny strings, and these again are tied up in little bundles of twenties or fifties, and are supposed to be ropes to pull the soul out of the terrible spirit world.

In the basket, too, are silver and gold pellets. Some of the yellow paper is pounded up in a mortar, moistened, then rolled and squeezed into hard pellets of different sizes, and eventually is covered with gold or silver paper. This is to be used as money in the spirit world, and each pellet represents five, ten, or twenty dollars, according to size. Another treasure is plain yellow paper pierced with holes to represent the copper cash.

Year after year this collection increases, each old lady treasuring up her prayers and money—and keeping all so carefully, so that at her death the whole basket and all it contains may be burnt over her coffin. Further preparations still are made for the spirit world. All ornaments, which a woman prizes highly in China, are copied in gold and silver paper; earrings, bracelets, rings, flowers for the hair are stored away. To crown all, to the most devout old ladies, who have worshipped for many years (over thirty years in Mrs. Cu's case), a passport to take them safely through hell is also provided. This is an extraordinary document; the old lady's family history being first delineated, then an account of her worship, etc., and lastly come pictures of the different devils in hell, and practically an exhortation to them to let the bearer of this passport quickly and safely through their halls.—From 'Her Passport,' by Mrs. H. S. PHILLIPS, Kien-ning, Fuh-Kien, in *The Church Missionary Gleaner*, April 1907. Sent by the Rev. G. E. FFRENCH, B.D., West Hatch, Taunton.

'A certain lawyer stood up and tempted him.'—The Rev. Martin Madan, composer of the well-known tunes to 'Salvation, O the joyful sound,' and 'Before Jehovah's awful throne,' a cousin of Cowper's, was a young lawyer of considerable wealth. One day he was in a coffee-house in London with some companions who had got to hear that John Wesley was preaching near by. They persuaded Madan to go and hear him, and expected him on his return to provide amusement for them by mimicking the preacher. But Madan returned in a very different frame of mind from what they had anticipated, and when asked if he had 'taken off the old Methodist,' replied, 'No, gentlemen, but he has taken me off.'

He afterwards forsook the law for the gospel, became a popular preacher, and rendered considerable musical assistance to John Wesley, though belonging to another Church.

'What shall I do to inherit eternal life?'—A reply from the Talmud:—'Rabbi Eliezer said: Repent one day before thy death. His disciples asked him: How can a man know on which day he shall die? So much the more, was the reply, let him repent to-day, as he may die to-morrow. Thus, his whole life will be one of repentance.'—From Hershon's *Talmudical Commentary on Genesis.*

'What shall I do to inherit eternal life?'—In the old-world fable of the Sphinx we have a parable for all times and places. She was a creature half-woman and half-lion, who devastated the land of Thebes. Seated on a rock close to the town, she put to every passer-by a riddle. If they solved it they were promised the sovereignty of the land, but if they failed, they were cast from the rock into a deep abyss. Life is a sphinx that propounds to us her supreme problem: What must I do to inherit eternal life? If we can answer it, eternal life is ours; if we fail, we go down to the abyss.

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The International Critical Commentary on Matthew's Gospel.[1]

BY THE REV. J. A. SELBIE, D.D., ABERDEEN.

THE 'International Critical Commentary' has established itself on a sure basis. In the judgment of all competent critics, it represents the high-water mark of English and American scholarship, and holds the same place among English-speaking students that is held in Germany by such standard works as Nowack's *Hdkom. z. A.T.* or the *Kurzer Hdcom. z. A.T.*, and in the department of the N.T. by the more recent editions of Meyer or the *Kom. z. N.T.*, edited by Zahn. Every one is familiar with what has been done for the O.T. by men like Driver and Moore and Briggs (the second volume of whose admirable Commentary on the Psalms has appeared with surprising and gratifying promptitude). Of the Commentaries on the N.T. that have been issued in this series, it may be safely said that none surpasses in ability, interest, and importance the latest publication, namely, Mr. Allen's *St. Matthew.* We are at present in the very thick of the discussion of problems affecting the origin, authorship, date, and historical value of the Synoptics; and it is a most fortunate circumstance that so competent and sane a scholar as Mr. Allen has been entrusted with the task of pointing out to us what appear to be the conclusions towards which research is guiding us.

In his Preface, Mr. Allen does not underrate the difficulties of a modern commentator on the Gospels. The qualifications he demands are such as can hardly be expected to be all united in one man. And we can imagine some readers feeling a little disappointed at the emphasis which our author lays upon his aim to discover and set forth *the meaning which this particular Gospel had for the Evangelist and his first readers.* They would fain have something more objective. Yet we are persuaded that Mr. Allen's method is correct, and the student of his Commentary will find that by that method the historical value and the permanent objective message of the Gospel are reached and more firmly established than they could otherwise have been. In this connexion attention may be called especially to the valuable 'Note on the Gospel as a contribution to our knowledge of the Historical Life of Christ,' p. 309 ff.

As to the sources of the First Gospel, Mr. Allen recognizes: (1) that the editor of the book used St. Mark's Gospel in Greek; (2) that he used a Greek translation of the Matthæan *Logia*; (3) that he borrowed from a collection of Greek translations of Messianic passages from the O.T.; (4) that he had before him one or two narratives, in particular that of the centurion's servant, in a Greek form almost identical with the form in which they occur in the Third Gospel; (5) that he had access to a series of Palestinian traditions chiefly about Christ's birth and infancy, but including also one or two relating to the period of His Galilæan ministry.

Believers in the Virgin-birth of our Lord will derive satisfaction from our author's discussion of the origin and date of the narratives in Mt 1 and 2. We feel perfectly sure that, whatever be the source of these narratives, Mr. Allen is thoroughly successful in repelling the notion of Usener (*Encyc. Bibl.*, iii. 3350) and others, that in the story of the supernatural birth 'we unquestionably enter the circle of pagan ideas,' and that 'the idea is quite foreign to Judaism.' We are not sure that we should be prepared to go quite so far as our author in dismissing very lightly the silence of St. Paul. We can hardly conceive that, if the Apostle was acquainted with the tradition, there should be not the faintest allusion to it [none of the supposed allusions strikes us as anything but fanciful] in any of his writings. But we would not base on this any argument against the truth of the story itself. The Virgin-birth may quite well be a fact, although, fortunately we think, it played no part in the development of Christian doctrine in N.T. times.

The Plan and Characteristics of the Gospel and its Theology (under the headings Christology, Kingdom of the Heavens, Son of Man, the Church) are described in pp. lxiii–lxxvi. The Jewish-

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[1] *A Critical and Exegetical Commentary on the Gospel according to St. Matthew.* By Willoughby C. Allen, M.A. Edinburgh: T. & T. Clark, 1907. Price 12s.

Christian character of the *Logia* and of the Gospel are clearly detected by Mr. Allen. As to the *author* of the First Gospel, it is shown, we think quite satisfactorily, that he was a Palestinian, but not the Apostle Matthew, whose own work was composed in Hebrew or Aramaic. The name 'Matthew' came readily to be transferred from the original Apostolic work to our present canonical Gospel. The *date* is fixed by Mr. Allen within a few years before or after the fall of Jerusalem (70 A.D.).

As to the Commentary itself, the purpose of our author, as explained at the outset, namely, *to make clear the conception of the Evangelist*, has necessitated a somewhat different procedure from that to which we are accustomed in some other commentaries, both ancient and modern. The crucial instance of this difference, selected by Mr. Allen himself, is Mt 16^17-19^, where he seeks to discern not what Christ meant by the words attributed to Him, but what meaning they had in the mind of the Evangelist when he placed them in their present position in his Gospel. At the same time, here as elsewhere, Mr. Allen gives more than he promised to do. In regard to the 'Baptismal formula' of Mt 28^19^, it is interesting to note that our author declares that 'the conclusion that the formula as here recorded marks a developed and late stage of doctrinal belief and ecclesiastical practice, is unjustified.' The objection to the early date of the verse derived from the early Christian practice of baptizing simply 'in(to) the name of Christ' is set aside with the remark that the editor may not have wished to represent Christ as having prescribed a fuller formula, but have simply intended to sum up in a phrase the end and aim of the Christian life into which the convert entered at baptism.

Mr. Allen naturally places a higher value on the account of our Lord's doings as reproduced in the Second Gospel than in the narratives as edited in Matthew. Regarding the former, he says:

> 'I believe that the simple reader who accepts the Second Gospel as a narrative of literal fact, is nearer the truth than the critic who starts heavily handicapped by hard-and-fast conceptions of the limitations of personality, and who distorts narratives, which on all other evidence are proved to be early, into late and legendary growths, because they contain a record of facts which his theories will not allow him to credit as historical' (p. 312, note).

We take leave of Mr. Allen's Commentary with the feeling that it is strictly scientific in its methods and most reassuring in its results.

Mohammedan Conversions.

By Claude Field, M.A., London.

By Mohammedan Conversion is not here meant conversion from Christianity to Mohammedanism, or *vice versâ*, but those spiritual crises which take place *within* Mohammedanism, as within Christianity, by which the soul is stung as with a regenerating shudder, to use George Eliot's phrase, to rise from a notional to a real belief in God. Mohammedan theologians are as aware of this distinction as Christian ones. Thus Al Ghazzali, in his *Revival of the Religious Sciences*, is very sarcastic on the indulgence in the common expletive, 'We take refuge in God,' by Mohammedans without attaching any real meaning to it. He says: 'If you see a lion coming towards you, and there is a fort close by, you do not stand exclaiming, "I take refuge in this fort!" but you get into it. Similarly, when you hear of the wrath to come, do not merely *say*, "I take refuge in God," but take refuge in Him.'

This transformation of a notional into a real belief has proved the crisis in the lives of many of the saints and mystics of Islam, without, as far as it appears, any contact on their part with Christianity. Thus, Ibn Khalliqan, in his great Biographical Dictionary, tells of Al-Fudail, a celebrated highwayman, who, one night, while he was on his way to an immoral assignation, was arrested by the voice of a Koran-reader chanting the verse, 'Is not the time yet come unto those who believe, that their hearts should humbly submit to the admonition of God?' On this he exclaimed, 'O Lord! that time is come.' He then went away from that place, and the approach of night induced him to repair for shelter to a ruined edifice. He there found a band of travellers, one of whom said to the others, 'Let us set out'; but another answered, 'Let us rather wait till daylight, for Al-Fudail is on the road and will stop us.' Al-

Fudail then turned his heart to God, and assured them that they had nothing to fear. For the rest of his life he lived as an ascetic, and ranked among the greatest saints. One of his recorded sayings is, 'If the world with all it contains were offered to me, even on the condition of my not being taken to account for it, I would shun it as you would shun a carrion, lest it should defile your clothes.'

Another striking 'conversion' is that of Ibrahim Ben Adham, Prince of Khorassan. He was passionately addicted to the chase, and one day when so employed, heard a voice behind him exclaiming, 'O Ibrahim! thou wast not born for this.' At first he took it for a delusion of Satan, but on hearing the same words pronounced more loudly, exclaimed, 'It is the Lord who speaks; His servant will obey.' Immediately he desisted from his amusement, and, changing clothes with an attendant, bade adieu to Khorassan, took the road towards Syria, and from thenceforth devoted himself entirely to a life of piety and labour.

A third example is that of Ghazzali himself, who, in his work *The Deliverance from Error*, has left one of the very few specimens of Eastern religious autobiography, and one bearing a certain resemblance to Newman's *Apologia*. He was professor of theology at the University of Bagdad in the eleventh century. In his autobiography he says: 'Reflecting upon my situation, I found myself bound to this world by a thousand ties; temptations assailed me on all sides. I then examined my actions. The best were those relating to instruction and education; and even there I saw myself given up to unimportant sciences, all useless in another world. Reflecting on the aim of my teaching, I found it was not pure in the sight of the Lord. I saw that all my efforts were directed towards the acquisition of glory to myself.' After this, as he was one day about to lecture, his tongue refused utterance; he was dumb. He looked upon this as a visitation from God, and was deeply afflicted at it. He became seriously ill, and the physicians said his recovery was hopeless unless he could shake off his depression. 'Then, he continues, 'feeling my helplessness, I had recourse to God, as one who has no other recourse in his distress. He compassionated me as He compassionates the unhappy who invoke Him. My heart no longer made any resistance, but willingly renounced the glories and the pleasures of this world.'

We may close this short list with the name of the Sufi poet, Ferid-eddin-Attar. He was a druggist by trade, and one day was startled by one of the half-mad fakirs, who swarm in Oriental cities, pensively gazing at him while his eyes slowly filled with tears. Ferid-eddin angrily ordered him to go about his business. 'Sir,' replied the fakir, 'that is easily done; for my baggage is light. But would it not be wise for you to commence preparations for your journey?' The words struck home. Ferid-eddin abandoned his business, and devoted the rest of his life to meditation and collecting the sayings of the wise.

These four cases, the highwayman, the prince, the theologian, the poet, are sufficient to show that the Recognition (Αναγνώρισις) and Revolution (Περιπετεῖα), to use Aristotle's phrase, which turns life from a chaotic dream into a well-ordered drama, of which God is the Protagonist, may receive as signal though not as frequent illustration in the territory of Islam as in that of Christianity. They also serve to illustrate Professor W. James' thesis in his Gifford Lectures, that 'conversion,' whether Christian or extra-Christian, is a psychological fact, and not a mere emotional illusion.

Recent Foreign Theology.

The Eschatology of 4 Esdras.[1]

THIS is a careful and sympathetic study of what has been called 'the most genial and profound' of all Jewish Apocalypses.[2] Looking to 'results' in the technical sense we perhaps cannot claim for M. Vaganay's work that it contains much that is not to be found in Gunkel's admirable edition, in Kautzsch's *Apokryphen*, or in James' *Fourth Book of Ezra*. But it is probably the most instructive essay that has yet been written on the historical and psychological motives of the *Apocalypse* and on its main doctrines. M. Vaganay acknowledges the presence in the Apocalypse of elements taken over from earlier works of the same class, and he admits that the author does not always show skill in blending what he borrows with the plan of his own work, yet only in one instance is he prepared to admit that pseudo-Ezra's own text has been to any considerable extent enlarged by a later editorial hand. The instance occurs in the elaboration of the Vision of the Eagle (chap. 11), in regard to which Vaganay agrees with Le Hir that the vision contained in the text that has come down to us must be held to represent the history of the Roman Empire down to the time of Macrinus and Diadumenian (218 A.D.). On the other hand, this late date cannot be the time of a writing that is quoted by Clement of Alexandria, and Vaganay states a very strong case for his own theory that in the Vision of the Eagle, as conceived by pseudo-Ezra, the eight *secondary* wings (vv.[3. 11]) did not appear at all. The twelve wings are the first nine emperors (including Julius Cæsar) *plus* the three usurpers, Vindex, Nymphidius, and Civilis, and the three heads are Vespasian and his sons Titus and Domitian. The two latter are the heads on the left and right sides respectively. In the vision the right head devours the left, and Domitian, according to current report, poisoned Titus. The time of the Apocalypse is therefore the reign of Domitian (81–96 A.D.), and the clumsy feature of the secondary wings was introduced early in the third century in order to adapt the vision to the history subsequent to Domitian. This is perhaps the only item in the region of the historical criticism of the text of the Ezra-Apocalypse, in regard to which Vaganay can claim originality; but most readers will be grateful for his clear and succinct account and classification of the various Latin and Oriental *Versions*.

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[1] *Le Problème Eschatologique dans le ive Livre D'Esdras, par Léon Vaganay.* Alphonse Picard et Fils, Editeurs, Rue Bonaparte 82, Paris.

[2] Kautzsch, *Apocryphen u. Pseudepigraphen des Alku Testaments*, i. p. xxi: 'Diese sympathischste u. tiefsinnigste unter allen Apokalypsen.'

Apart from the case of the Eagle-Vision, Vaganay is not partial to theories like those of Kabisch and Charles of the composite character of the Apocalypse, and the interest of his work lies mainly in the strong impression he succeeds in conveying of the individuality of the seer. Where some of his predecessors in the exposition of the Apocalypse see sure signs of 'interpolation,' Vaganay would have us see rather the 'faithful reflexion' of a soul, in whose division of his matter into sections that often are or seem mutually irreconcilable there is 'an entire psychology' (pp. 15 and 11). Throughout his work the Apocalyptist is doubtless dealing with much traditional matter, but there is a pervasive originality in the handling of it. The antitheses, that are or seem intellectually irreconcilable, are the distractions of a heart divided between its patriotism and its religious faith, and striving to believe even where it cannot see that the two are reconciled in the unity of the Divine purpose. The tone of the Apocalypse is in fact in a rare degree spiritual and religious, and this circumstance alone would account for the attention paid to it by the early Christians[1] and revived in the Christian Church of our own day.

The *antithetical* character of pseudo-Ezra's work as a whole results from the twofold aim of the author. On the one hand, he wishes to encourage his fellow Jews, who, in spite of the unutterable calamity of the destruction of Zion (70 A.D.), see the ark of Yahweh in the eternal validity of the Law. They are to look for the Lion that will devour the Eagle—in other words, for the advent of the Messiah and the destruction of the colossal tyranny of the Roman world-power. The coming of the Messiah is a Divine promise that cannot fail of fulfilment, and His kingdom belongs to the Jews. On the other hand, the writer is impressed with the extreme difficulty of observing the law and the fewness even of those in Israel, who can claim to possess any treasure of good works laid up in store for them in the other age. Even the saintly Ezra himself wins the assurance only through a special vision which is granted to his humility ($7^{75\text{ff.}}$). The writer, accordingly, seeks to accommodate his representations to the principle laid down in the Law[2] that 'only the righteous will receive the inheritance,' while the godless will be destroyed. According as one emphasized the one side or the other of this twofold aim, one might be disposed to agree with Rénan in seeing in the Apocalypse only 'a manifesto of the Messianic hopes of the Jewish people after the fall of Jerusalem,'[3] or to side with Gunkel in emphasizing the 'universalistic tendencies of the author.'[1] The truer view, says Vaganay, is to see in pseudo-Ezra a Jew who on the one hand surrenders none of the 'natural pretensions of his ancestors,' and on the other 'interests himself nevertheless in the loftiest religious questions' (p. 39, n. 1). Most readers will, we think, agree with M. Vaganay that the case for unity of authorship—as covering the great and pervading antithesis of the Apocalypse (namely, Jewish particularism *versus* spiritual universalism), which is, according to Vaganay, conceived by the author from the first—is irresistibly strong, and will see a confirming sign in the great historical and psychological interest which the assumption of its validity lends to the study of the Apocalypse.

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[1] The best-known sign of this attention is the interpolation of the word 'Jesus' in the Latin Versions at 7^{28}.

[2] 4 Ezra 7^{17}. According to Gunkel the passage meant is probably Dt 8^1.

[3] Vaganay, p. 39, n. 1.

M. Vaganay has justly no toleration for Le Hir's extraordinary theory that the Apocalypse originated in Christian circles. That the Apocalypse was used, and even to some small extent interpolated, by Christians no more proves even a likelihood of Christian origin than the use of the O.T. by Christians proves that the evangelical portions of that book (say, *e.g.*, Is 53) were re-edited or originally written by Christian hands. Pseudo-Ezra was much too devout a man to be a controversialist. He does not mention the name of Jesus. Still less does he think of attacking the Christians. He simply ignores them. He is a man engrossed with his own nation's sorrows, and, above all, with the seriousness of the calling, to be a son of the law and an heir of the eternal age. The link connecting the two sections into which the Apocalypse divides at chap. 7 is rather the author's own sadness than any consistency of outlook. In the first part, detailing the visions, before the receiving of which Ezra fasts, his agonized sorrow over the calamities that have overtaken the Jewish people is prominent. The calamities are doubtless deserved, but how long is Israel to be afflicted and the godless power that afflicts them allowed to triumph? The answer to this question—which may be called *national* rather than *ethical*—is to be found in pseudo-Ezra's view of the Messianic kingdom ($7^{27\text{ff.}}$). But it is to be remarked that even on the way to this answer pseudo-Ezra is burdened with the thought of how few will survive the precursory woes and really inherit that kingdom, and when we reach the prospect of the Messianic kingdom itself, we find to our surprise that it is only temporary (400 years [2]), that it is mentioned in a couple of verses and then dismissed as a mere preliminary to the 'waking' of the second and eternal age, which comes in after a Sabbatic interval following the death of the Messiah and all who have the breath of men (7^{29}). We wonder why the Messianic kingdom should be introduced at all, or, if introduced, why so little should be made of it. The answer is that the author as a Jew cannot abandon the traditional Jewish hope of a kingdom on earth whose centre is Mount Zion, but that, for all that, his main interest is not the Messiah but the Law. True, the Messiah is Yahweh's 'Son' (7^{26}), and His person and mode of self-assertion are altogether wonderful (chap. 11); but pseudo-Ezra has not thought out the theological implications of the language he borrows from the O.T., and he seems to think he has done sufficient justice to the dignity of the Messiah in assigning to Him a reign of 400 years. This means that at most the Messiah is a gift to the Jews, and, indeed, only to the few faithful Jews who may be alive at the time of His coming. Pseudo-Ezra does not seem to have followed pseudo-Daniel [3] in teaching a resurrection of the deceased faithful in Israel to share the blessings of the Messianic kingdom. But it has to be remembered that pseudo-Daniel knows nothing of a *temporal* (as distinguished from an *eternal*) kingdom of bliss for the saints,[4] and it is doubtful whether he has any serious idea of there being any personal Head of the kingdom of the saints other than Yahweh Himself. On the other hand, it looks as if by the time of pseudo-Ezra, the conception of a temporary reign of the Messiah had been for a considerable period current. This is borne out by the facts that mention of the matter in the Ezra Apocalypse is, comparatively speaking, *casual*, and that, as is well known, the idea of a temporal Messianic kingdom reappears in the N.T. Apocalypse (Rev 20)—a document which cannot be more than about thirty years older than the Ezra Apocalypse, and may even have been contemporaneous with it. So far as we may consider such a matter determined by the *negative* evidence of documents, we may say that the Ezra Apocalypse contains the beginning of millenarian doctrine. It is a curious incident in the historical development of Christianity—with its affinities of likeness and contrast to Judaism—that the slight, which all unconsciously the Jewish author of the Ezra Apocalypse passes on the dignity and function of the Messianic Personage, should be associated, not accidentally but inseparably, with elements that have seemed since the early Christian centuries down to our own time to affiliate the tone and doctrines of this Apocalypse very closely with those of the Christian faith. It is the fact of this similarity—which is found specially in the doctrines of original evil—the *granum seminis mali* (chaps. 3 and 4)—and of the difficulty, amounting to practical impossibility, of being justified by the merit of obedience to the law,[1] that in part, if not mainly, accounts for that perennial interest in the Ezra Apocalypse, of which M. Vaganay's book supplies a fresh proof. It is possible that in one or two instances[2] M. Vaganay has not conceded enough to theories that require the supposition of 'interpolation,' but we believe his estimate of the Apocalypse to be in the main correct, and an error or two in matters of detail is a small price to pay for a fine appreciation of a personality so rich in tender religious sensibility as that of pseudo-Ezra—poet, patriot, and (above all) prophet.

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[1] Vaganay, p. 39, n. 1.

[2] The number is doubtless *schematic*, corresponding to the 400 years of the bondage in Egypt.

[3] Cf. Dn 12^{2}.

[4] Dn $7^{13\text{f.}\ 18\text{ff.}}$

LEWIS A. MUIRHEAD.

Broughty-Ferry.

Resch's 'Agrapha.'[3]

THIS well-known work first appeared in 1889, and formed Bd. v. Heft 4, of the first series of von Gebhardt-Harnack's *Texte u. Untersuchungen.* The second, enlarged edition, which lies before us, is published as Bd. xv. Hefte 3 and 4, of the new series of the *T.U.* We have met with people to whom the term 'Agrapha' is a mystery. Hence it may be well to explain that this word, as originally used by Resch, included all the citations found in early Christian literature of purported sayings of Jesus Christ which are not to be found in any of the Canonical Gospels. It has since taken on a wider connotation, and in the new edition of the *Agrapha* Resch includes under the term citations from O.T. sources, mostly lost pseudepigraphical literature.

In his preface the author sets forth clearly the grounds on which this new edition is called for. The material itself has undergone a large increase since the publication of the first edition; and there has also appeared an extensive *Agrapha*-literature, of which account has to be taken. In preparing what is largely a new work, Dr. Resch acknowledges valuable aid from Professors Harnack, C. Schmidt, and Nestle. He has placed all students of Scripture, and especially those who are engaged in investigation of the Gospels, under a deep obligation by bringing his former invaluable monograph so thoroughly up to date.

The various citations, with the requisite annotations, are arranged under six main headings, as follows:—

I. Agrapha in the Canon of the N.T.
II. Agrapha found in certain MSS.
    A. Agrapha in MSS of the Gospels.
    B. Agrapha in MSS of the Acts of the Apostles.
    C. Agrapha in MSS of N.T. manuals.
    D. Agrapha in MSS recently discovered (Grenfell and Hunt).
III. Liturgical Agrapha.
IV. Patristic Agrapha.
    A. Of a Synoptic-Pauline character.
    B. Of a Johannine character.
    C. Of a various character.
V. Apocrypha.
    A. Apocryphal Gospels.
        1. Gospel according to the Hebrews.
        2. Gospel according to the Egyptians.
        3. Didascalia-Gospel.
        4. Other Apocryphal Gospels.
    B. Apostolical Apocrypha.
    C. Other Apocrypha.
VI. O.T. Agrapha and Apocrypha.

Finally, our author gives a list of all the extra-Canonical Gospel fragments which he considers genuine. These number thirty-six in all, and, it may be interesting to note, include none of the Oxyrhynchus sayings. Resch's vindication of his genuine *Agrapha* against the disparaging remarks of Jülicher and Wellhausen is spirited and not, we think, unsuccessful; and he makes out a strong case for the view that St. Paul as well as the three Synoptists was able to draw from a very early written (Gospel) source.

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[1] 'Il n'y a peut être pas dans toute la littérature juive de cette époque d'écrit qui exprune plus fortement [than *iv. Ezra*] notre impuissance à nous justifier par nous mêmes' (p. 54).

[2] As, *e.g.*, the difference between the view of the time of the Messianic kingdom in $7^{27\text{ff.}}$ and that in $5^{7\text{ff.}}$ and $6^{19\text{f.}}$

[3] *Agrapha: aussercanonische Schriftfragmente gesammelt und untersucht und in zweiter völlig neu bearbeiteter durch alttest. Agrapha vermehrter Auflage.* Herausgegeben von Alfred Resch; mit fünf Registern. Leipzig: J. C. Hinrichs, 1906. Price M.10.

In this connexion we may note that a German translation of Resch's reconstructed *Logia Jesu*, by O. J. Mehl, has been published by J. C. Hinrichs (price M.1.20). It bears the title *Das Urevangelium.*

Luther's Works.

Even in Germany, and still more amongst ourselves, the works of Luther are less read than one might expect, in view of his personal popularity and representative character. This comparative neglect of the great Reformer is due to various causes. He wrote much that had an interest only for his own time; he wrote on too large a scale for the ordinary reader; and last, but not least, he wrote in a language which, to a much larger extent than our own Authorized Version of the Bible, is now obsolete. In the work before us (*Martin Luthers Werke für das deutsche Volk;* Stuttgart and Leipzig: Deutsche Verlags-Anstalt; price M.3) Dr. Julius Boehmer has attempted to overcome some of these difficulties and to present a selection from the works of Luther in a form accessible and intelligible to all. The selection contains, among others, the Exposition of the Lord's Prayer; the Address to the Christian Nobles of the German Nation; the treatises on the Babylonian Captivity of the Church, the Freedom of the Christian Man, the Limits of Obedience to the Civil Power; the Small Catechism; the Schmalkald Articles; the Table Talk; and specimens of Luther's letters, hymns, sermons, etc. etc. Those who wish to learn something of the spirit of this greatest of all Germans, but who find difficulty with his obsolete language, or who do not care to be at the expense of a complete edition of Luther's works, will find all that they require in this comprehensive, cheap, and representative edition prepared by the competent hands of Dr. Boehmer.

The 'Religionsgeschichtliche Volksbücher.'

We have more than once had occasion to commend this admirable series, which is edited by Dr. F. M. Schiele, of Tübingen, and published by J. C. B. Mohr.[1] The various works that make up the series have a value out of all proportion to their size and cost (50 pf. each). On the present occasion we shall content ourselves with enumerating those that have reached us since our last notice, and will select one for a short account of its contents.

Pietisten, by J. Jüngst, Stettin.
Was uns Jesus heute ist, by Arnold Meyer, Zürich.
Paulus Gerhardt, by Paul Wernle, Basel.
Christentum und Islam, by C. H. Becker, Heidelberg.
Jesaia, by Hermann Guthe, Leipzig.
Elias, Jahve, und Baal, by H. Gunkel, Berlin.
Saul, David, Salomo, by G. Beer, Strassburg.
Zukunftshoffnungen des Urchristentums, by R. Knopf, Marburg.
Das Papst-tum (double Heft), by G. Krüger, Giessen.

In the first of the above named the German Pietists receive a sympathetic and yet discriminating treatment from Pfarrer Jüngst. The latter differs from Ritschl in refusing to regard Pietism as a renewal of the monastic and mystical piety of the Middle Ages. On the other hand, Pietism prepared the way for the *Aufklärung*, and is to be regarded not as a retrograde movement, but as a historical principle of progress. Accordingly, Jüngst seeks to discern the rise of Pietism in the reaction against the spiritual deadness of Lutheran orthodoxy and the moral conception of the time. The new movement, which began to influence the minds of men, and which had its parallels in Port Royal among the Jansenists and in Spain among the Quietists, not to speak of Madame Guyon and Fenelon, found its first expression in Germany in the *Pia Desideria* of Philip Jacob Spener, in which proposals are made for the removal of abuses in the Church. An interesting account is given of Spener's three great followers—Hermann Franke, the founder of the famous homes for orphans in Halle; Gottfried Arnold, the Church historian and author of the epoch-making *Unparteiische Kirchen- und Ketzer-Geschichte;* and Ludwig Graf von Zinzendorf, the head of the Brotherhood of Herrnhut. Those who wish a popular and reliable account of the Pietistic movement cannot do better than turn to this brochure of Pfarrer Jüngst.

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[1] With the present year a monthly paper, *Die Religion in Geschichte und Gegenwart*, has been commenced, which is sent gratis to all regular subscribers to the *Religionsgesch. Volksbücher*, of which twelve issues appear in the course of the year.

Babylonian Religion, etc.

The second volume of Professor Morris Jastrow's great work (*Die Religion Babyloniens u. Assyriens*; Giessen: J. C. Hinrichs) continues to make steady, if somewhat disappointingly slow, progress. Since our last notice, we have received Hefte 9 and 10, which complete the account of 'Klagelieder u. Bussgebete,' and then pass on to 'Das Orakelwesen,' and make a commencement with 'Vorzeichen u. Deutungslehre.' The thoroughness of the author's work, and the detailed treatment of every point—features which will make his book the standard authority for a long time to come—help to reconcile one to the tardy process of the publication.

In view of the recent *Babel-Bibel* controversy, Père Paul Dhorme has done well in placing at the disposal of readers the materials that will enable them to form a judgment for themselves on many of the points raised by Friedrich Delitzsch. His work consists of a transliteration, with French translation and commentary, of a number of the most important cuneiform texts. These include not only the Creation and Deluge stories, the epic of Gilgamesh, the Descent of Ishtar, etc., but also the passage treating of the Babylonian 'Sabbath,' and the interesting figure of 'Le juste souffrant' (a Babylonian prototype of Job), and the like. The texts are preceded by a short but valuable sketch of Babylonian religion. The book is appropriately dedicated to Père Lagrange, to whom Protestant as well as Catholic scholars owe so much (Études Bibliques series: *Choix de Textes Religieux Assyro-Babyloniens*, par le P. Dhorme, des Frères Prêcheurs, professeur d'Assyrien à Saint-Étienne de Jérusalem. Paris: V. Lecoffre; price 12 fr.).

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Stade's 'Reden und Abhandlungen.'

The news of the death of Professor Stade of Giessen on 6th December last was a sorrowful surprise to many of us. He had only entered upon his fifty-ninth year, and we still looked to him for much work. New editions of his *Gesch. des Volkes Israel* and of the *Heb. Wörterbuch* (Siegfried-Stade's) were in view, and he was working hard on the second volume of his *Bibl. Theol.* till shortly before the end came. For many years the name of Stade has been a household word with O.T. scholars from his editing of the *Ztschr. f. die Alttest. Wissenschaft.* In the current number of the latter (now under the editorship of Professor Marti) there appears an appreciative notice of the work of Dr. Stade, from the pen of Freiherr v. Gall, who also appends a list of his publications. An appropriate memorial volume has also been published by J. Ricker, Giessen, containing the same selections and under the same title as the *Ausgewählte Akad. Reden u. Abhandlungen*, published in 1899, but at the reduced price of 2 marks. The value and interest of the volume are greatly increased by the excellent portrait of Professor Stade, which forms the frontispiece. Many will no doubt avail themselves of the opportunity of procuring so suitable a memento of a revered teacher. The contents of the volume are as follow:—

Ueber die Lage der evangel. Kirche Deutschlands.
Die messian. Hoffnung im Psalter.
Ueber die Aufgabe der bibl. Theol. des A.T.
Die Entstehung des Volkes Israel.
Das Volk Javan.
Der Text des Berichtes über Salomos Bauten (1 K 5–7).
Anmerkungen zu 2 K 10–14.
Anmerkungen zu 2 K 15–21.
Beiträge zur Pentateuchkritik—
  1. Das Kainszeichen.
  2. Der Thurm zu Babel.
  3. Die Eiferopferthora.

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Mishnic Treatises.

The series of German translations of tractates from the Mishna, which began with Lic. Paul Fiebig's edition of *Joma*, has been since then enriched by the same author's edition of *Pirke Aboth* and *Berakhoth* (each costing M.1.20), and Lic. Paul Kruger's *Aboda Zarah* (90 pf.). No further words of commendation are needed for these works, whose importance for a proper understanding of our Lord's teaching and of the N.T. in general is coming to be more and more recognized. The publisher of the series is J. C. B. Mohr of Tübingen.

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Patristic Works.

We have more than once called attention to the great edition of the works of the early Greek theologians now in course of publication by J. C. Hinrichs of Leipzig. The last two of the series that have reached us are: 'Clemens Alexandrinus,' vol. ii., containing Books i.–vi. of the *Stromata* (edited by Dr. Otto Stählin; price M.16.50); and 'Eusebius,' vol. iv., containing the *contra Marcellum*, the *de Ecclesiastica Theologia*, and the *Fragmenta Marcelli* (edited by Dr. Erich Klostermann; price M.9).

J. A. Selbie.

Aberdeen.

The Inner Life of Jeremiah.

By Professor the Rev. George G. Findlay, D.D., Headingley.

III.

V.

'The fourth year of Jehoiakim' (605) was the year of the fateful battle of Carchemish (on the Upper Euphrates), which broke the Egyptian power and brought Nebuchadrezzar upon the scene of Palestinian politics. This event was a new summons to Jeremiah, who had been under arrest since the occurrences of chaps. 19. 20. His old prediction of twenty-three years ago, that 'out of the north evil shall break forth' (1^{14} 4^{6} 6^{1}), is going to take fulfilment in a way undreamed-of then; and he might well expect that the portents would be visible to others. The prophet recalls, therefore, those former predictions, the cause to him of undeserved reproach, and puts them, condensed, into a book, which Baruch prepares for reading to the assembled people in the temple, whence Jeremiah is still excluded. Not till 'the ninth month' of the next year—that is, till the winter of 604—did the opportunity for reading the roll arrive, when a national fast has been proclaimed,—as we may conjecture, on the demand of submission to Babylon. Baruch's report, in chap. $36^{1\text{-}8}$ (see v.[7]), goes to show that Jeremiah made this attempt in a tender and hopeful spirit; he had shaken off the despondency of $20^{14\text{-}18}$, and felt himself quite reinstated as Jehovah's messenger.

This was the last chance for Jerusalem and the royal dynasty, and it was rejected. Vv.[30, 31] pronounce, with judicial solemnity, the doom which nothing can now avert: 'Thus saith Jehovah concerning Jehoiakim king of Judah: He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced upon them, but they hearkened not.'

Jeremiah, we must remember, was appointed 'a prophet to *the nations*.' Hitherto he seems to have dealt solely with his own people; but his eye now sweeps the wider horizon. He delivers at this juncture Jehovah's judgment on the whole circle of peoples concerned, together with his own, in the victory of the Chaldæans. In the rise of Nebuchadrezzar he discerned the hidden goal and coming 'day of Jehovah' for which prophecy had long been making. As chap. 25 informs us, 'in the fourth year of Jehoiakim,' on the morrow of the battle of Carchemish, Jehovah bade the prophet proclaim 'Nebuchadrezzar, the king of Babylon,' as 'His servant' (v.[9]); and put into his hand 'the cup of the wine of His fury,' that he might 'cause all the nations to drink it' (vv.[15-16]). One after another the heathen powers, headed by Jerusalem, come up in imposing procession to drink their portion of this deadly draught: 'Pharaoh king of Egypt . . . and all the kings of the Philistines . . . Edom, and Moab, and the children of Ammon . . . all the kings of Tyre, and all the kings of Zidon, and the kings of the coastland beyond the sea . . . Dedan, and Teman, and Buz . . . and all the kings of Arabia . . . and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, near and far . . . and all the kingdoms of the world which are upon the face of the earth: and the king of Sheshak[1] shall drink after them' (vv.[18-28]). For, in fact, 'Jehovah hath a controversy,' not with Israel alone, but 'with the nations; He will plead with all flesh; as for the wicked, He will give them to the sword' (vv.[30-31]). The collection of Dooms of the Nations placed at the end of the Book of Jeremiah, in chap. 46–51, is a redaction, supplemented by some later hand, of the oracles originally conceived in the year 605, which formed the ingredients of 'the cup of reeling' that Jeremiah handed round to the world-potentates of his day. The prophet has risen now to the grandeur of his dread vocation. The man whom we saw 'shaken like a reed with the wind' of popular displeasure, speaks as God's judge over the nations, though still Jehoiakim's prisoner; by his word he 'plucks up and breaks down' the mightiest kingdoms; thrones and dominions will fall at his breath.

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[1] That is, *Babylon*; see margin of R.V.

When Jehoiakim ran his pen-knife through Jeremiah's pages (36[22. 23]), the doom of Judah was sealed. Princes, people, and king in their dealings with the Chaldæan power through the remaining sixteen years, passed from one act of folly and treachery to another, Jeremiah stoutly expostulating at every opportunity. But we find in all the severity of his language and the extremity of his sufferings, after the internal crisis of chap. 20, no symptom of the personal resentment and the recalcitrance toward God so painfully in evidence before that date. The encounter with the false prophet Hananiah (chap. 28) shows in Jeremiah a self-possession and a measured tone of language that we have missed in previous conflicts. His forbearance toward Zedekiah indicates also the mellowing of the prophet's nature; the outrages he suffered at the period of the siege, so far as we read, were endured with patience and a good courage. This terrible event turned Jeremiah's thoughts toward the ideal and eternal. His gaze rests on the bright future of God's kingdom, that lies beyond the present shame and misery. There he finds a harbour of refuge, like the Christian prophet who wrote the Epistle to the Hebrews under the shadow of Jerusalem's fall; as 'the day approaches' for the overthrow of the earthly Zion, the image of God's true city 'that hath the foundations' grows clearer to his soul.

Amid the horrors of the fall of Jerusalem, the prophet's quiet confidence in the restoration showed itself in the transaction by which he bought, with deliberation and in proper legal form, the field of his cousin Chanam'el at Anathoth. Baruch (*Barúk ben-Neriyyah*) appears as witness, and is here mentioned for the first time. This incident is told in chap. 32, with a brief introduction explaining the situation of Jeremiah in prison at the time (vv.[1-5]), and is followed by a dialogue with Jehovah on the occasion extending from v.[16] to the end of this long chapter,[1] in which, after citing the causes of Jerusalem's imminent ruin, the LORD promises that Israel will be gathered home from the lands of the exile (v.[37]), restored to fellowship with God and to union 'in one heart and one way' (vv.[38. 39]), and established under an 'everlasting covenant' of blessing by 'the putting of Jehovah's fear in their hearts' (vv.[40-42]). So 'fields' will once more be 'bought in the land,' and the purchase from Chanam'el is the pledge of happier coming times and of Israel's indefeasible rights in her own soil (vv.[43. 44]). To this is added a picture of the renovated city and land, painted in colours vividly contrasting with the miseries of the present situation (chap. 33[6-13]).

The above forms the conclusion of the second distinctly named 'book' of Jeremiah, commencing at 30[2] [cf. chap. 36[2. 32]], which Duhm happily designates 'The book of the Future of Israel and Judah.' This section of Jeremianic prophecy affords a delightful counterpart to the Book of Doom that was burnt by Jehoiakim; it shows that through Jeremiah's eventide, despite its outward gloom, there shone a calm and full inward light. While there is much in chaps. 30. 31,[2] that belongs to the traditional prophetic scheme of Israel's restoration and the Messianic days, chap. 31[31-34] [3] furnishes Jeremiah's most specific contribution to the doctrine of the Kingdom of God, and to the progress of spiritual thought. This passage touches the high-water mark of prophecy. Our Lord Jesus at the Last Supper made Jeremiah's words His own, and pointed to His sacrifice as the seal of the prophesied New Covenant.

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[1] It must be noted that critics greatly question the authorship of chap. 32[16-44], together with the whole of chap. 33. We lean to the moderate view of Giesebrecht, that vv.[17-23] [after the words, 'Ah, Lord Jehovah!'] are a later gloss upon Jeremiah's prayer, and that chap. 33[14-26]—a paragraph entirely wanting in the Septuagint—may be an interpolation of kindred prophetic matter made by some editorial hand, while the remainder of the two chapters is genuine.

[2] Here, again, allowance must be made for annotations and enrichments of an oracle on which subsequent generations, still moved by the spirit of prophecy, dwelt with predilection. Chap. 30[10. 11] [an echo of Is 40 ff.] is wanting in the text of the LXX; so v.[22], which anticipates 31[1]. The lines of 30[23. 24] have appeared already in chap. 23[19. 20], where they are distinctly inappropriate and disturbing to the context. In chap. 31, vv.[6-9a. 10-14. 23-30. 37-40] are put down as post-Jeremianic by leading critics, for reasons more or less convincing.

[3] His rejection of this passage is the chief blot upon Duhm's brilliant but sometimes wilful Commentary on Jeremiah. See Wilfrid J. Moulton's Paper on 'The New Covenant in Jeremiah,' in *The Expositor* for November 1905.

The prophet Jeremiah had read first in his own heart the great secret that in the New Covenant promise he conveys to his fellow-men. The mission from God, which for twenty years he had struggled with and borne as a harsh yoke, he has at last accepted, becoming to the depths of his nature a consecrated man and resting on the will of God, for himself and for his people, as holy and good. The Jeremiah who said, 'O Jehovah, Thou hast befooled me!' and who cursed the day of his birth, is long since dead; the new man has been raised up in him, who 'waits to see the end of the LORD' and finds mercy shining through the darkest judgments. When Jeremiah foretells 'the days coming,' in which Jehovah 'will put His law in men's inward parts, and in their hearts will write it,' that joyful day had dawned already for himself; in his own breast he found a mirror where he read the possibilities and purposes of God's redeeming grace toward all His people.

The Pilgrim's Progress.

By the Rev. John Kelman, M.A., D.D., Edinburgh.

Faithful and Talkative.

In these dialogues, Faithful is true to his name. His intelligence is not very wide, but his faithfulness to the principles he holds is absolute. Had he visited the Interpreter's House and the House Beautiful, his intelligence would have been a better match for his faithfulness. Nay, had he kept his eyes open for the study of his fellow-men, and his heart open to the human interest of life, he would have been a better judge of character. It is significant that Faithful knew nothing of his fellow-townsman, and that Christian knew much of him. Faithful had kept aloof from men who differed from him, a course in which exclusiveness is apt to become a subtle and unconscious form of self-indulgence with such temperaments as his. The nemesis of all self-indulgence is unpreparedness, and the case we are studying is no exception. At first he is too friendly with Talkative, and at the last he is too rude to him.

We see something of the same kind in regard to doctrine. In Faithful's speeches a very complete and satisfactory statement of Protestant Christian doctrine might be compiled. Indeed, it would seem as though the author had deliberately chosen this part for setting forth something in the nature of a manifesto regarding the dogmatic side, while he was obviously constructing a very memorable and classical plea for the practical side of Christianity. All this is good, and characteristic of Faithful. Yet not less characteristic is that fantastic paragraph regarding the chewing of the cud and the parting of the hoof. It is true that Bunyan himself had at one time (as he tells us in *Grace Abounding*) been much exercised with that most unnecessary discussion. It is true that Dante takes, quite seriously, another view of the same allegorical division (*Purgatorio*, 16, l. 98), departing in this from the still more famous allegorizing of Aquinas (*Summa*, I.–II. q. cii. *a*6). Yet by this time Bunyan is evidently doubtful, and he makes his Christian chary of committing himself to Faithful's interpretation. In point of fact, all such interpretation is the merest absurdity. But faithful people whose outlook on the world is narrow are apt to take the most fanciful ideas with a great solemnity, making up by their excess of ingenuity for their want of humour.

The most interesting part of this passage is its description of Faithful's practical dealing with Talkative. So characteristic is this that the word 'faithfulness' has come to bear a certain grim suggestion of reproof in the religious language of this country. At first, before he suspects Talkative, we are inclined to credit him with having learned a lesson in politeness. His first word to Faithful is 'friend,' while the word with which he first greeted Christian was 'No!' The pleasant address, however, is afterwards exchanged for a very different manner. The hectoring and rude style of these rebukes tempts us to think that Faithful, like some other good people, has a certain reserved store of the unregenerate life, which he regards as legitimate for the rebuking of unrighteousness. The distinction between a faithful rebuke and a railing accusation is sometimes subtler than any but the initiated can quite understand. There is such a thing as the abuse of faithfulness. Cheever tells a Persian legend of Abraham driving an idolater forth with blows from his tent into the wilderness. To God's question, the patriarch explains the reason of this cruelty, and receives this reply: 'Have I borne with him these ninety-and-eight years, and nourished him and clothed him, notwithstanding his rebellion against me; and couldst not thou, who art thyself a sinner, bear with him one night?' It is difficult not to side with Talkative a little when Faithful turns upon him. The parts are reversed, and Faithful becomes Talkative now with a vengeance. And yet, after all, Talkative is fair game, and it is satisfying to see him thus paid in his own coin—evidently the only way of silencing him. Bunyan's sidenote at the close of the interview is, 'A good riddance.'

Christian and Talkative.

Throughout the dialogue Christian keeps back and lets Faithful manage the affair. But when he is appealed to by the bewildered Faithful, he does not hesitate to express his mind with the utmost freedom. His conversation sparkles with remarkable passages, which show at once the wisdom and thoroughness of his dealing with his own soul, and the breadth and human nature which have characterized his study of men around him. The fact that Talkative 'makes good men ashamed' is one such saying. We are told in Proverbs that 'When righteous men do rejoice there is great glory' (Pr 28^{12}), and he who looks for the signs of glory or of shame on the faces of righteous men has found an excellent criterion of character. Again, the picture of the man who, on the first appearance of a tender conscience in his sons, calls them fools and blockheads, is the work of a shrewd observer. More than two centuries later Stevenson made his Weir of Hermiston meet his son Archie's tender conscience with the retort, 'Ye're splairging.'

But the choicest sentence of all that passed between Faithful and Christian is that in which the former says: 'Like a Christian you make your reports of men.' This, in the midst of so tremendous a Philippic, is certainly daring. That his plain words are also just ones is not in itself a justification. The sin of evil-speaking does not refer only to false accusation. There is a way of speaking the truth which is quite as unchristian as lying. If the only, or the main reason for the retailing of truths derogatory to our neighbour's character be the gratification of that unclean and morbid interest in evil which is so discouraging to all honest believers in human nature, or if it be the indirect flattery of oneself by the implied contrast with another, then truth may serve the purposes of hell as well as lies. But there is another side to this question besides these. Bishop Butler, in his sermon upon the Government of the Tongue,—perhaps the wisest discourse ever uttered on this subject,—leads up to his conclusion by the plea that 'it is in reality of as great importance to the good of society that the characters of bad men should be known as that the characters of good men should. People who are given to scandal and detraction may indeed make an ill use of this observation; but truths which are of service towards regulating our conduct are not to be disowned, or even concealed, because a bad use may be made of them.' Now it is unquestionable that there are times when society, or some individual member of it, requires to be protected from some dangerous hypocrisy which is gaining too easy credence. Mere kindliness and good humour are not enough for such occasions. A habit of universal appreciation, unstiffened by any criticism, is not only insipid, it is unreal and therefore dangerous in a world where the only safety in all cases ultimately lies in reality. A Christian is not essentially a pleasant person, nor is fair speech the essential Christian virtue. Truth in the inward parts is *the* Christian virtue, and he is the best Christian who knows best, both in its gentleness and its severity, the art of 'speaking the truth in love.'

Nay, further, it is Christian who, on the departure of Talkative, says, 'Let him go.' It is a tragic world, in no part more tragic than in the moral and spiritual responsibility of one man for another. To such responsibility there is in every case a limit, and out of his wide experience Christian knew this limit when he crossed it. With deepening awe and sadness all faithful men see a certain number of their fellows going off from more straight-spoken to more comforting preachers. Jesus Christ Himself watched with wistful eyes the departure of the young ruler whom He loved as He looked upon him, but He did nothing further to hinder his departure. After a certain point, men who have deliberately rejected the judgment of good men must be left to the judgment of God. It is about such men that John Bunyan, in his Barren Fig-Tree, quotes Ezk 14[7], 'I will answer him by myself,' and adds: 'Thou art too hard for the Church; she knows not how to deal with thee. Well, I will deal with that man myself.'

We do not need to be so outrageously and grotesquely unreal as this Talkative to have a share in his fault. Our greatest danger will be unconsidered speech, which will often degenerate into unkind speech, where unkindness was wholly unnecessary and could serve no ultimate end of love. There is a story of Erasmus Darwin, who was afflicted with a stammer, being asked on one occasion, 'Don't you find it very inconvenient stammering, Dr. Darwin?' The answer was, 'No, sir, because I have time to think before I speak, and don't ask impertinent questions.' To which may be added the beautiful words of Dr. Peyton (*Memorabilia of Jesus*, p. 331): 'You must often have thought of two silences—the silence of the stars above you, and the silence of the graves around you. And here we are, chattering, speaking, brawling between these stillnesses. Our true speech is to work well, to love much, to do great good. Be true to your home and family, loyal to your God and Saviour, friendly to all men around you. And somehow this speech blends wonderfully with the silences.'

Wilderness and City.

With one of his touches of unconscious poetry, Bunyan mentions casually that 'now they went through a wilderness.' The reader comes to suspect some sort of connexion between the story and its scenery, lending even to such details as this a certain touch of allegorical significance. There is little doubt that this wilderness was suggested to the author by the mood which his last-composed passage had induced. The effect of all this talking was that inevitable sense of dreariness that falls upon the spirit after any excess of speech. This speech had been more than ordinarily barren, and every sensitive spirit will recognize the truth of John Bunyan's instinct in making those who have been in company with Talkative find themselves in a wilderness. The trail of boredom which Talkative leaves behind him in the world is more marked when he is among spiritual men. The dreariness of his empty talk seems to take the sense of reality out of even the spiritual things which they most firmly believe.

But they are drawing near to a city, and are soon to catch their first glimpse of its towers and palaces. The city, seen from the wilderness, is always one of the most exhilarating of imaginations. To hear once again the hum and stir of life, and to mingle with our fellows in the crowded streets, seems in itself so fascinating an expectation that the eye gleams, and the blood flows quicker for it. The colour and brightness of crowds, the adventure of a thousand changing encounters, the manifold vitality and companionship, all 'call us by the ear and eye.'

Alas for the disillusion of the city! From rural simplicities, where sin and goodness alike were more primitive, men have, not knowing what they did, massed themselves together in cities, and created a new type of human existence. This has brought a change upon every relation between man and man, a still subtler change upon the very consciousness of the individual self. New and desperate problems have arisen, both moral and social. The work of man's hands has mastered him, and he frankly confesses that he does not understand it. The cities which he has built have turned upon him like Frankenstein's monster, and overwhelmed him in conditions which it will take many a year to reduce to anything like rightness or beauty. The city, seen from the wilderness, has given the world most of its Utopias. But as men have entered the gates, successive generations have sadly found the εὐ change to οὐ—the 'fair city' to the 'nowhere' of dreams from which men have wakened.

Evangelist.

Just at this point they again meet Evangelist, while still feeling the dreariness of the unreality behind them, and when just about to face the more formidable unrealities that awaited their approach. They recognize him emphatically as a friend, although one of them at least had had a former meeting whose bitterness he had not forgotten. These men do not judge their acquaintance by mere pleasantness. All men are to them friends or enemies, according as they help or hinder their spirit and progress. No wonder if he be hailed as a friend who had set them both in the way.

This meeting with Evangelist is of great significance. It is not recorded in the first edition, but the maturer thoughts of the author gives to Evangelist a wider and more prominent sphere of work. This expansion of Evangelism from the call to repentance and the start of pilgrimage, to the larger task of 'the cure of souls,' is well worth noting. His work is not merely initiatory, as at the City of Destruction, nor negative, as at Mount Sinai. It is the pastoral and positive work of one who is ever ready and watchful over the souls of his converts. And yet it is but occasional. Bunyan's Evangelist is not continually interfering, nor undertaking the responsibilities of the whole life of the pilgrims. He has been busy with other duties, and among other souls. A touch now and then, a meeting at critical moments and then a parting, are the ways of Evangelist with his friends. He hears their story, speaks his words, and vanishes; and in this there is much wisdom for those who desire their spiritual guides to do for them the whole work of pilgrimages, a desire which has made the lives of some ministers an impossible and discouraging attempt to do more than can be done, and which has been responsible for much unjust criticism of the clerical profession.

The interview with Evangelist is a heart-searching time, as all meetings with old friends are, when men review earnestly the events of the interval since last they met. This is a cheerful as well as a pathetic interview. Not only are they cheered by Evangelist, he is cheered by them. It is sometimes forgotten that the director of the souls of others has also a soul of his own—a soul which may be very much in need of cheer at times. This is a lonely man, who is glad of their friendship and goes away brighter for it. In his blessing on their helpers, we see how companionable is the man's view of life, and how generous and genuine his interest in their welfare. We are brought back here to the old strain, the value of encouragement. Shortly after the death of John Ruskin, the following appeared in a South African newspaper:—'Ruskin's great defect, it has been often remarked, is that he does not encourage enough. . . . A beautiful writer on art, its meaning and its lessons, but in matters social and political he has hardly a word of praise. He says much that is true in the condemnation of the faults and follies of men, but it is spoiled from want of a little praise. And he himself, in later years, has admitted this. "Ah, if I had known all this when I began to write," he says, in a pathetic statement referring to multitudes of letters he had received from various correspondents, "how differently I would have written. I see now that I might have touched very different strings, and have awakened better music."'

Evangelist's exhortations remind us strongly of Bunyan's *Heavenly Footman*, part of which was quoted in a previous article. His language savours of the Heavenly Footman—soldier and sinner both. The soldier reminds them that they are not yet out of the gunshot of the devil; the sinner warns them to let nothing that is on this side of the other world get within them. And, besides these two, the man speaks. He is right glad of this thing, for his own sake as well as for theirs. He has felt his responsibility for souls in a way that only one who has identified himself with them can feel it, and is relieved and glad on account of their success.

Offor sees in this exchange of the wilderness for the city a possible allusion to Bunyan's being set apart for the work of the ministry in 1656, as that event is narrated in *Grace Abounding*, and reminds us that 'the second address of Evangelist peculiarly relates to the miseries endured by Nonconformist ministers in the reign of Charles II.' 'Evangelist's address,' he says, 'would make a good outline for an ordination sermon.' But that second address, warning them of *Vanity Fair*, is of wider application. Every man who has, in his communicant's class prepared young men and women for their first communion, has some searching and peculiar memories as he reads this passage. He remembers the earnest faces, that were soon to enter a world of which they were ignorant as yet. He remembers the change from those days of sincerity and eagerness to the gradually increasing carelessness that grew as the world engrossed and dazzled them. He will warn his next class with a passionate urgency which they may not comprehend at this time, but whose meaning the world will afterwards interpret for them.

The prophecy of Faithful's death is full of the sound confidence which Christ gives to believers. Among the last words of Socrates were these: 'And now it is time that we have done. I go to die, you remain to live, but which of us goeth the better way, the gods only know.' Evangelist has heard from St. Paul (Phil 1^{23}) which of the two went the better way. 'He that shall die there, although his death will be unnatural, and his pain perhaps great, he will yet have the better of his fellow.' The words remind us of the famous Scottish story of the same period, which tells how Peden, at the grave of Richard Cameron, cried, 'Oh, to be wi' Ritchie!'

One of the reasons for this preference is striking—'He will be arrived at the Celestial City soonest.' Evangelist's appearances are curiously connected with cities—the City of Destruction, the Town of Morality, Vanity Fair, and the Celestial City. He is a man of the city, though we always meet with him in the open. He knows the evils of the city, and he knows them all the better by contrast with that ideal city, the true and eternal Utopia, in which his soul has its citizenship and home. Those who would further pursue the suggestions of this view of Evangelist should read the poem entitled 'The City,' in Dr. Bonar's *Hymns of Faith and Hope.*

The Purchase of the Cave of Machpelah.

By Professor A. H. Sayce, D.D., LL.D., Oxford.

What follows is another specimen of the archæological analysis of the earlier books of the Old Testament upon which I am at present engaged. The method and results are already known to readers of The Expository Times from the analyses of the fourteenth chapter of Genesis and the genealogy of Abraham which have been published in this journal. I will now take the twenty-third chapter of Genesis and examine it verse by verse.

2. We gather from Jos 14^{15} and Jg 1^{10} that the name of Hebron was of recent origin when the Israelites entered Canaan. This is in accordance with the archæological testimony. The name first appears on the Egyptian monuments under the form of Khibur in the geographical lists of Ramses III. at Medinet Habu. Khibur is a fairly close transliteration of the cuneiform Khabiri-KI or 'Khabiri-town,' the name applied to the settlement of the Khabiri or 'Confederates' in Southern Palestine by the king of Jerusalem in the Tel el-Amarna letters (Winckler, 185. 11). The place was previously known as Kirjath-Arbaʿ, 'the city of Arbaʿ,'—'a great man among the Anakim.' Arbaʿ would signify 'four,' but as this is an impossible name for a chieftain we must see in Arbaʿ a contracted form of Arb-ʿam, like Belaʿ (Gn 36^{32}) for Balaʿam. The loss of the final *m* points to transcription from a cuneiform original, the *m* being mistaken for the mimmation, and accordingly dropped. For Mamre, see note below on v.^{19}. The addition of the words, 'in the land of Canaan,' would indicate that the gloss was intended for readers who did not live in Palestine. Abraham is represented as having 'come' to Kirjath-Arbaʿ (apparently from Beersheba), so that he was not there with Sarah at the time of her death. This would naturally imply that Kirjath-Arbaʿ was Sarah's place of residence, and that her husband was temporarily absent from it when she fell ill.

3. The name of the Hittites is here assimilated to the Hebrew *Khath*, 'terror,' and they are accordingly called the Benê-Khêth, or 'Sons of Heth,' thus transforming them into a Semitic tribe. The painted pottery discovered in the pre-Israelitish strata of Lachish and Gezer has been shown by Mr. J. L. Myres (*Journ. of the Anthropological Institute*, xxxiii. pp. 367 ff.) to be of Hittite origin, and derived from the district north of the Halys, where the *sandarakê* or red ochre which distinguishes it was found. It was from this Hittite region also that bronze made its way into Assyria and Palestine, where Mr. Macalister has discovered examples of it in the early Amorite strata at Gezer. In agreement with the archæological facts, a stela in the Louvre (C. 1), commemorating the first two kings of the Twelfth Dynasty, describes the Egyptian troops as destroying 'the palaces of the Hittites' in the south of Palestine. The determinative attached to the name of the Hittites is not that of 'country,' but of 'going,' showing that (like the writer in Genesis) the Egyptian scribe has assimilated the name of the foreign people to an otherwise unknown word (perhaps Hittite) which signified 'to go.' How Hittite bands came

to settle in the far south of Canaan has been explained by the Tel el-Amarna tablets, which show that in the age of the Eighteenth Dynasty the whole country was overrun by bodies of Hittite mercenaries, many of whom seized portions of it, and founded petty dynasties in Syria and Palestine. The Khabiri themselves were one of these bodies who had followed their leaders, Labbawa and Arzawaya, from Uan, west of Aleppo, and Arzawa or Cappadocia. The trader who imported the polychrome pottery was the companion of the soldier who introduced a knowledge of bronze weapons to the Canaanite population, and Mariette may have been right in believing that Hittite adventurers were to be found in the train of the Hyksos invaders of Egypt (cf. Nu 13[22]).

In the age of Abraham Kirjath-Arbaʿ was a Hittite town, and the field of Machpelah belonged to them. On the other hand, the oak-grove of Mamre, 'which is in Hebron' (Gn 13[18]), was Amorite, and in Gn 35[27] is identified with Hebron. This, however, is a late gloss, as is indicated by the article prefixed to Arbaʿ which is thus supposed to be the numeral 'four.' Mamre was an Amorite (Gn 14[13]) who gave his name to an oak-grove on his property; similar local names derived from the names of proprietors of property occur plentifully in the Babylonian legal documents of the Khammu-rabi era. As an oak-grove is not likely to have been situated in the middle of an Oriental town, we must look for the estate of Mamre rather outside than inside Hebron, and regard the words of Gn 13[18] as used loosely in the sense of 'in the territory of Hebron.' The Septuagint (v.[2]) places Kirjath-Arbaʿ 'in the valley' of Hebron. See, further, note on v.[19].

4. 'A foreigner and tenant am I,' Babylonian *akhû u ubaru anaku*; for תושב, 'tenant,' see Lev 22[10].

אחזת־קבר is the Babylonian *akhzat qabri*. In the Babylonia of the Khammu-rabi age the Amorite or Canaanite was able to acquire property and enjoy all the rights of the native landed proprietor. As Canaan was a Babylonian province, the Babylonian immigrant would have enjoyed the same privileges there.

6. The Canaanite *adônî* appears in cuneiform as *adunu*, which is found on a seal-cylinder of 'Amorite' origin, as a West Semitic name in the Khammu-rabi contracts, and in the Cappadocian tablets from Kara Eyuk, near Kaisariyeh. But the word was never adopted into the language of Babylonia itself. *Nĕsî elohîm* is a literal translation of the Babylonian *issak ilâni*, 'viceroy of the deified king.' The kings of the Khammu-rabi dynasty received the title of *ilu*, 'god,' which became the plural *ilâni* in Canaan, as we learn from the Tel el-Amarna tablets. *Issak* was the Semitic equivalent of the Sumerian *pateśi*, originally 'high priest,' and then 'vice-gerent' of the god or deified sovereign. Down to the end of the Khammu-rabi dynasty the governors of the Babylonian provinces and subject cities had the title of *pateśi* or *issak*; it was only with the accession of the Kassite dynasty (1780 B.C.) that the deified king and the *pateśi* in the sense of a governor of a province disappeared from history. The old use of *elohim* to denote the king is found in Ex 22[28]; cp. Ps 138[1], but *not* Ps 82[1]. The whole phrase, 'thou art the king's governor among us,' presupposes a Babylonian: *issak ilâni ina libbi ni atta.* The rest of the verse shows no trace of a Babylonian original.

8. מתי מלפני, Ass. *mîti-ya ultu lapani-ya.*

Ephron and Zohar are Semitic, not Hittite, names. But we learn from the Tel el-Amarna tablets that the son of a Hittite settler in Canaan received a Canaanite name; thus the son of Labbawa was Mut-bahlum, *i.e.* Mut-baal. Similarly Canaanites and other foreign settlers in Egypt received Egyptian names, along with their children. With Ephron we may perhaps compare Eparrimutsa on a Babylonian seal-cylinder (*P.S.B.A.* Nov. 1897); Zohar is the Babylonian Zukharu, 'small,' met with in documents of the Khammu-rabi age.

9. 'Which is in the end of his field,' Ass. *sa ina* SAK *eqli-su*, a common expression in the legal documents of the Khammu-rabi age. The Semitic equivalent of SAK is doubtful; Delitzsch believes it to be *pûtu*. The Hebrew שדה is the Babylonian *siddu*. In Babylonian the word meant 'river-bank,' but in Palestine, where there were no great rivers upon which the fertility of the country depended, it signified a 'field' in general. In the legal documents of Babylonia it denotes the 'side' of a piece of land, as distinguished from the SAK or 'end.'

The last part of the verse is the Babylonian *ana kaśpi gamirti iddinanni ina libbi-kunu ana akhzat qabri. Kaśpu*, originally 'silver,' was a word borrowed from Babylonian; the legal phrase was *kaśpu gamirtu*, 'the full price'; *mal kaśpi* signified 'the whole of the sum.' In the Cappadocian tablets (which belong to the Khammu-rabi era) *mala* is the common word for 'property.'

Machpelah is 'the double' cave. Mr. Macalister's excavations at Gezer have shown that the Amorites of the metal age utilized the caves of their Neolithic predecessors for burial purposes, especially, it would seem, if the cave was a double one. The hillside at Hebron is full of sepulchral chambers, some of which may have originally been natural caverns. Such, at all events, was the case at Bêt-Jibrîn (Marisa).

10. The expression is a somewhat curious one here; does it mean, 'Now Ephron, in spite of his Canaanitish name, was resident among the Hittites'? Or does the writer merely imply that Ephron was present at the time? This is the sense in which the Septuagint understood the phrase.

The language of the verse shows no traces of a Babylonian original. The last clause would be in Assyrian: *ina abulli ali*, 'in the gate of the city.' As in Babylonia, so too in Canaan, the city gate was the place of assembly and of witnessing legal contracts.

12. In this verse, as in v.^{7}, 'the land' is the territory of Kirjath-Arba.'

13. כסף השדה is the Babylonian *kaśpu sa eqli*. *Laqû* (לקח) is also the Babylonian technical term for 'taking' money.

15. The reading is corrupt, since it was not ארץ, 'a land,' but השדה, 'the field,' which was to be sold. In the early Babylonian contracts, however, the piece of land that was to be rented or sold is sometimes described as *irtsitu*. But we ought to have here the equivalent of *sim eqli*, 'the price of the field.' The Septuagint translates 'for I have heard, land is worth 400 didrachmæ of silver!' The *siqlu* or 'shekel' was borrowed from Babylonia along with its name, which was derived from the verb *saqâlu*, 'to weigh.' *Siqli kaśpi*, 'shekels of silver,' was the technical Babylonian term.

16. The verb שקל, in the sense of 'weighing' or 'paying' money, was also borrowed from Babylonia.

'Current money with the merchant' is the Babylonian *kaśap damqari*.[1] The *damqaru*, or 'merchant,' was also known as *ebiru*, 'the Hebrew,' borrowed by Sumerian under the form of *ibira*. He was an important personage in early Babylonian times, and while the Babylonian merchant made his way to Canaan, the Amorite merchant travelled to Babylonia. We learn from the Tel el-Amarna tablets that the merchant enjoyed the protection of an international law. The word *ebiru*, 'he who crosses' the river, may imply that a considerable proportion of the *commis-voyageurs* were West Semites. It will be noticed that the Hebrew writer transfers the meaning of the technical Babylonian *ebiru* from the person to the object he carried. The original phrase would have been *kaśap ebiri*, with *damqari* as a gloss.

17, 18. The Hebrew text is a translation of a Babylonian deed of sale of land in the form in which it was drawn up in the Khammu-rabi epoch, but not in the later neo-Babylonian age. The fact is important in its bearing on the date of the narrative. *Yâqâm* is a literal rendering of the technical Babylonian *elû*, as in *nawir sa itti Ikun-bî-Sin i-il-a-amma khibi*, 'the contract which was made sure to Ikun-pi-Sin is lost.' So, too, in neo-Babylonian legal documents: *uantim sa* (*kaśpi*) *sa X sa ina mukhkhi Y e-li-u-h*, 'the contract for the money of X is made sure to Y,' *pût . . . sa ina mukhkhi X il-la-a-h*, 'a guarantee against (various disabilities) which may attach to (the slave) X, (see Delitzsch: *Assyrisches Handwörterbuch*, *s.v.*).

The repetition of the word 'field' is characteristic of the Khammu-rabi deeds of sale of land, the article in השדה—which, it will be observed, is omitted when the word is first mentioned—taking the place of the Babylonian demonstrative pronoun. Equally characteristic is the description of the locality at the head of the document, followed by a description of the field itself. If there were trees, Babylonian law required them to be specified, as they went along with the land that was sold. Since the trees in the field sold by Ephron were at its edges, it was all the more necessary to state the fact, in order to prevent them from being claimed by the adjoining proprietors. At the end of the document the witnesses were named, also in accordance with Babylonian law. In neo-Babylonian times they had always to be individuals, each of whom affixed his seal or nail-mark to the deed. In the Khammu-rabi age, however, the place of the individual witnesses could be taken by the official body of a town, or perhaps by a meeting of the ordinary citizens themselves called its *Kar*, and the parties to a deed frequently swore by the name of a city as well as by the name of a god or king. The witnesses were originally the *sîbutu* or 'elders,' and the place of meeting was a temple or one of the city gates.

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[1] Tablets of the Khammu-rabi age also use the expression *kâspu makhir*, 'current' or 'market money.'

The Babylonian deed of sale is, however, given by the Hebrew writer in an abbreviated form. The dimensions of the field are not stated, though this was not always done even in Babylonian documents; the boundaries of the estate on its four sides are not defined, as the law required; and there is no date. It is evident, therefore, that what we have in Genesis is a translation of the abstract written on the outer envelope of the deed; though, even so, the date ought to have been added. The names of the individual witnesses recorded in the deed may not have been written on the envelope. The original wording would have been: [*x* ŚAR] *eqil Eparranim* [*mar Tsukharim*] *sa ina Makpiltim sa ina pân* (or *bût*) *Mamrê eqlu suatu khurrum sa ina libbi-su u etsi sa ina eqli ina pât gimri-su* [*ita* . . . *ita* . . . SAK-BI I-KAM . . . SAK-BI II-KAM . . .] *itti Aburamim ana milqîtim illia-mma* [*ana sîma gamra kaśpam isqul*, etc., *suma ilâni* . . . *itmû*] *pân* . . . *Khattâ* [*pân* . . . *arkhu* . . . *yûmu* . . . *sanat* . . .], [‘So many *śar* of] the field of Ephron [the son of Zohar], which is in Machpelah, which is in front of Mamre, this field, the cave which is in it and the trees which are in the field, on all its sides [being bounded on one side by . . . , on the other side by . . . , at one end by . . . , and at the other end by . . .], has been made sure to Abram for a possession, and [he has paid the full price in silver, etc. By the names of the gods . . . and the deified king they have sworn.] In the presence of . . . the Hittite, [of . . . The . . . th day of the month . . . , the year . . .].’ The bracketed words indicate what has been omitted by the Hebrew transcriber. The description of the boundaries of the field, and the legal formulæ which followed *illiamma* would not have been on the envelope of the deed, and, moreover, as they were always in Sumerian, would not have been understood by the Hebrew writer. That all mention of the oath made in the name of the Babylonian gods and deified king should have been omitted is natural. The names of the individual witnesses are summed up in the comprehensive statement that they were all Hittites, the writer ceasing at this point to translate, and returning to his narrative. For the same reason the date is not given. It must be remembered that Canaan was at this time a province of Babylonia, where Babylonian law was enforced and legal documents drawn up in the Babylonian language and script. The contrast between the Babylonian mode of conveying a title in land and the Israelitish, as described in Ru 4^{7-8}, is excessive.

19. The preposition אל seems out of place in describing burial in a rock-chamber. But the body of the dead was placed on a couch cut out of the rock-wall of the tomb, corresponding with the *loculus* of a later date.

The field was in front of Mamre, not Kirjath-Arbaʿ; that is to say, in front of the property belonging to the Amorite, who, according to Gn 14, had been an ally of Abram. The gloss, therefore, —‘the same is Hebron in the land of Canaan’— must be understood as referring to the territory of Hebron, rather than to the city itself. The country was in the possession of the Semitic Amorites; the town had been occupied by Hittites, as Canaanitish towns were in the habit of being in the Tel el-Amarna age. History repeats itself in the East. See above, note on v.^{3}.

20. The narrator here gives, in short, as part of his narrative, a *résumé* of the contents of the deed translated in vv.$^{17.\,18}$.

It follows from this analysis that (1) the chapter embodies the translation of a deed of sale of the Khammu-rabi era, as well as of a Babylonian title applied to Abraham and characteristic of the same date.

But that (2), apart from words like ‘shekel,’ which had been borrowed from Babylonia, the rest of the chapter shows no trace of a cuneiform original.

Hence (3) it must be a free composition of the Hebrew writer, behind which, however, lie early Babylonian documents upon which the narrative is based.

(4) In one of these documents Abram or Aburamu appears as the *pateśi*, or representative of the deified king of Babylonia, and thus in much the same character and position as in chap. 14; in the other document he was the purchaser of an estate in a deed of sale drawn up in accordance with the formulæ of Babylonian law in the Khammu-rabi age. After about 1800 B.C. both the title and the form of the deed would have been different; the *pateśi* passed away with the fall of the Babylonian empire in the West, and the legal formulæ underwent change.

The form of the name Abraham instead of

Abram is due to the striving for uniformity in the text, which in other respects also distinguishes the Hebrew narrator or his editors. Professor Hommel is doubtless right in believing that the ה of 'Abraham' has merely a graphic origin. Since the publication of his *Ancient Hebrew Tradition*, his theory has been strikingly verified by the form assumed by the Semitic אל in the names of certain Hyksos kings found on Egyptian scarabs, where it is sometimes represented by *h*. Thus ʿAnati-el is written ʿA-n-t-h-l, and Yaʿqub-el (Jacob-el) appears as I-ʿa-q-b-h-l as well as I-ʿa-q-b-ʿa-l. Abu-ramu or Abram is the name of an 'Amorite' in a Babylonian contract of the Khammu-rabu period; we also find Śamu-ramu and Śumu-ramu ('Shem is exalted') along with the feminine Śamu-ramat, written Śammu-ramat in later Assyrian. The latter name is that of the classical Semiramis, who thus claims a similar etymological ancestry to Abraham. The Greek legends relating to her make me think that she was the wife of Khammu-rabi. The names are all West Semitic, not Babylonian.

Literature.

ABSOLUTE IDEALISM.

An Outline of the Idealistic Construction of Experience. By J. B. Baillie, M.A., D.Phil., Regius Professor of Moral Philosophy in the University of Aberdeen, Author of *Hegel's Logic*. (London: *Macmillan*.)

Readers of Professor Baillie's book on *Hegel's Logic* eagerly looked forward to further work from his pen. For that book revealed the advent of a strong man, not only a thinker of great worth, but a man who could take pains to understand and set forth the thoughts of others. Though Wallace and Mactaggart and others had tried to expound Hegel, yet there was room for the work on Hegel's Logic, and students found that Professor Baillie had come nearer to the meaning of the secret of Hegel than almost anybody else. In the work before us, he sets forth his own view of the Idealistic Construction of Experience, and a masterly view it is.

There is no lack of books on this topic. Gifford Lectures like those of Wallace, the Cairds, Royce, Haldane, Laurie, and Ward, and other treatises which we need not name, deal with idealism in some of its aspects and applications, yet the book of Professor Baillie has a place and character of its own. It covers the whole field; and though he calls it an outline, it is an outline which leaves no question untouched, and no sphere of knowledge unexplored. It may be well to state the problem in the words of the author. 'A complete idealistic explanation of experience ought to show—(1) that each phase of experience embodies in a specific way the one spiritual principle animating all; (2) that each is distinct from every other simply by the way in which it embodies the principle; (3) that each is connected with the others, and so with the whole in virtue of its realizing that principle with a certain degree of completeness; (4) that the whole of experience is a necessary evolution of the one principle of experience through various forms, logically connected as a series of stages manifesting a single principle from beginning to end.' It is a large order, and Professor Baillie has striven with great ability, and with much success, to carry it out. The spiritual principle is, briefly, that 'subject and object constitute the life of experience, and develop *pari passu* from the very first, and in developing give rise to all the wealth of human experience in its various forms.'

Beginning with the twofold character of Kant's Idealism, the emphasis laid by him on universal experience, and on the individual subject, and the results of both, he dwells on the need of further reconciliation. Is the solution to be found in pragmatism? this deals to a criticism of pragmatism, brief and incisive, and to a statement of his own position, which, briefly, is that the unity to be sought is to be found in an absolute single experience. 'If the unity at work in all finite individual experience, of whatever kind is a comprehensive universal unity, and if the unity of all experience is the ground of all forms of "objectivity" in finite experience, then to explain the nature of universality in knowledge or in morality or anywhere, and to explain the ground of the objectivity which all forms of finite experience claim to possess, we must start from the idea of an absolute single experience. It must be absolute, for nothing else will meet the case completely; it must be single, for the experience is a unity. Being experience, it must be the experience of a conscious life; and being a unity, consciously referred to as such, it must be the experience of a single subject, an absolute individuality. Universal experience is not something apart and *per se*: it is universal experience to and in some single life. For a completely universal experience, therefore, there must be an individually complete subject.' The whole book forms an expansion and a justification of the situation set forth in the foregoing quotation. The detailed working out of the theme is done in the most masterly manner. Nothing could be better done than what is done in the interpretation of sense-experience, and of perceptual experience, the interpretation of the understanding also, and the world of noumena and phenomena, and finally of conscious experience. We admire also the literary and dialectic skill shown in the chapters on the sphere of reason, the sphere of finite spirit, and the sphere of absolute spirit. Yet, on the whole, we remain unconvinced. For, while it is a beautiful and artistic and skilful presentation of the absolute idealistic view, yet from first to last it accounts only for the experience of one self, and not for the experience of many selves in a unity which can only be called conscious by a metaphor. Self-consciousness is the consciousness of a self, but where is the self of a community? It is like the metaphor of the 'Social organism' which immediately has to be described as superorganic. It seems to the present writer that the endeavour to construct experience from the assumption of the subject-object in the unity of the one self, can never get beyond the one self, and any reference to other selves can only be brought in an empirical way. Reference may be made to the controversy between Royce and Howison, and in the book entitled *The Conception of God.*

This is not the place to argue the question, but it is a question which must be argued somewhere, and soon. Meanwhile, whoso desires to read a clear, competent, and lucid exposition of the theory of Absolute Idealism ought to read the able work of Professor Baillie.

James Iverach.

GOD AND NATURE.

The Study of Nature and the Vision of God: With other Essays in Philosophy. By George John Blewett, Ryerson Professor of Moral Philosophy in Victoria College, Toronto. (Toronto: *William Briggs.*)

'In the attempt to apprehend the true nature of reality, and consequently in the endeavour to bring the life of man into accord with reality, there have been two great methods, two great tendencies, the distinction between which is not broken down by the fact that historically they have entered into the most manifold relations of combination and of conflict with each other. The division arises, as all great human divisions arise, from the existence of divergent tendencies in human nature itself, and of radical differences in the experience, happy or tragic, which falls to the lot of individuals and races. And since it arises in the effort to apprehend ultimate reality, it is a division elemental and ultimate—the most radical of all the divisions known to human nature and to human life, and the one that must always be kept in mind, as a sort of ground-plan, in any attempt to understand the spiritual history of man.'

It is the existence of these two tendencies, and the impression which they have made upon Professor Blewett, that account for his book. It is not a systematic treatise upon them, or upon either of them. It is a volume of detached essays. But the recognition of the division just referred to runs through all the essays, and allows them to be placed side by side without any awkwardness, and to form a book. What are the two tendencies?

They both work from the world up to God. But they part company when they have found God. The one is absorbed in Him, forgets or despises the world, is restless in it, and is happy only at the prospect of escape from it. That tendency we call Mysticism. The other, when it has reached God, remembers the world still. The facts of the world and of our life are elements in the Divine plan, the history of the world is a process in which the eternal purpose of God is being realized. That tendency we call Idealism.

Within Idealism, however, there is a subdivision. There is an idealism which separates pure reason from sensation and sense-experience, and then accepts that pure reason alone as expressing the nature of reality. This form of idealism, which

Hegel called Absolute Idealism, is called by Professor Blewett Abstract Idealism. It is to be distinguished from the fully developed type of idealism, which he calls Concrete Idealism, and which accepts the senses as well as the reason as sources of true knowledge. Professor Blewett is not only an idealist, but a concrete idealist.

The first two essays are entitled: (1) The Study of Nature and the Vision of God; (2) The Metaphysic of Spinoza. They deal with the great antithesis between Idealism and Mysticism, the first outlining the idealistic position, the second tracing the development of mysticism. The remaining essays deal with the conflict within Idealism itself. Their titles are—(3) Plato and the Founding of Idealism; (4) The Completing of Idealism; (5) Erigena: The Division of Nature; (6) The Theism of St. Thomas.

The volume suffers little from its seeming disjointedness. It gains much. Every fresh start keeps the attention on the alert. The various points of view test the author's position severely, and bring him the greater triumph. The trifling repetition is just enough to refresh the reader's memory. It is a volume of considerable literary merit, its natural eloquence occasionally reminding us of Professor Gwatkin's Gifford Lectures on 'The Knowledge of God.' But it has more than style to remind us of these lectures, it has the tolerant scientific spirit and the clear Christian certitude. If Canada has many philosophical writers like this, as Christian and as strong, her future is more secure than the wisest of her statesmen can make it.

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Notes on Books.

The Rev. Allan Pollok, D.D., LL.D., Honorary Principal of the Presbyterian College in Halifax, Nova Scotia, has published a volume of *Studies in Practical Theology* (Blackwood; 5s. net). In the very beginning of it he gets into serious difficulties over his title. Practical Theology used to be called Pastoral Theology. Now, if by Pastoral Theology is meant 'the general supervision and particular visitation of the flock,' that title is too narrow for Dr. Pollok's book. It is too narrow even after the word 'pastor' has obtained its proper compass and includes teacher, as the Epistles clearly show it should. For Dr. Pollok's purpose is to describe all the functions of the Christian ministry which exist for the preservation and propagation of the Christian religion at home and abroad. But his difficulties are not at an end. How can theology be practical at all? Is not theology the science, as distinguished from the practice, of God; and is it not the science of God as distinguished from either the science or practice of anything else? They say that Systematic Theology is about to enter upon a new lease of life. It is clear that the first thing it has to do is to define itself.

The topics of Dr. Pollok's book are the Presbyterate, Vocation, Study, Society, the Pulpit, Church Rule, the Catechism, Public Worship, the Directory, Baptism, the Administration, the Communion, Visitation of the Sick, and the Burial of the Dead. On all these topics he has something to say; on nearly all of them the right thing. And he says it clearly. He knows what Presbyterianism is, and he believes in it. We might describe the volume as a popular manual of Presbyterianism. For the education of the young people the Presbyterian Churches have probably no better handbook.

In the year 1896 there appeared a pamphlet in French on the life to come, which awakened a remarkable interest 'among a select public, made up of scientists, engineers, and literary men of high standing.' It was an attempt to prove our immortality by means of physical science. The pamphlet was anonymous. The author afterwards revealed himself in the person of M. Louis Elbé. M. Elbé resolved to pursue the subject and make a book of it. His book is now translated under the title of *Future Life in the Light of Ancient Wisdom and Modern Science* (Chatto & Windus; 6s. net).

The book is divided into two parts. The first part is a sketch of human belief in immortality; the second part is the proof from science. The religious sketch is of no great value. The author is evidently an amateur in the history of religion. But the scientific part is enthusiastically written, and full of interest. M. Elbé makes nothing of it in the way of proof, of course, but he throws out a number of interesting analogies, and works the hypothetical thing (if it is a thing) called *ether* with wonderful plausibility, and some real suggestiveness. Briefly, what he means is, that that same ether, which is within us as well as around us, is that which survives. And so in a sense it is *us*, and not merely around us and within us.

We think M. Elbé has made a mistake when he says that positive science, by which he means physical science, has become for us the one and only source of uncontested truth. There is still a certitude in religion. And even of this matter of survival after death some of us are just as sure as we are of anything that physical science has to tell us.

It is a remarkable coincidence that just at the time when the Atonement—the need of reconciliation of God and man, and the fact of it—is in danger of being popularly emptied of all its worth and meaning, a book is published which shows that the idea of atonement runs through all the great literature of the world, and is the most momentous idea everywhere. The writer of this book is Charles Allen Dinsmore (whom we have seen before only in his work on Dante, but there very favourably). The title is *Atonement in Literature and Life* (Constable; 6s. net).

There is no mark of greatness in a man more unmistakable than the possession of a deep sense of sinfulness. It is the counterpart of a high doctrine of sin. Now the men who have been great in the literature of the world have undoubtedly had the high doctrine, and we may be sure, whether they have confessed it or not, that they have had the deep sense. For it is the deep sense of sin that cries out for atonement. And we have but to mention the names of Æschylus, Dante, Milton, Hosea, and Hawthorne to recognize that they rose to their greatness in the effort to express what atonement is, the tragedy of sin driving them to the necessity. Mr. Dinsmore enables us to read Æschylus and many more with the thought of atonement before us. And as we read we wonder if they ever wrote on anything else. Did we mention Shakespeare? As we pass through Shakespeare's writings we realize how penetrating this word 'atonement' is. It brings reconciliation with God, with life, with our own past. We call the writing a tragedy which works with atonement as its motive. But the comedies work with it also.

Mr. Dinsmore's book is new, and we do not expect perfection in it; but he has opened a way, and we thank him.

The volume on the *Natives of Northern India*, in Messrs. Constable's new series on the 'Native Races of the British Empire,' has been written by Mr. W. Crooke, B.A. (6s. net). It is evident that Mr. N. W. Thomas, who edits the series, is getting the best men to write for him. Mr. Crooke probably knows more about the natives of Northern India than any other man. The volumes he has already published are the classics of their subject. If he has made religion a speciality, there is no harm in that. Religion is the citadel of this city, a citadel most difficult to capture, but when captured it puts the native, body and mind, into the victor's hands. Mr. Crooke understands the Animistic tribes of Northern India as no other man understands them, just because he has taken pains to understand their Animism. Having grappled with the subject of caste in his great book on *The Tribes and Castes*, it has been easier for him than it would have been for any other man to bring that baffling subject within moderate and intelligent compass. He has succeeded in making the volume thoroughly readable; for, together with command of the subject, he has a good English style, and he introduces plenty of local colour. The popularity of the volume will be increased by the illustrations it contains. It deserves, and we think it extremely likely that it will secure, a very large circulation. There is no excuse for any of us remaining ignorant of any of the native races whom we rule, when they are described for us so attractively.

The most interesting study for a Bible Class (we have found it so), and of course the most instructive, is the Life of Christ. Mr. Edward Grubb, in the third volume of his *Bible Notes* (Friends' Summer School Continuation Committee; 1s. 3d.), deals with the Life of Christ. They are the Notes of a born teacher; and besides that, they possess that combination of scholarship and spirituality which is not very often found, but when found, makes the best possible book for students. The volume is bound with interleaved paper for further notes.

Mr. W. B. Ritchie, M.A., believes in *Revelation and Religious Certitude*. And under that title he has written a large volume, which has been published by Mr. J. Gardner Hitt (6s. net). He believes that natural religion is too much in evidence to-day, and that therefore we are losing all confidence in every religious thing. For natural religion can never make anybody sure of anything. We must return to revelation. When God makes Himself known, then we know Him. But not till then.

Mr. Ritchie has not shut himself up in his study in order to keep hold of some old-fashioned traditional view of revelation. He has had much contact with the world. He has travelled over much of it. This very book was thought out, we think also written, in one of the most inaccessible of the British colonies. He came to believe in revelation, and the necessity of it, after having given his money for that which is not bread, and his labour for that which satisfieth not. And when he found that revelation was a fact, and a satisfying one, he proceeded to apply it to all the departments of the life of the spirit, including even the connexion between the Church and the State, and wrote this book.

Mr. Philip Green has published an English translation of Wernle's *Sources of our Knowledge of the Life of Jesus* (2s. net). It is a thoroughly satisfactory translation of a thoroughly unsatisfactory book. The difficulties of the Gospels cannot be resolved by a sprinkling of points of exclamation. Professor Wernle pleads the brevity and popularity of his book. But that is no excuse. Professor Wernle knows quite well that he has not disposed even of the miracles in the Gospels, that no one has disposed of them yet. And to write a popular book without them, as if he had already disposed of them somewhere by elaborate argument, is simply to mislead the people. We need not say more; the book has already been reviewed in the original.

Messrs. Longmans have discovered another American preacher who is more than American. It is the Rev. J. Sparhawk Jones, minister of Calvary Church, Philadelphia. His book is called *The Invisible Things* (4s. 6d. net). In the middle of it there is a sermon on 'A Great Certainty.' Its text is Ro 8[28], 'For we know that all things work together for good to them that love God.' The language is elevated and appropriate; the thought is natural. There are no divisions and no illustrations. The idea, which is the obvious meaning of the apostle without any straining after originality, is slowly developed and at last driven impressively home, somewhat after the manner of Phillips Brooks. It is only one of St. Paul's sentences. It is only one of his certainties. But we are left with the feeling that there could not be a greater statement, and searching to see if St. Paul's certitude is ours.

The Rev. S. Levy has the distinction of having added a new term to the vocabulary of theology. And a new term is the expression of a new idea. Original Sin is old. The new idea is Original Virtue. He seems to have found it in the passage (Ex 20[5]) which tells us that God visits the sins of the fathers upon the children. That he takes to be Original Sin. But the same commandment tells us that God shows mercy unto thousands of them that love Him. That, says Mr. Levy, is Original Virtue. The essay on the subject originally appeared in *The Jewish Quarterly Review*, and was noticed in THE EXPOSITORY TIMES when it appeared. It is now republished along with other essays, and with a useful introduction, under the title of *Original Virtue and Other Short Studies* (Longmans; 3s. 6d. net).

Some time ago we said there was an opportunity for the psychologist in a new study of the men and women of the Bible. The introduction to that study has just been written by James Bissett Pratt, Ph.D., Assistant Professor of Philosophy in Williams College. His book is *The Psychology of Religious Belief* (Macmillan; 6s. 6d. net). It is a contribution to the psychology of religion, but it is more occupied with the historical side of that science than with the philosophical. After the discussion of the nature of belief, Professor Pratt travels among the nations of the earth to find out what is the contribution of each of them to the psychology of religion. But he examines most carefully the religious belief of India and of Israel, the materials for his subject being most abundant there. Then he becomes constructive. Religious belief in its most human form is found in Christianity. He divides Christian belief into three phases. He separates it again into three stages, according to the growth of a man from childhood through youth to mature life. He concludes with an estimate of the value of God. The value of God—to psychology? Yes, but the science of psychology is the opening into the spiritual experience of the individual and the race.

It is not only a modern and timely book, it is attractive and instructive. It will be to some of us the clearest sign we have yet seen that the darkness which has kept science and religion separate is at last giving way to the dawn.

Another volume of the 'English Men of Letters' has been issued. It is Shakespeare (2s. net), and it has been written by Professor Walter Raleigh. The series could not very well have been complete without Shakespeare. But why has it been so long in coming? Was there nobody great enough to offer it to, or was there nobody bold enough to take it? It might have been so with any other. But everybody who can write in English feels able to write on Shakespeare. And everybody who writes on Shakespeare writes something. About Professor Raleigh's work all that need be said is that it is a joyful blending of history and literature. The folios and the quartos are never forgotten, but neither are the Iagos and the Imogens. Best of all, it is a pleasant book to read, free for once from the necessity of being original. And we think we have Gervinus to thank for that. For who can pretend to be original with Shakespeare after Gervinus?

Messrs. Macmillan have also published a new edition of Mr. Austin Dobson's *Fielding* in the same series. It was first issued in 1883. Three appendixes were added in 1889. It is a fourth appendix that makes the difference between the edition of 1889 and the edition of 1907. The appendix deals with certain matters which have recently been discovered relating to Fielding himself and his family.

The Story of Port Royal is like one of the stories in the Book of Genesis. It has so many elements of human interest that it can be read over and over again without losing its freshness. Mrs. Romanes has been reading it again. And, finding it as fresh as ever, she resolved to rewrite it for us (Murray; 15s. net). Finding also that the story of Port Royal is the story of the Arnauld family, she has made her book a biography of that family. The method may add something to the length of the story, but it adds no less to its interest.

Mrs. Romanes is in sympathy with Port Royal. It would have been a phenomenon if we had found her otherwise. We are all in sympathy with Port Royal now. What the Pascals and the Arnaulds lived for and died for, we all believe to have been the truth. Even the Jesuits would not deny that now. They would say that Pascal and Arnauld appealed from the Jesuits of their own day, by whom they were persecuted, to the future, including the Jesuits of the future; and they have their reward. The Jesuits did not consider truth, they looked to expediency. And they, too, had their reward. Expediency won the battle of time; truth always wins the battle of eternity. The Jesuits still stand by expediency and kill the prophets, but they are quite willing to build the tombs of the prophets of the past.

Mrs. Romanes is in sympathy with Port Royal, but she has striven hard not to be unjust to the Jesuits who were so unmerciful with Arnauld. Her book is written in a most Christian spirit—a spirit that constantly recalls the most Christlike words of the Redeemer Himself—'Father, forgive them, they know not what they do.'

There has come from Perth a beautiful book, one of the most beautiful books externally that we have seen. And in Perth it appears to have been both printed and bound. It is a volume of *Eastern Impressions*, written by the Rev. D. G. Manuel, B.D., of St. Andrew's Parish, Perth. It would have been hard for Mr. Manuel if he had had to write in order to match his binding. But, of course, the writing was first. It is the binder that has worked to match the writing. For the writing is very well done. The ground over which Mr. Manuel travelled is quite familiar ground, as he did not depart far from the highway of the great cities of India. But he has been able to retain the fresh vividness of the impression made upon him at the moment. And when that is done the interest is always there, so many-sided, so unexpected are this people and their country. Mr. Manuel's mind was evidently much occupied with the Mutiny. It is an event that has cast a long shadow. We hope that there is no shadow mingling with it of a coming event. The book is full of illustrations, and they are most successful—little bits crowded artistically into a page, and reproducing Indian life in a hundred of its most characteristic phases.

There is no urgent call for a new Commentary on St. Mark. We have Swete, and Gould, and Menzies, and Salmond, all recent, and each possessing individuality. But if the Commentary on

St. Mark by the late Mr. William Kelly had to be published,—and it seems right to complete his series on the New Testament by publishing it,—then it was certainly wise to edit it thoroughly before publication. This has been done by Mr. E. E. Whitfield. In our judgment, Mr. Whitfield's editing is better than the original writing (we mean Mr. Kelly's). His full and scholarly notes at the end of the volume will give the book a place among the Commentaries which have to be consulted. Mr. Kelly had his own scholarship. He was Editor of the *Bible Treasury* for many years. But it was not quite so scientific, not quite so emancipated from old-fashioned ideas of prophecy and the like, as Mr. Whitfield's scholarship is. Perhaps Mr. Whitfield will give us some work of his own now. The title of the book is *An Exposition of the Gospel of Mark* (Elliot Stock; 5s. net).

The Rev. Ira Boseley, late Acting Chaplain to H.M. Forces, has written a new chapter of the history of the Church in this land, and even of the history of Westminster Abbey. He has written the history of *The Independent Church of Westminster Abbey* (Unwin Brothers; 5s. net). Readers will be attracted to the book by curiosity. But when they come, they will be arrested by the presence of the Spirit of God directing lives of much individuality, fierce conflict, and searching experience. The very idea of an Independent Church existing for a hundred and sixty-five years within the walls of the Abbey will be new and strange. But the novelty of it will soon be overcome by its pathos. It was a stirring time that this Independent Church lived through, and Mr. Boseley gives us the opportunity of seeing that its ministers and members were generally worthy of their opportunity.

Contributions and Comments.

2 Cor. iv. 3, 4.

In The Expository Times for May (p. 380), Mr. John A. Bain has pointed out that 2 Co 4^{3}, ἐν τοῖς ἀπολλυμένοις, should be taken as neuter and translated, 'by things that are perishing.' In reference to his interesting note, I should like to call attention to Erasmus' rendering of the passage: 'Quod si sint adhuc quibus non patet (veritas evangelii), et ideo non confert salutem, ipsorum vitio fit, non evangelii, neque nostro. Siquidem quemadmodum de Israelitis dictum est, ita hi quoque velum habent cordis oculis impositum, ne quæ per se clarissima sunt, cernunt, ac velut in medio sole caligent. Nam secum adferunt oculos impuros et *mundanis cupiditatibus* vitiatos, *quibus* satanas, huius sæculi Deus . . . excæcavit mentes incredulorum, obtectis eorum oculis, ne possit illis illucescere lumen veritatis evangelicæ,' etc. (Paraphrases in *Novum Testamentum*, ed. To. Frid. Sigism. Augustin. Berolini, 1780, t. iii. p. 477). Erasmus seems to have the same view on 2 Co $4^{3.4}$ as Mr. Bain; he considers ἐν τοῖς ἀπολλυμένοις as neuter. According to Mr. Bain, the meaning of the words is—The god of this world hath blinded the thoughts of the unbelieving by things that perish, that is to say, *by all those visible and transient things*; according to Erasmus' paraphrase—The devil hath blinded the unbelieving '*mundanis cupiditatibus.*'

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The Babylonian God Ninib.

In The Expository Times for 1904, vol. xv. p. 560, I put forward a suggestion that the name of the Assyrian god Ninib, once erroneously read Adar, and since quite fancifully read Ninrag, and identified with Nergal, Nisroch, etc., was really pronounced Urashtu. This was based upon the Aramaic transcription of the name found on certain documents of the time of Artaxerxes I., and published by Professor A. T. Clay in the tenth volume of Series A (*Cuneiform Texts*) of the Publications of the Babylonian Expedition of the University of Philadelphia, 1904. The cuneiform text gave the names of certain parties as Ninib-uballit, Ninib-iddina, while the Aramaic 'dockets,' or endorsements, gave the letters א(?)ורשתאבלט, אורשתאדן, for the same names.

There is always some uncertainty about Aramaic inscriptions, owing to the similarity of such letters as ד and ר, etc. Professor Clay returns to the subject in his recent book, *Light on the Old Testament from Babel*, and notes the various readings which have been offered. One scholar (Professor Hilprecht) read the characters *'n r sh ḫ*, and regarded the name as identical with Nisroch of the Old Testament (2 K 19[37]). I agree with Professor Clay that this is impossible, as also the other reading *bêl pirishti*, which he also rejects. 'Others read *enu reshtu*, "the chief lord"; *Enu-erishtu*, "lord of decision"; *Urashet*, the feminine of Urash; *In-arishti* as the Semitic equivalent of Nin-urash; and *'nwusht* = *namushtu* = *namurtu*, which was regarded the same as "Nimrod" of the Old Testament (Professor Jensen). Additional light on the subject will be heartily welcomed.'

I have preferred to quote Professor Clay's exact words (*op. cit.* 400–401), because I have not myself noticed these interpretations, and consequently am unaware of their grounds, if any. But I hope I am not deceived in thinking that the additional light is already available. In the recently published 'Assuan Papyri,' so munificently acquired to science by Mr. Robert Mond, edited by Professor Sayce and Mr. Cowley, a name occurs which the accomplished editor, Mr. A. E. Cowley, reads Arûsathmar, and suggests is a Persian name meaning 'lance-renowned (?)'; compare the Persian *arshti*, 'lance.' But the Assuan Papyri contain a large number of unmistakable Babylonian names, and they are contemporary with Professor Clay's tablets. Hence there is very considerable probability that Arûsath is the same name which the Philadelphia tablets give as Aurushat. What the *mar* corresponds to is not clear, and the Assuan Papyri spell the name with ס, not שׁ. In face of the fact that they give Athar-shuri where the Assyrian would write Atar-sûri, this does not seem of much consequence. Naturally this cannot be looked upon as a proof that Ninib was read Urashtu, but it is consistent with that view.

Not being a Persian scholar, it had not occurred to me to suppose the names published by Professor Clay really could be given a meaning in Persian. Supposing that Urashtu is really the Babylonian way of writing the Persian for 'lance,' *arshti*, then the other elements of the names *uballit*, *iddin*, *amar* (*?*) do most certainly go far to prove that 'the lance' was a divine name, either a symbol of deity, or an epithet become a title. It may, if Persian in origin, be a Persian name for a god whom the Babylonians identified with Ninib. Is this at all likely? Now Ninib was called *bêl kakkê*, 'lord of a weapon'; he was eminently the god of war and the chase. He is continually associated with a weapon, which may be rendered 'lance.' I am not able to say with conviction what is the exact form of weapon meant by 'the lance' in the Persian, nor do I know what was the weapon properly associated in Babylonia with Ninib. But there seems to be an obvious connexion between Ninib and some weapon which may well be meant by *arshti*. I still hesitate to say that Urashtu is Persian. The similarity of name might suggest 'the lance' as a Persian name for Ninib; but Professor Hommel has pointed out with considerable probability that Ahura-mazda was known to the scribes of Ashurbanipal and partly assimilated to Ashur, the national god of Assyria; and we may have in Urashtu as a Babylonian word a rendering of the Persian *arshti*. On whichever side the borrowing lies, it seems to me that in the combination of the readings of the Assuan and the Philadelphia texts we have a considerable presumption in favour of the reading for the latter, Urashtu, which I first proposed. There is still need of evidence, and it may turn out that Arûsath has no connexion whatever with Aursht. At present the likeness is very suggestive.

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Has the Name 'Jahweh' been discovered on the Babylonian Monuments?

PROFESSOR CLAY'S interesting discussion of the above question was referred to in the April number (p. 289 f.). May I be allowed to add the following remarks? In my brochure *Die Bab. Gefangenschaft der Bibel* (Kielmann, Stuttgart, 1905), p. 69, I noted that *Ja-'ve*, *if* it occurs in a personal name among Delitzsch's assumed N. Semitic Babylonians, is found only once. Hence, in the first part of the name, which Delitzsch—without mentioning any other possibility—simply transcribes *Ja-'a-ve-ilu*, I detected a *verbal* form. Now, the *spiritus lenis* in Bab.-Assyrian may also represent another guttural; and the cuneiform group concerned with the third syllable of the word in question has also the values *me* or *mi*, as may be learned from R. F. Harper's *The Code of Hammurabi* (1904), Plate xcv., No. 163. Consequently I proposed the pronunciation *Jaḥmi-ilu*, and the rendering 'May God protect'—a name which is found among those Minæo-Sabæans with whom the Hammurabi dynasty may be connected (F. Hommel, *Altisr. Ueberlief.* p. 79). But the name *Ja-um-ilu* contains, in my opinion, a shorter Divine name, which is in all probability connected with the name of the Bab. god *Ea*. The relation of this shorter Divine name to the Hebrew tradition is fully discussed by me in an article which I sent some time ago to the *Expositor*, and which I expect to see published soon.

Ed. König.

Bonn.

St. Thomas Aquinas on the Proofs of the Resurrection.

As a sample of the critical and apologetic methods of the thirteenth century, readers of The Expository Times may be glad to have their attention drawn to the treatise of St. Thomas found in the Tertia Pars of his *Summa Theologica*, Question 55.

A brief introductory analysis of two Articles (v., vi.) may serve as a simple guide and commentary to the thought of the great thinker.

It is characteristic of the mind of Aquinas, that he begins his thinking by an attempt to settle his vocabulary. Prior to his attempt to 'prove' the existence of God, he settles what he means by the word 'proof.' It is regrettable that, in this matter, his cautiousness and intellectual humility are not often followed nowadays. Faithful to this scholarly instinct for accuracy, he prefixes a characteristic and finished study of the word 'proof' to his article on the sufficiency of the proofs of the Resurrection. He very rightly insists on the distinction between a strict intellectual proof and a sign. Proof, strictly speaking, is intellectual justification by an appeal to intellectual principles. With inimitable terseness, reminding us of the Latin of the Corpus Juris Civilis or of the Greek of Aristotle, he defines an argument or proof as 'ratio rei dubiæ faciens fidem.

But a *sign* or evidence is some sensible phenomenon manifesting a truth; just as smoke is a sign or proof of fire, and the throbbing pulse is a sign or proof of life.

With this distinction in his mind, he admits without a moment's hesitation that we can have no strict intellectual proofs of the Resurrection. But our readers will be better pleased to have the great thinker's own carefully chosen words: 'Christ did not demonstrate His Resurrection by strict proof. For this kind of proof must begin with principles. If these were not known to His disciples, nothing could be demonstrated, since nothing can be proved from the unknown. But if these principles were known, they would not transcend human reasonings, and thus they would be of no avail to support faith in the Resurrection, which is beyond human reason. . . .

'Nevertheless, Christ did prove His Resurrection by the authority of Holy Writ.'[1]

Yet, if the Resurrection does not admit of strict proof, it admits of signs. St. Thomas reminds us of the words used by St. Luke, Ac 1^{3}: *οἷς καὶ παρέστησεν ἐαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις*. He calls particular attention to the use of *τεκμηρίοις*, which in his mind is a 'signum evidens ad probandum.' He might have added that, coming from the pen of Luke, it had almost the accuracy of a medical diagnosis.

We will set down Article vi. in scheme.

Christ proved His Resurrection—

A. By the Witness—
    1. Of angels (Mt 28^{6}, Mk 16^{6}, Lk 24^{5}, Jn 20^{13}).
    2. Of Holy Writ (Lk 24^{27}).

B. By Signs: *τεκμηρίοις*.
    1. Showing a true Resurrection—
        (*a*) *Of His Body.*
            α. Not a phantom (Lk 24^{39}).
            β. A real visible body (*passim*).
            γ. The same body (Lk 24^{39}).
        (*b*) *Of His Soul.*
            α. Vegetative life, by eating (Lk 24^{43}, Ac 1^{4}).
            β. Sensitive life, by hearing and seeing (*passim*).
            γ. Intellective life, by arguing (Lk 24^{27}).
        (*c*) *Of His Divinity.*
            α. Miracles: the draught of fishes (Jn 21^{6}).
            β. Ascension (Ac 1^{9}).

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[1] *Summa Theologica*, 3*a*, Qu. 55, Art. v.

2. Showing a Resurrection in glory.
   (*a*) He enters the room, through closed doors (Jn 20[19]).
   (*b*) He appears, and vanishes as He will (Lk 24[31]).

This is but the barest outline of the signs that Jesus Christ rose from the dead with the body that had been nailed to the cross three days before. It will readily be admitted that the historical admissions of the New Testament have rarely been marshalled with more skill or insight. Indeed, it would almost seem to a believer in Jesus Christ that these admissions, apparently so disconnected, had been really planned, not by the writers themselves, but by some higher intelligence who had set himself the task of proving an historical thesis. Had the proofs been drawn from one gospeller alone, we might reasonably have inferred that he had a purpose in his narrative. But the unity of the narrative is found in the group of writers, and not, as we might expect, in an individual writer. It is something more than an 'Undesigned Coincidence.' It is an 'Undesigned Completion.'

Under stress of the arguments directed, one by one, against the various proofs of the Resurrection, it is customary to reply that these proofs are converging. Not only does their addition increase their strength, it even multiplies their strength. Sometimes we are tempted to think that this way of looking at the matter is a modern expedient framed to meet a modern phase of criticism. It is refreshing to find a theologian of the thirteenth century admitting that 'although each individual proof would not be strong enough to show the Resurrection of Christ, yet all taken together would be strong enough to do so.'

And it is no small gain that the chief evidence of the Resurrection from death to life has come down to us from the physician Luke, whose profession entitled him to speak on death and life.

VINCENT N'NABB, O.P.

Entre Nous.

The New Theology.—The Rev. W. L. Walker is occupied with a book on the New Theology. There are few men whom we will more gladly listen to. He is now recognized as one of the clearest theological thinkers of our day; but, more than that, he has passed through a mental experience almost identical with that in which Mr. Campbell now is.

Briggs' Psalms.—The second volume has been published of the Psalms, by Professor Briggs and his daughter, in the 'International Critical Commentary' series. Since the disappointment of Dr. Cheyne's new edition (a disappointment due solely to the excessive criticism of the text), a critical and exegetical edition of the Psalter has been sorely needed. And now we have it. It was quite fitting that the editors of this famous series should themselves produce the most famous volumes in it. That Dr. Driver's *Deuteronomy*, Dr. Briggs' *Psalms*, and Dr. Plummer's *St. Luke* are entitled to the foremost place, will generally be acknowledged. The more we have used *Deuteronomy* and *St. Luke*, the more we have admired the workableness of their contents. We hope that Dr. Briggs' edition of the Psalter will prove to be as workable.

Another 'Outline of Theology.'—The one is Professor W. N. Clarke's, which has had a phenomenal circulation in this country. The other is Professor W. Adams Brown's. The exact title is *Christian Theology in Outline* (T. & T. Clark; 7s. 6d. net). And the very first thing that strikes us about it is the absence of the technicalities of theological language. That is one of the attractive things about Professor Clarke; and Professor Adams Brown is not a whit behind him in freedom and in mastery of the English tongue. If Dr. Clarke has not filled all the open spaces on our shelves, Dr. Adams Brown had better find a place. In one way he will be more acceptable, being more systematic.

Systematic Theology.—Systematic Theology is coming to its own again. Germany does not lead in these things so absolutely as before, but it still leads. And the German theologians are feeling the need of understanding 'the great connecting principles and ideas' which underlie all religious thinking. With the present year a new periodical is started by the managers of the Lutheran *Neue Kirchliche Zeitschrift*. It is called *Die Theologie der Gegenwart*, and is to be wholly occupied with what we call Systematic Theology. At the same time a new series is begun of the Ritschlian *Zeitschrift für Theologie und Kirche*, which henceforth is to be 'an organ for fundamental and systematic theology.' There is an account of these things in *Bibliotheca Sacra* for April, written by Professor Hugh M. Scott, of Chicago.

Haeckel.—Professor Scott tells us also of the latest grinding to powder which the pretensions of Professor Haeckel have received. This time it is by Professor Chwolson, the great physicist. Chwolson has written a book which he entitles *Hegel, Haeckel, Kossuth, and the Twelfth Commandment*. It has been translated from Russian into German, and published by Braunschweig. 'Gentlemen,' says Chwolson, 'before a man takes pen to write upon a subject far removed from his own special field, he should study that subject with great diligence and most conscientiously. Otherwise he has forgotten the Twelfth Commandment, which is, Thou shalt not write about a thing which thou dost not understand.'

As for Haeckel, he says, the result of his study 'is shocking—one may, indeed, say perfectly astounding. Everything that Haeckel says about questions of physics, all his explanations and assertions, are wrong; they rest upon misunderstandings, or show an almost incredible ignorance of elementary questions. Even of the law which he terms his "guiding star" he does not possess the most elementary schoolboy's knowledge. And, equipped with such total ignorance, he thinks it possible to declare the foundation of modern physics, the kinetic theory of substance, "untenable," and to assert that perhaps the greatest attainment of the human mind, the law of entropy, or the second great principle of thermodynamics, must "be given up."'

Prayer to Jesus.—One thing more from Professor Scott. In a recent number of the *Christliche Welt*, Dr. Rade, its editor, a pronounced Ritschlian, declared he would pray to Jesus Christ; his soul needed such a devotional relation to Him; and whatever historical and anti-metaphysical considerations made Christ only a man, his faith and love and longing for peace embraced Jesus as Lord and God.

The Great Text Commentary.—The best illustration this month has been sent by the Rev. G. E. Ffrench, M.A., West Hatch Vicarage, Taunton, to whom a copy of Sanday's *Outlines of the Life of Christ* has been sent. Illustrations for the Great Text for July must be received by the 1st of June. The text is Lk 11[1].

The Great Text for August is Lk 11[2]—'And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come.' A copy of Professor Davidson's *The Stoic Creed* or of Scott's *The Fourth Gospel* will be given for the best illustration. Illustrations must be received by the 1st of July.

The Great Text for September is Lk 11[13]—'If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?' A copy of Davidson's *The Stoic Creed* or of Adams Brown's *Christian Theology in Outline* will be given for the best illustration. Illustrations must be received by the 1st of August.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

WHEN the first volume of the *Dictionary of Christ and the Gospels* came into the hands of the reviewers, and they found it described as 'first of all a Dictionary for preachers,' one of two things occurred. Either the reviewer doubted if that was a proper description of the book, or else he changed his opinion of what was provision for preachers. For every reviewer saw at a glance that the volume contained no ready-made sermons, and very little, if any, of that 'homiletical material' which used to be provided so abundantly for the pulpit.

It will now be easier than it would have been a year ago to describe the new book which the Professor of Logic and Metaphysics in the University of Aberdeen has published as 'a book for preachers.' Its title is *The Stoic Creed* (T. & T. Clark; 4s. 6d. net). Professor Davidson has been a preacher, and for aught we know may be a preacher still, and he at least will not resent our description of his book. For he knows that the difference between one preacher and another is not that the library of the one is furnished with volumes of homiletical material and the library of the other is not, but that the mind of the one is stored with the knowledge which lies beyond the immediate making of the sermon and the mind of the other is not.

Such is the knowledge to be found in *The Stoic Creed*. Professor Davidson, we say, has been a preacher, and perhaps on that account he brings the Creed of the Stoic into constant comparison with the language and thought of the Bible. For example, he says that to the Stoics, as to Aristotle, happiness was something that must be self-sufficient; and at once he recalls the proverb, 'A good man shall be satisfied from himself' (Pr 14[14]). His exposition then becomes an exegesis of that text. Not an exegesis for the hasty sermon-builder on Saturday night, but for the mind that is making ready. He quotes from Marcus Aurelius (*Med.* vii. 59). 'Dig within,' says Marcus Aurelius. 'Within is the fountain of good; ever dig, and it will ever well forth water.' And he quotes from Epictetus (*Diss.* iv. 4). Says Epictetus, 'There is only one way to happiness—let it be ready to hand in the morning, during the day, and at night—it is to turn away from what is beyond the power of choice, to regard nothing as one's own, to give over all things to the divinity (τῷ δαιμονίῳ), to fortune, making them the superintendents of these things whom Zeus also has made so.'

Is it worth the preacher's while to look into this matter of Self-sufficiency? If he understands his own heart and his hearers', if he desires to make his message tell upon life and conduct, if his aim is to substitute the righteousness which is by faith for that righteousness which is of the law, it is well worth his while. And we know not where else he will find the matter handled so fruitfully as in this book. For there is a self-sufficiency that is almost Christian, and there is a self-sufficiency that is utterly opposed to Christ. And Dr. Davidson brings out the difference between them.

'What shall it profit a man if he gain the whole world and lose his own soul?' The soul is the great thing, said the Stoic, and its health the first concern; and he advocates the wisdom, for the soul's sake, of sitting loose to the pleasures of the world, of moderating and suppressing one's desires, of finding the source of happiness and peace in the mind and inward being, not in external circumstances or the so-called good things of life which perish in the using. And then he adds, 'It is the characteristic of the wise man that he is self-sufficient.' And when he says that he is self-sufficient he means that he is independent of everything outside his own soul. He is master of the world by being master of his own desires.

This is the Stoic doctrine of Self-sufficiency (*αὐτάρκεια*). Is it not almost Christian? But how easily it can be perverted. How easily the Cynic perverted it. As Antisthenes allowed the rents in his garment to appear, 'Antisthenes,' said Socrates, 'I see your vanity through your cloak.' How was it that the Stoic virtue of self-sufficiency, so like to Christ, could so easily be made anti-Christian? It was because the self-sufficiency of the Stoic was self-sufficiency in himself. It was because he thought himself independent of God as well as of the world. He had not discovered that the secret of self-sufficiency is to have the life hid with Christ in God.

The difference between the Christian and the Stoic conceptions of self-sufficiency has never been better expressed than by Professor Findlay, to whose Fernley Lecture Dr. Davidson directs us. 'The Christian self-sufficiency,' says Professor Findlay, 'is relative; it is an independence of the world through dependence upon God. The Stoic self-sufficiency pretends to be absolute. The one is the contentment of faith, the other of pride. Cato and Paul both stand erect and fearless before a persecuting world: one with a look of rigid and defiant scorn; the other with a face now lighted up with unutterable joy in God, now cast down with sorrow and wet with tears for God's enemies. The Christian martyr and the Stoic suicide are the final examples of these two memorable and contemporaneous protests against the evils of the world.'

On another page Professor Davidson lets us see how near the Stoic came to one of the most fundamental principles of the law of God. The principle is found very plainly in the Epistle of St. James: 'For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all' (Ja 2^{10}). 'The Stoics also maintain,' says Diogenes Laertius, 'that all sins are equal. For if what is true is not more than true, nor what is false more than false, so also a deceit is not more than deceit, or a sin than sin. For he who is a hundred stadia distant from Canopus and he who is only one, are both equally not in Canopus; and so also he who commits a greater and he who commits a less sin are both equally not in the right path. As a stick must be either straight or crooked, so a man must be either just or unjust, and cannot be more just than just or more unjust than unjust.'

And then in a footnote, Professor Davidson remembers his Shorter Catechism. Between Calvinism and the sterner side of Stoicism there is, he observes, much in common. But there is a difference here. Both in the Larger and in the Shorter Catechism one of the questions is, 'Are all transgressions of the law equally heinous?' And the answer is that they are not, but that 'some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.' Why did the Westminster divines lay emphasis on the difference between one sin and another? The Scripture does not demand it, and Calvinism does not need it. The historian of the Creeds can no doubt tell us.

But *The Stoic Creed* is more than an exposition of certain Christian principles. It is more than an exegesis of certain Scripture texts. To the Christian preacher it is more. For it is a sympathetic and masterly account of the most serious unaided effort that man ever made to win his own soul. Where the Stoic failed, who can hope to succeed? And so this book comes to us just at a time when men are widely encouraged to work out their own salvation without Christ. It comes to show that Christ is necessary; that, in short, there is no other name given under Heaven whereby we must be saved.

To a recent number of the *Sunday School Times* of America, Professor Albert T. Clay, of the University of Pennsylvania, has contributed an article on 'The Latest Discoveries in Bible Lands.' He speaks first of all of the tablets which have been found at Boghaz-keui, the probable site of the capital of the great Hittite empire. This discovery has already been referred to in THE EXPOSITORY TIMES, and Professor Clay has nothing new to say about it.

He next refers to the discovery in Egypt of eleven rolls of papyri, and of several ostraca or inscribed potsherds. The discovery was made in Syênê, a city on the island of Elephantinê, which is opposite the modern Assuan, at the first cataract of the Nile. Road builders found the rolls of papyri in a wooden box, in the exact shape in which they were left in the fifth century B.C. They were practically in perfect condition, the very tie-strings intact, and the clay seals unbroken.

The documents are dated, the earliest in the closing year of Xerxes, which was also the year of the accession of Artaxerxes I.; the latest in the thirteenth year of Darius II. That is to say, they run from 465 to about 411 B.C. Their interest for us lies in the fact that they were written on behalf of Israelites. There was a colony of Israelites permanently settled at Syênê, and they seem to have preserved their ancestral religion. They are spoken of in the rolls sometimes as Jews, sometimes as Aramæans. When their names are given they are for the most part names which occur in the Old Testament — Azariah, Berechiah, Hosea, Isaiah, Nathan, and the like. And, most significant of all, when they swore they swore by the name of Jahweh.

They swore by the name of Jahweh. But they did not call him Jahweh. They seem to have called him Jâwa. For they do not write His name with the four letters J H W H, but only with the three J H W. And this unexpected fact may compel us to reopen the whole question of the name of the God of Israel.

There are some items for the social reformer in the documents. Most of them are written in the interests of Mibtachyah. Now, Mibtachyah was a Jewess, who married as her second husband an Egyptian of the name of As-Hor. After his marriage (or just before it?) As-Hor became a Jew, and took the good Jewish name of Nathan. But what is more surprising, Mibtachyah, after her second marriage, seems to have become an Egyptian, for she swore by the Egyptian goddess Sati. It is just possible that, remaining a Jewess, she was tolerant enough to recognize the existence of an Egyptian god. In any case, women were persons of influence in the Jewish colony of Syênê in the fifth century B.C. They could own property and dispose of it. They could even divorce their husbands.

This Egyptian discovery has several points of interest. Among the rest, as Dr. Clay is not slow to discover, it recalls the words of Isaiah in his burden of Egypt: 'In that day shall there be five cities in the land of Egypt that speak the language of Canaan, and swear to Jehovah of Hosts; one shall be called The city of destruction. In that day shall there be an altar to Jehovah in the midst of the land of Egypt' (Is $19^{18, 19}$). The passage, says Professor Clay, has been regarded by certain scholars as an interpolation, and yet Syênê, a city in the land of Egypt, is the ancient name of the place where the documents were written, and Aramaic, the language of Canaan in those days, is the language of the papyri; in their contracts they swore by the name of Jâwa, and they erected their altar to Jâwa in Egypt.

Professor Clay next gives an account of a discovery which was made in the summer of 1905, near Tarsus, by Mr. J. R. Metheny, now a student in Semitics at the University of Pennsylvania. It is an inscription in Aramaic cut in the face of a rock. This is how it has been translated—

Up to this point the district of Ranal.
Whoever thou art who mayest molest it,
him shall curse (?) the Lord (Baal) of heaven and earth,
the Moon and the Sun;
And so let him mind his own business!

Now this inscription seems innocent enough of any Biblical reference. But notice the names of the gods that are in it. The Moon and the Sun are there. And the moon comes first; for the moon outranked the sun in the old Semitic religion. But there is a triad of gods, and the third is greater than either the Moon or the Sun. Who is he? He is the 'Lord of heaven and earth.' We remember at once that this is one of the titles by which Melchizedek knew his God (Gn 14^{19}). This 'Lord of heaven and earth,' says Professor Clay, represents the closest approach which polytheistic Semitism made towards monotheism; he is the celestial and supreme overlord, and, as we learn elsewhere, he was endowed with noble spiritual and ethical qualities. But there is more in the name than that.

In that decree which opened the way for the Jews to return to their native land, Cyrus, King of Persia, makes reference to the 'God of heaven' (Ezr 1^{2}). The decree, says Professor Clay, just on account of this epithet, has largely been refused authenticity. But this inscription shows that the Persian King was employing for the highest deity a title with which he must have been quite familiar.

The last thing to which Dr. Clay refers is the name of the god of Nippur.

There is a curious expression in the Old Testament, *'ĕlīl*, or in the plural *'ĕlīlīm*. The etymologists do not know its derivation, and the translators are not quite sure of its translation. In the Authorized Version it is translated 'idol' or 'idols'; and that translation is retained even when the word becomes an adjective, as it does in Zec 11^{17}, 'Woe to the idol shepherd that leaveth the flock.' It is the belief of modern philologists that the word comes from a Syriac root meaning 'feeble.' And so in the Revised Version it is sometimes translated 'worthless' or 'worthlessness.' But in certain places it is evident that the reference is to gods. And so, the translation 'idols' is sometimes retained, and the alternative 'things of nought' is given in the margin.

Professor Clay has discovered the origin of this word. It is the name of a Babylonian god. It is the name of the chief deity of the city of Nippur. Hitherto it has been supposed that the great god Bêl was the god of the city of Nippur. But Professor Clay has been the fortunate decipherer of an Aramaic document from which he proves that, for the city of Nippur at least, Bêl has been a misreading. The god of Nippur was never called Bêl, except as a title, *bêl matâti*, 'lord of lands.' Throughout the Sumerian period he was known by the name of Enlil, which in the Babylonian period was changed into Ellil.

How did Professor Clay make his discovery? He was going through a number of business documents of the Murashû Sons of Nippur of the time of Ezra and Nehemiah. These documents contain notes in Aramaic. That is to say, the keeper of the archives in the time of Ezra and Nehemiah scratched upon the clay a note indicating the contents, or the name of the person to whom the document referred, and he used Aramaic, the diplomatic language of his day. This scribe had occasion to write upon one of the documents the name of the god of Nippur. Dr. Clay at once saw from the Aramaic transliteration that the name of the god had been erroneously read Bêl. His name was never Bêl, but Ellil.

And now Professor Clay believes that where the word *'ĕlīlīm* occurs in the Old Testament, it ought, sometimes at least, to be translated 'images.' In Isaiah it may have the general meaning of 'idol,' but in Leviticus a distinction is made. In 19[4], the *'ĕlīlīm* are contrasted with 'molten gods'; and again in 26[1] the command is 'Make not for yourselves *'ĕlīlīm*, and a *pesel* (an idol of wood, stone, or metal), or a *maẓẓēḇah* (a sacred pillar) shall ye not raise up for yourselves, and an *'eben maskīth* (perhaps "sculptured stone") shall ye not place in your land to bow to it.' It is therefore not improbable, says Dr. Clay, that the *'ĕlīlīm* were originally terra-cotta images. And if this identification is correct, the clay images of the god *Ellil*, found at Nippur, furnish the name and the form of the idols that became a snare to the Israelites.

It cannot be said that the doctrine of the Virgin Birth occupies a prominent place in the New Theology, whether for affirmation or for denial. The controversy about the Virgin Birth had arisen earlier, and, after much heated discussion, had settled down into a fairly general comprehension of what might be believed about it and what not. Mr. Campbell had presumably followed the discussion and knew how to guard himself against immediate refutation. And so the Rev. W. L. Walker in his new book, to which he has given the title of *What about the New Theology?* (T. & T. Clark; 2s. 6d. net) does not spend much time upon it. But what he says about the Virgin Birth seems to us as well said and as well worth saying as anything else in the book.

Mr. Campbell has said that 'most reputable theologians have now given up the Virgin Birth.' Mr. Walker turns the 'most' into 'many,' and then admits it. He also admits that it is 'still a stumbling-block to many minds.' Now, there are two kinds of mind to whom the Virgin Birth is still a stumbling-block—those who come to it from the side of science, and those who come to it from the side of Scripture. Mr. Walker thinks of both.

The difficulty from Scripture is found in the fact that neither St. Paul nor St. John knows anything of the Virgin Birth; or, if they know, they ignore it. Mr. Walker points out that it may not be accurate to say either that they were ignorant of or ignored it. For they had attained to another, and perhaps higher, conception of Christ than that which the Virgin Birth implies. They had reached the conception of the Incarnation in Christ of a pre-existent Divine Being. But the Gospel narratives of the Virgin Birth do not teach the Incarnation of a pre-existent Divine Being. What they teach is the introduction into this world of an entirely *new being*, an introduction which was brought about, they say, by the direct creative act of God. It was because He came, a new being, through the direct creative act of God, that He was to be called the Son of God. As St. Luke has it, 'Wherefore also that which is to be born shall be called holy, the Son of God' (1[35]). To St. Paul and St. John He is the Son of God also. Not, however, because He was born in a miraculous manner into the world. To them the name belongs to Him already in His pre-existence. They do not therefore need to speak about the Virgin Birth. Perhaps they scarcely could speak about it. In any case, it is a mistake to suggest that they were ignorant of or deliberately ignored it. To them Christ was a Divine Being, entering the world in His own power. And they could scarcely, says Mr. Walker, have thought of Him as doing so in the mode indicated by these primitive narratives.

Mr. Walker also meets the difficulty from science. 'If once,' he says, 'we see that the *complete* Incarnation of God in Christ was not something effected in the birth of the little Child of Bethlehem, but was a gradual work in Him who 'grew in grace' and was 'perfected through suffering,' we can also see that, while the humanity was *prepared* in Mary, a Divine spiritual fecundation of that prepared humanity may not have been impossible, but may even have been necessary in order to provide the organic basis of that life which, while truly human, was to be such a complete manifestation of God—the *uniqueness* of which is so evident, and is generally acknowledged.'

'If there is one passage in the Bible that is commonly, and perhaps generally, misunderstood and perverted, and supposed to teach the very opposite of what it means, that passage is in Paul's letter to the Philippians, where he says, as he is going away from the believers whom he loves, "Work out your own salvation with fear and trembling" (Phil 2^{12}).'

These words are found in a new book which has been published at the office of the *Sunday School Times* in Philadelphia, and of which the title is *Our Misunderstood Bible* ($1 net). The author of the book is the late Dr. H. Clay Trumbull. We think we may recognize in it a collection of articles originally contributed to the *Sunday School Times*, though there is no hint of that in the book itself. In any case, Dr. Trumbull did contribute many such articles during the long period of his editorship of that well-edited periodical, and gave the plain man in America many a useful hint as to the real meaning of the language of the Bible.

Well, what is the 'common and perhaps general' misunderstanding of this text? It is that the sinner has some share in securing his own salvation. As a matter of fact, says Dr. Trumbull, the sinner has no share, and this text does not say he has. Salvation is Christ's work. It is wholly Christ's. It is not a work that is partly Christ's and partly the sinner's. The sinner has no share in it.

And the moment he has said this, and said it so emphatically, Dr. Trumbull stops to think. Has the sinner really no share in his own salvation? Yes, says Dr. Trumbull, he has a share, but it is not in the working out of it. What is the share which the sinner has in his salvation? Dr. Trumbull answers by an incident.

He says that a New England boy was brought before the Church authorities as an applicant for admission.

'Why do you want to join the Church?' asked the pastor.

'Because I want to show that I am a saved sinner.'

'Do you feel that you are saved?'

'Yes, sir.'

'Who saved you?'

'It was the work of Jesus Christ and of myself.'

'Of yourself? What was your share in the work of your salvation?'

'I resisted, and Jesus Christ did the rest.'

This is the part, and the only part, that the sinner takes in the work of his salvation. He does not work it out. He resists the working out of it. And when he can resist no longer he simply accepts the salvation which has been wholly worked out for him by another.

Now it seems that in New England there is a particular and local objection to saying that the sinner has to work out his own salvation. In the popular language of that part of the United States the phrase 'to work out' has a technical meaning attached to it.

The technical meaning is this. In New England the roads are made and repaired by the public.

To meet the cost of making and repairing them, a road-tax is imposed upon every citizen. But a citizen may pay his tax in money or in work. If he pays it in work he is said to 'work out' his share of the road-tax. So when a New Englander is told to work out his own salvation, this technical meaning of the phrase comes first into his mind, and he understands that what he has to do is to pay his share of the penalty due for sin. And thus it comes to pass that in New England, at least, the popular misapprehension of this text makes the cross of Christ of none effect.

But the text is there: What is the meaning of it? The meaning of it, says Dr. Trumbull, will be clear enough to any one who reads the context. In the first place, the command, 'Work out your own salvation with fear and trembling,' is not addressed to sinners. It is addressed to saints. It is addressed to the Philippian disciples. It has therefore nothing to do with the work by which the sinner's pardon and reconciliation are accomplished.

In the second place, 'work out' is not the same as 'work at.' Let the emphasis rest on the adverb. What the Apostle recommends to the Philippians is not to be working at that which has been wholly accomplished for them, but to work it out or make it manifest. To emphasize the adverb he would propose to place it first, coining the word 'outwork.'

How does it stand now with the interpretation of the Apocalypse? There has been an immense amount of work upon it lately. And even in English three commentaries of foremost scholarship have appeared. Is there any agreement, at least on the general principles of its interpretation? Can the plain man at last take up the book with any hope of getting some intelligible meaning out of it?

There is an article upon the Apocalypse in the current number of *The Interpreter*. It is written by the Rev. Cyril W. Emmet, M.A., Vicar of West Hendred. Mr. Emmet believes that all responsible students of the Apocalypse have come to an agreement upon two far-reaching principles of its interpretation.

The first is that the Apocalypse cannot be interpreted by itself. It does not stand alone. It is one portion of a class of literature which now goes by the name of Apocalyptic, a class of literature which has well-marked peculiarities, separating it from every other class. 'Its germs are found in Ezekiel and Zechariah; its first representative is the Book of Daniel; it is further developed in such writings as the Book of Enoch, the secrets of Enoch, the Apocalypse of Baruch, and the Fourth Book of Esdras; its influence is seen in a lesser degree in many other Jewish or semi-Christian works of the period, particularly in the Book of Jubilees, the Assumption of Moses, the Psalms of Solomon, the Testaments of the Twelve Patriarchs and the Sibylline Oracles.'

This literature is called Apocalyptic because its main subject is the apocalypse or revelation of the future. Certain great leading ideas run throughout it. These are, the apparent triumph of evil and the oppression of the righteous people of God; the certainty that when wickedness has reached its climax the 'Day of the Lord' will come, in which He will avenge His servants on their oppressors; and the assurance that then the promises of the prophets will be realized and the kingdom of the Messiah will be established, whether on earth or in heaven.

There are also in the Apocalyptic literature certain characteristic ways of presenting these general beliefs. These modes of representation are so characteristic that they seem to Mr. Emmet to have become conventional. The book is attached to the name of some saint of the past. The revelation is made by visions, by angels, with translation to distant scenes. The language is to a large extent peculiar. And there is 'a recognized symbolism of mystic numbers and allegorical beasts; a constantly recurring materialistic imagery of fire, storm, and earthquake.'

This being so, it has become necessary for the interpreter of the Book of Revelation to make himself familiar with the ideas of Apocalyptic literature generally, and not merely with those of this book itself. And he must do the same with the language and imagery in which these ideas are clothed. It is true that Professor Swete doubts if direct use has been made in the Apocalypse of any of the other books belonging to the Apocalyptic literature. But it is not necessary to prove direct use of these books. It is enough to show that there was in existence a popular mode of thought which contained such ideas as are expressed in the Apocalypse, and which used the same methods of expressing them. These ideas were undoubtedly in the air. They recur continually in the literature of this type. The writer of the Apocalypse shares them. He assumes that they will be intelligible to his readers. He uses the conventional methods of conveying them. So the Book of Revelation is an Apocalypse among Apocalypses. That is the first thing.

The second great principle of interpretation upon which modern scholars are agreed is that the Book of Revelation was written with direct reference to a peculiar historical situation. 'Dr. Swete follows the trend of recent opinion in dating the book in the time of Domitian. If we accept the earlier date of the reign of Nero,' says Mr. Emmet, 'it will not affect our principle. Whatever there is of direct prediction or of definite historical reference has to do with the situation at the time and the view the seer has been led to take of the probable future of the Roman Empire as he knows it.'

The Apocalypse is written for the purpose of meeting this historical situation. The writer's whole object is a practical one. He desires to strengthen the Churches of his day in face of a crisis which he saw to be imminent. 'We see the Roman Empire with its Cæsar-worship and its names of blasphemy, supported by an interested priestcraft, resting on force and pretended miracles. We hear the rumours of Parthian invasion, and of the dreaded return of Nero (perhaps to the seer's mind reincarnate in Domitian). On the other hand, we see the struggles and the temptations of the local Churches of Asia, the dangers from within, from the tendency to compromise with the heathen life around them, the persecution already beginning from without, with its boycotting and its death, to those who will not worship the beast and his image. The terror will run its course, and in the end Rome will fall, attacked by the petty kings of the East or by other of its subject nations.'

But that is not all. The Apocalypse is more than a transcript of contemporary history and the interpretation of events by a political seer. Always in the background of this picture of the present there is to be seen an eschatology or doctrine of the last things. Mr. Emmet finds it inspiring and full of teaching, but vague and inconsistent with itself, directly he attempts to press the details. He asks how the various catastrophes and falls of Satan are to be related to one another. Are they different pictures of the same historical event, or are they successive steps in the victory? What is the place of the millennium? What of the New Jerusalem and the visions of the closing chapters? It is impossible yet, and it may never be possible, to say whether we have here a realistic picture of what the seer expects will be in heaven, or an idealized picture of what he hopes for on earth. Nor do we need to know. These things belong to an idle curiosity to which this book refuses to minister. It has not come either to sketch the course of history upon earth, or to discover how earth will pass into heaven. It has come to give us what we need—the assured promise of the victory of Christ and the eternal blessedness of the faithful with God.

Some Modern Views on the Atonement.

By the Rev. J. Hugh Beibitz, M.A., Vice-Principal of the Theological College, Lichfield.

Modern difficulties in accepting the doctrine of the Atonement are, I venture to think, a most hopeful sign of the times. For, in general, they come to this: that men cannot and will not believe any doctrine which contradicts their fundamental moral instincts. For example, it is simply impossible for any one who is in the least affected by modern thought to believe God can be appeased or (as we say) propitiated by the death of an innocent victim. Still less can this belief be entertained by one who has grasped the Fatherhood of God as the fundamental truth in the teaching of our blessed Lord, as the truth, in fact, which is conveyed in all His words, pictorially represented in all His acts, perfectly embodied in what He was —in His Person who is Son of God and Son of man. To believe that 'God is love' is to be incapable of believing Him to be a jealous and angry tyrant whose wrath must be satiated with blood and death; and who is party to an immoral bargain (which the punishment of the innocent for the guilty undoubtedly is), by the terms of which the guilty are let off a justly deserved punishment, because a spotless Victim offers Himself in their place. Our whole mind and soul revolts against the Miltonic view of the Atonement. Besides offending our moral sense, this particular doctrine of substitution is in direct conflict with the Catholic teaching on the Person of our Lord, and logically and rapidly leads us to undiluted Arianism.

In consequence of this healthy revolt against immoral views of the Atonement various theories have been suggested which seem, in one way or another, to fall short of the teaching of the Bible.

1. This applies to all those views, so common in our day, which make the death of our blessed Lord merely the supreme manifestation of the Divine Love, intended to win men from their sins by a crowning revelation of the character of God. The point is, the Passion is meant to supply men with a moral motive, a moral dynamic sufficiently powerful to overcome sin in the man who yields himself to its influence. Men sin through ignorance of God. If they knew God as He is—His infinite love and compassion—they would leave off sinning. And the Atonement conveys to sinful men, in the most impressive form, this saving knowledge of God.

This is the view advocated by Archdeacon Wilson, in his lectures on the Atonement. It is admirably defended by Mr. Rashdall, in the *J. Th. S.*, in his criticism of Dr. Moberly's book, and referred by him to Abelard as its source.

Now I think we may say two things about this theory. (*a*) No view of the Atonement can be complete which does not take it into account. (*b*) No view of the Atonement can be complete which does not take another side of the truth into account. For we have to remember that our blessed Lord is not only Son of God, revealer in our manhood of the Eternal Father, but also Son of man, the Representative of our race. As Son of God He indeed reveals on the cross the unfathomed depths of the Divine Love, but as Son of man He also gives His life as *λύτρον ἀντὶ πολλῶν*. His Death is teaching, but it is also for men, *i.e.* it has a representative character.

And the doctrine of Abelard seems to leave this aspect of the truth altogether out of account.

2. I pass on to consider the teaching of Dr. Dale. I give this in his own words. 'He on whom the sins of men had brought the dread necessity of asserting the principle that they deserved to suffer, and who, as it seems to us, could not decline to assert it—He through whose lips the sentence of eternal righteousness must have come, condemning those who had sinned to exile from the light and life of God—He by whose power the sentence must have been executed—He Himself, the Lord Jesus Christ, laid aside His eternal glory, assumed our nature, was forsaken of God, died on the cross, that the sins of men might be remitted. It belonged to Him to assert, by His own act, that suffering is the just result of sin. He asserts it not by inflicting suffering on the sinner, but by enduring suffering Himself.... The mysterious unity of the Father and the Son rendered it possible for God at once to endure and to inflict penal suffering, and to do both needed conditions which constitute

both the endurance and the infliction the grandest moment in the moral history of God.'

Now I will not stay to apologize for criticising one of such splendid intellectual and moral gifts as Dr. Dale, else this paper would wholly consist of apologies. I pass on to say at once that Dr. Dale's view, which no doubt contains elements of truth, also embodies two profound errors: (*a*) He explicitly separates the idea of God's eternal righteousness and justice from that of His Fatherhood in regard to men. There is no doubt that the doctrine of God's Fatherhood has been grievously misinterpreted in our time. It has been so preached and taught, as to convey the idea that He is a weak and indulgent Father. God's love has been so represented as to obscure His essential righteousness. This is a simply disastrous error, which leads directly to the practical and incalculably mischievous conclusion that sin (to put it roughly) does not matter, that God will somehow make everything right in the end. But admitting or rather emphasizing all this, the truth still remains untouched, that the Fatherhood of God is really fundamental, in the sense that it is the foundation of everything which we can assert truly about God. And therefore we cannot talk of an eternal law of righteousness in any sort of separation from the Divine Fatherhood. God is not Judge as well as Father. His judgments are not those of an Executor of an eternal law of righteousness, but of a Father dealing with rebellious children. I have no time to touch further on this point, only let me repeat that no words can express the morally disastrous consequences of either confusing God's love with a weak and complaisant regard of sin, or of separating, even for a moment in thought, His functions (if I may reverently use the term) as Judge and as Father.

(*b*) But there is a further and equally fatal objection to Dr. Dale's view in respect of his idea of the punishment of sin as retributive. Too much stress cannot be laid on this point. We need have no hesitation in saying that this is an utter misconception of the meaning and purpose of punishment. Retribution has no place in the best human idea of justice, *à fortiori* the thought of it must be utterly excluded from our conception of the Divine justice.

Plato had a far finer conception of the Divine character than many Christian theologians when he wrote that God can only punish men with the intention of making them better. There are three possible views of the meaning of punishment: (*a*) that it is retributive; (*b*) that it is disciplinary; (*c*) that it is deterrent.

Now, regarding for a moment the human administration of justice, it will be clear that (*a*) must be altogether excluded. For it rests ultimately on vindictiveness towards the offender, whether of the judge personally, or of the judge as representing society, and is therefore immoral. It implies, besides, the possibility of a common measure subsisting between punishment and sin, so that so much punishment can be regarded as precisely equivalent to a certain degree of sin, and is therefore irrational, for no such common measure can by any possibility be conceived.

The third aspect of punishment, in which it is viewed as a deterrent, is obviously, to a certain limited extent, justified by the present very imperfect moral condition of society.

But we are coming more and more to see that (apart from this last consideration) the disciplinary view of punishment alone commends itself to the moral sense. That is to say, society in punishing an offender must not be inspired by vindictiveness (that is the retributive view), nor punish him, at least primarily, for the sake of others (according to the deterrent view of punishment), but must be wholly and solely actuated by a desire for the offender's good, which in this case means his complete moral amendment. In other words, the ideal human conception of punishment is, the infliction of pain on the criminal in order that, through such discipline, he may cease to be a criminal. It is immoral to punish in the spirit of vindictiveness; it is immoral to punish one man for the good of others, for this is to treat humanity in him as a means and not an end. True human justice is disciplinary.

What is true of the loftiest of human ideas of punishment must *à fortiori* be true of all punishment inflicted by God — to use our ordinary anthropomorphic language. The Divine punishment of sin is, we may say with the utmost confidence, inflicted for one sole purpose—the amendment of the sinner. We cannot conceive of God as punishing for any other reason. The Divine chastisements of sin are wholly disciplinary. They are indeed infinitely varied in character, but all alike are means devised by His Divine wisdom, whereby 'His banished' may 'not be expelled from Him.'

This is a truth finely brought out, though unfortunately not maintained with absolute consistency, by Dr. Moberly.

But it follows from this, that any view (such as Dr. Dale's theory) of the Atonement which regards God's punishment as retributive—and how could, in any case, the Sinless One have been made the subject of retributive punishment?—must be regarded as untrue, because in absolute contradiction to any worthy conception of God. And this conclusion remains untouched, whether the retribution is regarded as exacted by God in revenge for a personal wrong done to Himself, or, so to speak, necessitated by an eternal law of righteousness.

And, before leaving Dr. Dale's book, we may note that the retributive notion is really at the root of the monstrous idea that the sufferings of our blessed Lord were equivalent in amount to those due from the whole of sinful mankind. This is, of course, a piece of pure mythology, unwarranted by any scriptural authority. But this theological nightmare represents the culmination of the immoral and irrational theory of retributive punishment.

3. We will now deal with the greatest contribution to the doctrine of the Atonement which has been made in recent years in the Anglican Church, the work of Dr. Moberly on *Atonement and Personality*. This book is indeed a monument of learning, of theological genius, of dialectical skill. Any attempt to deal with the doctrine of the Atonement must take this noble work into account.

I am, however, in the unfortunate position of being unable to accept some of Dr. Moberly's main contentions.

But before passing to the task of criticism, we must notice an aspect of Christian truth on which Dr. Moberly lays very great stress, and, by so doing, has made a contribution to Anglican theology of permanent and quite extraordinary value. I refer to his insistence on the connexion between the death of the Lord and the gift of the Holy Spirit, between Calvary and Pentecost. The Atoning work of Christ consists not in His death alone, but in that death followed by the Resurrection and Ascension and Descent of the Holy Ghost. The work of the Spirit is the consummation in the individual of the Atonement wrought by Christ. Without that presence of the Spirit of Christ in us, the work of Christ for us must ever remain outside us, and, as far as we personally are concerned, inoperative and ineffectual. No theory of the Atonement is complete, and therefore true, which disconnects the Death of Christ from the bestowal of the Spirit of Christ.

But I cannot accept one of the leading thoughts of the book—in fact, in a sense, the very centre of Dr. Moberly's teaching. I mean the view of our blessed Lord as the Ideal Penitent. I say that this is practically the central point in the book, for it is Dr. Moberly's answer to the question, Why did Christ die? He teaches that upon the cross our blessed Lord offered up to the Father, as summing up in His own Person the whole of humanity, the sacrifice of perfect penitence. For what would be the attitude of the ideally perfect penitent? Essentially, it would be his complete self-identification with the Divine punishment, or the penalty allotted to sin. This punishment, joyfully accepted as the means of discipline and purification, would cease to be a punishment, and would become, in fact, itself penitence.

Now this central thought of Dr. Moberly's book appears to be open to two grave objections—

(*a*) On the philosophical side, Dr. Moberly appears to regard the general or abstract term, humanity, as having a real and substantive existence, somehow embodied in our blessed Lord. In short, this teaching appears to conflict with any adequate conception of personality.

(*b*) On the theological side, we ask in what conceivable sense can our Lord be descrided as a penitent—even as the ideally perfect penitent? The wonderful dialectical subtlety of Dr. Moberly's argument must not blind us to the existence here of a radical confusion of thought. Penitence in us implies the sense of having oneself sinned. This personal conviction of sin is not an accident, so to speak, of penitence. It is a part of the definition of penitence. Take that away, and penitence altogether ceases to be. Now, without doubt, Christ's sympathy with the sinner was really beyond all our powers of imagining. Equally without doubt He in a real sense identified Himself with the race He had come to save, and bore the painful consequences of human transgression. But there we must stop. It is admitted on all hands, that personal conviction of sin had no place in the inner experience of Christ. Then, where is the sense or meaning of applying the title of penitent to our blessed Lord when the essential condition of penitence was absent from His consciousness? I contend that in this respect Dr. Moberly and those who think with him (for this particular view seems to have gained a certain currency now) have been guilty of the logical fallacy of using the same term to describe two entirely different things, and then building up an elaborate theory on this hopeless confusion. It is needless to say that there is not the slightest trace or hint of such a view in the Bible. We read of 'atonement,' of 'reconciliation,' of 'propitiation.' We are told that the Son through (the) Eternal Spirit offered Himself without spot to God. St. Paul even goes so far as to say that God 'made Him to be sin for us who knew no sin.' But where can we find in the Scriptures the faintest allusion to the penitence of Christ? And is it likely that if this is the very essence of the Atonement, as Dr. Moberly makes it out to be, the inspired writers should be either entirely ignorant or wilfully silent in regard to such a fundamental truth?

I contend that however great stress we lay (and we could hardly lay too great a stress) on Christ's sympathy with the sinner, or His self-identification with our race, to apply to Him the terms 'penitent,' 'penitence,' involves a confounding of two entirely distinct things, is without warrant in Scripture, is based on an unphilosophical view of personality, and evacuates the terms in question of all meaning and reality.

4. No account of modern ways of regarding the Atonement would be complete without a reference, however brief, to the doctrines of Ritschl, who is the founder of a school of thought which has spread with extraordinary rapidity in Germany, and is making its influence increasingly felt at home. This system has been described as a combination of agnosticism and pietism. For Ritschl holds on the one hand, that all our knowledge of God is given us in Christ, and in the community which He has founded. Through Christ and His Church God reveals Himself as Love. As in Christ this revelation is made in surpassing fulness, therefore we may properly speak of Christ as Divine. But this revelation is only valid subjectively, *i.e.* within the domain of religious experience. To ask how far these ideas are objectively true, how far they are valid apart from the Christian consciousness, is to put a perfectly unmeaning, or rather useless, question. For we can know nothing except as it is within our own experience. Christ is Divine for the religious consciousness, but we cannot speak of His Divinity as a fact in the objective sense, nor draw any conclusions as to what He is in Himself or to the world. We cannot take a step beyond our subjective experience. Thus the religious philosophy of Ritschl is a curious blend of extreme agnosticism and fervent Christian feeling. His view of the Atonement is therefore purely subjective. The work of Christ, His life, His teaching, His death create in man a certain type of character which answers to the Divine purpose for him. In life, and in His fidelity even to death, our Lord manifests the perfection of the spirit of Sonship. And His atoning work is, by the manifestion of this filial spirit, to reproduce it in man. Thus man, by coming to the knowledge of God and of himself in Christ, at length realizes his proper end. The great obstacle to this realization is man's slavish fear of God, due to his sense of guilt. But the revelation of God in Christ, as the perfect will of love, removes this fear, and exhibits the sense of guilt as a delusion, and thus does away with the only obstacle to the attainment by man of the proper aim of his being, the realization of himself as the son of God.

Now I believe that in Ritschl's contention lies the secret of the Atonement. For, while his theory is indeed seriously defective, its central thesis is profoundly true, in spite of these defects. It need scarcely be pointed out, that the two most obvious defects of his theory, are his denial of the objective validity of the verdicts of the religious consciousness, and his explaining away the sense of personal guilt. If God is Love—and this must be the foundation of any true doctrine of the Atonement—then the Divine nature must be utterly and finally hostile to sin, which is the very opposite and negation of love.

We have thus, however rapidly and cursorily, passed in review four typical modern theories of the Atonement. We have considered (1) the revival by Archdeacon Wilson, Mr. Rashdall, and others of the theory of Aberlard; (2) the teaching of Dr. Dale, that our Lord was undergoing on the cross the punishment for human sins, necessitated by the eternal law of righteousness; (3) the view of Dr. Moberly, which regards Jesus Christ as the

Perfect Penitent; (4) the religious philosophy of Ritschl.

In each and all of these, in spite of many noble truths which they contain, serious defects have come to light, which present our adopting any of them as complete and satisfactory explanations of the Atonement.

I venture to think that any view of this doctrine, in order at once to do justice to the statements of the Bible, and to commend itself to our moral sense, must develop certain leading principles which seem to form the constituent elements of the scriptural doctrine of the Atonement.

1. Our Lord's death upon the cross was the supreme manifestation of the love of God for man. This is, after all, the cardinal teaching of the Cross. And it is the great merit of the theories of Abelard and Ritschl that they have seized and given clear expression to this great truth. 'In this,' writes St. John, 'we have come to know (ἔγνωκαμεν) what love is, because He laid down His life for us.' The Divine Love is exhibited, once for all, in the completest sacrifice of self. 'Greater love hath no man than this, that a man lay down his life.'

Just because of this the Cross reveals the depths and the shame of sin, as noonday brightness makes the shadows deeper and more distinct. For one and the same fact shows in startling juxtaposition the glory of the Divine Love and the hatefulness, the cruelty, the degradation of human sin—the very antithesis of love. The Crucifixion of Jesus Christ is, in a sense, the centre of the world's history, for it is the meeting-place of those tremendous moral forces, the struggle between which constitutes the chief interest of the long-drawn out drama of our race.

The Cross then is teaching. It is the revelation of God as Love; and therefore of the true nature and final issues of selfishness or sin.

2. Our Lord upon the Cross reveals not God only, but also Man.

The supreme revelation of human life made by Jesus Christ is the sonship of man to God, with all that sonship involves of oneness of nature and moral obligation. The realization of sonship is obedience. And the Cross was the crowning manifestation of the obedience of the Son of man. 'He became obedient unto death, and that the death of the Cross.' St. Paul will not allow us to separate the death of Christ from His life. That life was the perfect response of man to the love of the Father. And the death was but the completed response, the climax of the life. 'He became obedient unto death,' for human obedience can go no farther than the willing surrender of life.

Yet we must be careful not to use language implying that Christ laid down His life in obedience to an arbitrary decree. His death came to Him as the result of His unswerving faithfulness. He simply 'did the will of Him that sent Him,' and the issue of obedience, clearly foreseen, was death. Had He shrunk from uttermost obedience, had He listened for a moment to urgent clamorous appeals, or to affectionate and tender remonstrances, He would have won not the Cross but the Crown. But the whole moral meaning of the Crucifixion is just that He did choose to obey to the uttermost, without shrinking from what that obedience involved.

As the Son of God, Christ reveals on the Cross the Love of the Eternal, so that men, seeing the Father in the Son, may be won to the life of Sonship. As Son of man, He realizes on the Cross the ideal of humanity, in completest response to the love of the Father, in filial obedience, perfected and consummated in Death.

3. This gives us the true meaning of sacrifice. It had long become obvious to the most spiritual minds in Israel, that God 'delighted not in burnt offerings,' that He could not 'be pleased with thousands of rams, and ten thousand rivers of oil.' That which gave to any sacrifice its value was the will and intention of the offerer, and not the material through which that will and intention found expression.

Sacrifice has become associated in our minds with ideas of suffering and death which do not properly belong to it. But in its origin, Professor Jevons maintains in his *Introduction to the History of Religion*, sacrifice was the means adopted by primitive man, not to appease, but to get into communion with his God. It meant, not death, but entrance into a higher and fuller life, by participation in the Divine nature. And in its essence, sacrifice is the glad response, in perfect self-surrender, of the free and rational being, to the Eternal Love which created it and sustains it in life. And the perfect obedience of the Son is the culmination of the long history of sacrifice, the Perfect Offering which reveals the meaning and glory of all sacrifice. All the sacrifices which have ever been offered, alike in heathen and Jewish worship, have had moral meaning and moral value, just so far as they have exhibited some reflexion, however dim, of the Spirit of the Son of man, the response of filial obedience of man to God, of the Son to His Father. That which made the sacrifice of Christ acceptable, an 'offering of sweet savour,' was, as St. Bernard teaches us, 'not His death, but His willingness to die,' His obedience, of which the death upon the cross was the final and supreme expression.

4. The actual form of the sacrifice of Christ, the suffering and death which were in fact involved in it, though no part of its essence, was due to human sin. Our Lord realized on earth the perfect life of man, the life of filial obedience, and, in a world saturated with sin, the unfilial spirit of selfishness and disobedience, death was the inevitable issue of such a life. In a sinful world, one may say with reverence, Christ could not have fulfilled perfectly the Father's will, without submitting to the suffering and death which under such conditions this perfect fulfilment involved. We may say, indeed, that the Cross was an 'inseparable accident,' though not of the essence of the sacrifice. Its essence consisted in the obedience, the self-surrender, which did not count the cost, which shrunk from no pain, nay, not from death itself, in the 'doing of the will of Him that sent Him.'

5. And this sacrifice—the one only perfect and sufficient sacrifice, for it was the expression of perfect obedience—our Lord offered to the Father, not indeed instead of us, in the sense of absolving us from the necessity of obedience—but, in our name, as our Elder Brother, as the representative of the human race, in one word, as the Son of man. It was ἀντὶ πολλῶν, 'instead of,' as well as 'on behalf of' us, simply because we sinners, just by reason of our sin, were incapable of such an offering. He did what we could not do, and He did it as our Representative.

6. But more is needed to effect the "reconciliation' of man to God, his propitiation or the making of him acceptable in the sight of the All Holy. And this 'more,' by virtue of which the Death of Christ is a real Atonement or setting at one of God and man, is the communication to us of the very life of Jesus Christ. St. Paul dwells on the change of the status of the man who by baptism is incorporated into Christ's body. He is dead and risen with Christ. He is 'clothed upon' with Christ. He 'has the spirit of Christ': he is (in this one phrase is summed up the theology of St. Paul) ἐν Χριστῷ. Henceforth the Spirit of Christ is alive and at work within him, henceforth he is 'a new creation' as slowly his own spirit is being transformed into the very likeness of Christ's own Spirit—the Spirit whereby the perfect humanity of the Incarnate Son of God was quickened and endowed with every spiritual gift. And the Spirit which he receives is the Spirit of the Crucified and Risen Christ, so that, in a very real sense, the Crucifixion and the Resurrection become parts of his own inner life and experience. That which gave to the Cross its supreme moral value in the sight of God is already, though it be slowly and as yet in germ, making its appearance in him. Thus God can accept, can pardon the sinner who is 'in Christ,' because in very truth he is ceasing to be a sinner, and becoming more and more like Him 'who offered Himself without spot to God.' In the further steps of this spiritual process, the Spirit of the Crucified and Risen One so really becomes his own spirit that it can be said of him that 'he lives, yet no longer he, but Christ liveth in him.' The forces which were at work in the life of perfect filial obedience are at work also in him. The man who is thus 'in Christ' is necessarily reconciled to God, for he is in the closest union with the Son of His Love. God sees and accepts him 'in the Beloved,' for in him the barriers of sin and disobedience are ideally completely removed, and, in fact, in process of being removed.

This is what is meant by the Atonement, by the 'reconciliation' of man to God. Five times St. Paul, in reference to the work of Christ, uses the verb καταλλάσσειν, and in all five places he speaks of man being reconciled to God. The idea of God's being reconciled to man is an idea without any warrant in Scripture, reason, or conscience, an idea as unbiblical as it is misleading and untrue.

That man might be in fact, not by legal fiction, reconciled to God through a change in his moral nature wrought by union, through faith and sacramental means, with Him who died and rose again, that he might be really 'redeemed' from his sins, and not from any ulterior consequences of those sins, was the supreme object of the Life and Death, the Resurrection and Ascension of the Son of man, and of the descent of the Holy Spirit at Pentecost.

Seeing Christ.

By the late Rev. Frederick Field, M.A., LL.D.

(AUTHOR OF 'OTIUM NORVICENSE.')

'A little while, and ye shall not see me: and again, a little while, and ye shall see me; because I go to the Father.'—John xvi. 16.

These words appear to have been intended, in the first instance, to produce that effect which we learn was actually produced by them, namely, that of exciting the curiosity of the hearers. There is a vagueness and obscurity in this, as in some other sayings of our Lord to His disciples, which we cannot but believe to have been designed. At the same time, the sententious form in which the words are arranged, by making them more easy to be retained by the memory, would assist in keeping the attention awake and busied in discovering the hidden meaning of them. It is just one of those sayings which we catch up at once, and repeat to ourselves again and again, in hopes that every fresh repetition may throw some light upon the mystery. This is precisely the effect produced upon the minds of the disciples by this saying. 'Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?' They got hold of the words at once; they not only repeat the saying, word for word, as it was spoken, but they analyse it, or divide it into its members, in case any one of these should appear plainer than the rest and thus lead to the clearing up of the whole. But it was not so. 'A little while, and ye shall not see me';—what separation could that refer to? 'Again a little while, and ye shall see me';—how and when would this reunion take place? 'And, Because I go to the Father';—how could His going to the Father (whatever might be the meaning of those words) be the cause of their seeing Him again? But the chief perplexity would appear to have arisen from the proximity of the events announced, be their nature what they might. It was all to take place in 'a little while'; and yet they saw as yet no preparation made for any of these things, and no causes which would be likely to lead to them. 'They said therefore, What is this that he saith, A little while? we cannot tell what he saith.' They gave up guessing, yet they did not cease to be desirous of knowing, what was the real import of the words spoken, and how they were concerned in that import.

It follows in the narrative that 'Jesus knew that they were desirous to ask him,' but were restrained by some motive or other, either the fear of being blamed for their forwardness and presumption, or perhaps of hearing such an explanation as they would not care to hear. He therefore kindly adds a few words of encouragement and illustration, yet such as would still leave them in uncertainty as to the meaning which they ought to affix to His former words. And even now, to ourselves who are acquainted with all the facts, and are able to compare this saying with others of a similar kind, as well as with the events themselves, there is still need of inquiry and consideration to enable us to decide this question. We may still say with the immediate hearers, 'What is this that he saith, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?' What particular intervals and events had our Lord in His mind when He twice used this expression, 'a little while,' and referred to His approaching separation from and reunion with His beloved disciples? Let us see if we can arrive at a satisfactory conclusion in this matter.

Perhaps our first impression will be that the former interval or 'little while' refers to the few hours (less than twenty-four) which should elapse before His death upon the cross; by which event He (that is, His living person) would be removed from the view of His mourning followers. 'A little while, and ye shall not see me.' Then the second 'little while' would, of course, have to be understood of the interval between His death and resurrection, which was also a very short space of time, though called three days, but not more perhaps than thirty-six hours, at the end of which He came forth from the tomb and was restored to the sight and converse of His rejoicing disciples. 'Again, a little while, and ye shall see me.' But on this supposition it would be difficult to explain the concluding words, 'Because I go to the Father.' By going to the Father, He could only mean His ascension into heaven, according to His own saying after He was risen from the dead, 'Go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.' Neither does this supposition agree very well with what our Lord adds by way of illustration. 'Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.' Here it is evidently implied that the last state of the disciples' minds, that of joy, should be a permanent one—no man should take it from them; which was not true of the joy arising from seeing and conversing with their Lord for the brief space between His resurrection and His ascension. That was another 'little while,' but forty days, during which He appears to have been seen by them only at intervals, and at the end of it to have been finally removed from their eyes. To avoid these difficulties let us try an entirely different explanation of the words, something in the following manner.

'A little while, and ye shall not see me: and again, a little while, and ye shall see me; because I go to the Father.' Both 'little whiles' we understand to mean the same interval, namely, from the time that He was then speaking, to the time that He should finally 'leave the world and go to the Father.' 'A little while, and ye shall not see me.' In a short time, not more than six weeks, I shall be taken from you, and you shall see Me no more. But, 'again, a little while, and ye shall see me.' The word 'again' here indicates, not two successive short intervals, but two contrary, or rather apparently contrary, propositions. So in the First Epistle of St. John ($2^{7, 8}$): 'Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you.' In one sense, it was no new commandment; in another sense, it was a new commandment; just as in the present instance, 'a little while, and they should not see Him,' and, again, 'a little while, and (in another sense) they should see Him.' As before remarked, both 'little whiles' relate to one and the same interval. As if He had said, 'At the end of six weeks from this time, you shall not see me; and again, at the end of six weeks from this time, you shall see me.' Put in this way, the saying may appear even more perplexing and enigmatical than before; but this very contradiction shows that the two propositions contained in it must be understood in different senses. The ambiguous term is *seeing*. They should *not* see Him, that is, with the eyes of flesh; again, they *should* see Him, that is, with the eyes of their understanding, after a spiritual and heavenly manner. Compare Jn 14^{19}: 'Yet a little while, and the world seeth me no more; but ye see me,' that is, by the Holy Ghost, 'whom I will send unto you from the Father.' Thus explained, the words 'Because I go to the Father' are perfectly coherent and natural. They may be connected equally well with either proposition. 'Ye shall not see me *carnally*, because I go to the Father; ye shall see me *spiritually*, because I go to the Father.' As He says in another place, 'If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.' We also see how the 'sorrow' of the disciples at losing the bodily presence of their beloved Lord would be 'turned into joy,' when they should find His place supplied, and more than supplied, by the Comforter, whom He should send to them from the Father. And this joy would last as long as the Holy Ghost should continue to be with them and their successors, that is, to the end of time. No man could take their joy from them, without taking the Comforter from them; without disannulling the word of Him who said, 'Lo, I am with you always, even unto the end of the world.'

We now perceive what is that part of the text in which we ourselves are chiefly interested; not the former or mournful part—'a little while, and ye shall not see me': an advantage which we never enjoyed, we cannot be said to have lost; but the latter, or consolatory part—'again, a little while, and ye shall see me.' As believers in Christ, we inherit this, along with all other precious promises bequeathed by Him to His Church. It would be of no avail to limit this saying to the actual hearers of it, so long as others remain which cannot be so restricted; so long, for instance, as we read in another place (Jn 14^{23}), 'If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.' No. 'A little while, and ye shall see me,' and all who believe in Me through your word shall see Me also, shall enjoy My presence in their souls. 'I will manifest myself unto them.'

Let us now briefly consider in what way Christians may be said to '*see* him who is invisible.'

First, they enjoy the continual presence of the same Spirit, which was sent down by Jesus Christ to be with His immediate followers. If they saw their Lord in this manner, so do we. If they who were parted from Him on the Mount of Olives, saw Him again in the chamber where they were assembled together on the Day of Pentecost, and were never afterwards separated from Him, no more are we. The Spirit of Christ is Christ. So long as the Holy Ghost is with the Church, He Himself is with the Church. How else could He be with His people 'always even unto the end of the world'? Now it would be a plain denial of the Faith to deny that the Holy Ghost is actually and manifestly present with every individual who believes and is baptized. That blessed Spirit did not more truly descend upon the Redeemer Himself in the shallows of Jordan, than He does upon the head of every person who is laved in the salutiferous waters of Christian Baptism. And so long as he continues in a state of salvation, so long as he does not by wilful sin unrepented of and unforsaken cut himself off from that spiritual body into which he was incorporated by Baptism, so long he must be considered as 'having the Spirit,' subject to the ordinary operations of the Holy Ghost, enjoying an unseen but most real and effectual communion with the Father and the Son by the Spirit; 'strengthened in the inner man' with a might not his own, but from above; in a word, *seeing* Christ, not without him but *within* him; 'Christ dwelling in his heart by faith,' moving his will, drawing his affections, 'sanctifying him wholly,' that his 'whole spirit and soul and body may be preserved blameless' unto the end. These are all parts of that 'manifestation of the Spirit' which is 'given to every man to profit withal.' And the manifestation of the Spirit is the manifestation of Christ Himself. Thus He manifests Himself unto His people, as He does not unto the world. Thus He comes, and makes His abode with them. Thus He is seen and known of all those whose eyes are not blinded by the god of this world, or holden so that they should not know Him, by their own carnal lusts and human affections. If you complain that you do not see Christ, or that you see Him less distinctly or less comfortably than you desire (*that* indeed is the case with us all), examine into your relations with and behaviour towards the Holy Spirit, whose office it is (they are our Lord's own words) to 'take of mine and to show it unto you.' 'The light of the body is the eye.' The eye of the renewed soul is the Holy Spirit. 'If therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness.' If you are 'quenching the Spirit,' by heaping upon His holy inspiration a load of earthly cares, earthly desires, earthly affections, and much more by wilful and allowed sin, you are weakening and destroying the only eye by which you may enjoy the vision of Christ in this life present. You are turning the visual organ itself into darkness, and 'if the light that is in thee be darkness, how great is that darkness!'

Another way in which we may be said to see Christ is through the medium of the public ordinances of religion. We cannot but connect the general promise, 'Lo, I am with you always,' with that particular one on which alone we are willing to rest the obligation of this duty: 'Where two or three are gathered together in my name, there am I in the midst of them.' The apostles and first disciples, in their daily assemblies for divine worship, were often reminded of this saying, 'A little while, and ye shall not see me: and again, a little while, and ye shall see me; because I go to the Father.' It was when they were 'all with one accord in one place,' that their ascended Lord made His presence and power to be perceived 'in the midst of them,' by sending to them the gift of the Holy Ghost. It was when they were thus gathered together, and had just 'lifted up their voice to God with one accord,' that 'the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and spake the word of God with boldness.' But there needed no outward manifestation of His presence, to satisfy them that whenever they came together in the Church they enjoyed that presence as really and truly as if Jesus Himself stood in the midst of them. They had 'the witness in themselves.' 'Great grace was upon them all.' They felt in themselves a glow of love, joy, and peace, that nothing but a sense of their Lord's presence could impart; and they saw the same evident tokens reflected from every countenance on which they looked. They remembered their Lord's words, 'I will see you again, and your heart shall rejoice, and your joy no man taketh from you.' And for us to doubt whether Jesus Christ is in the midst of us, whenever we are met together in His name, would be to doubt His own promise expressed in terms so clear as to exclude all possibility of doubt; would be to discredit the testimony of the wisest and best Christians in all ages, who have recorded their own experience of this truth; would be, finally, to question our own feelings upon a point which is essentially one of feeling, of inward consciousness, and not capable of external proofs. Appealing then, as we may properly do in this matter, to our own feelings—how many times have we come up to this place, expecting to meet our Saviour, and to enjoy a delightful consciousness of being with Him and having Him with us, and not been disappointed! How often have we said to ourselves, in the course of these divine exercises, 'It is good for us to be here'! Sometimes it is during the prayers, while we are making our confessions and supplications with one accord before the Lord, that we perceive Him to be more sensibly and comfortably present to our souls. Sometimes it is when the words of the Lord are being read in the ears of His people in the Lord's house, or when the preacher is permitted to 'speak a word in season to them that are weary,' that the fire is kindled. But above all, it is in those holy mysteries which He Himself ordained, 'as pledges of His love and for a continual remembrance of His death, to our great and endless comfort,' that we 'hear, and see with our eyes, and look upon, and that our hands do handle the Word of Life.' If all other means should fail, He will surely be known to us, as He was to Cleopas and his fellow-disciple, 'in the breaking of bread.' 'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?' Any one of these holy ordinances may be the *immediate occasion* of exciting a sense of the Saviour's presence in our hearts. But the *cause* must be sought in the Saviour Himself. It is not the ordinance which makes us see Him, but it is He that manifests Himself in the ordinance. However, if we use the means, He will be sure to bless them to our souls. 'Ye shall seek me, and find me, when ye shall seek for me with all your heart.'

There is yet one other way in which this promise, 'A little while, and ye shall see me,' is fulfilled to Christ's faithful people. It is by looking into their own hearts, and finding there an image (however faint) of His spotless and perfect character. This is what the Apostle alludes to in those words, addressed to the Galatians, 'My little children, of whom I travail in birth again, till Christ be formed in you.' 'The new man which after God is created in righteousness and true holiness,' as it is created by the power of Christ, so it is an exact counterpart of the soul of Christ, reflecting every feature and lineament of 'God manifest in the flesh.' Do we thus see the image of our Great Exemplar stamped upon our own souls? Is 'the same mind in us which was also in Christ Jesus'? Do we perceive in our hearts any traces of His profound humility, His exemplary patience, His unbounded charity, His unfeigned faith, His universal obedience? Are we as fond of devotional exercises, and as diligent in the performance of them, as He was? Do we, like Him, keep constantly before our minds the work which God has given us to do, and devote our best energies to the execution of it? Above all, do we resemble Him in that great feature of His character, the love of immortal souls? 'If any man have not the Spirit of Christ, he is none of his.' And if that Spirit displays itself in one thing more than another, it is in doing good to the souls of men; in applying all our powers 'to seek and to save that which was lost.' It has been well said, that a Christian who does no spiritual good to his neighbour is a monster. However else he may see Christ, or fancy he sees Him, he will catch no glimpse of Him in his own heart.

'A little while, and ye shall not see me; and again, a little while, and ye shall see me: because I go to the Father.' We have endeavoured to show how this promise is fulfilled to Christians while they are in the world. But 'what is this that he saith, *a little while*?' Does it not suggest another meaning besides that which our Lord had in view in reference to His own approaching departure? *That* was 'a little while,' a limited time, whose duration was known, even to the smallest fraction, to the speaker Himself. *We* know not the day of our death, or how it will go with us for a single year. But we know that our whole existence on earth is but a span, and that that portion of it which yet remains to us must needs be short. A little while, and the world seeth us no more. A little while, and we shall not see Christ, as we are permitted to see Him in this imperfect state. We shall not have His Holy Spirit with us; we shall not 'see his power and glory, as we have seen him in the sanctuary': we shall not contemplate His lively image in our hearts. We shall lie down in the dust, and have 'no more a portion for ever in anything that is done under the sun.' But 'again, a little while, and we shall see' Him. The same hour, which shuts out from our view this world of shadows, and all that is done in it, will open our eyes upon the great and glorious realities of the spiritual world. We shall walk no more by faith, but by sight. 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for *we shall see him as he is*.' This is the Christian's hope; and 'every man that hath this hope in him purifieth himself even as he is pure.' 'A little while,' he says, 'and I shall see Him who is of purer eyes than to behold evil and cannot look on iniquity. A little while, and I shall stand face to face with Him whose eyes are as a flame of fire, and out of His mouth goeth a two-edged sword, and His countenance is as the sun shineth in his strength.' A little while, my brethren, and 'we must all appear before the judgment-seat of Christ, that every man may receive the things done in his body, according to that he hath done, whether it be good or bad.' God grant that we may find mercy of the Lord in that day! In the meantime, what manner of persons ought we to be, in all holy conversation and godliness? How ought we to live, as seeing Him who is invisible, and 'waiting for the coming of our Lord Jesus Christ with all His saints'! How ought we to examine ourselves; to enter into our own hearts, and see if we can find the Saviour there; for if we find Him not there, in vain shall we seek Him in all the world besides!

Recent Foreign Theology.

Old Testament Evolution Theories Revised.[1]

PROFESSOR BAENTSCH, a distinguished leader of the critical school, thinks the time has come for a revision of the theory on which the genesis and growth of the O.T. religion have hitherto been explained. The necessity has arisen from the additional light thrown upon the religions of the early East in recent discussions. 'However much,' he writes, 'still remains obscure and unexplained, one thing is certain: the view hitherto held by O.T. theology in its chief school, according to which the monotheism of Israel "developed" on Canaanite ground from the pettiest elements of a humble, half-barbaric, popular religion within a few centuries, and all this simply in virtue of an ethical leaven or strong drawing to the ethical, which the founder of this religion is said to have imparted into the popular God Yahwe, seems no longer tenable.' This is the thesis which is argued with great wealth of illustration and vigour of thought. Wellhausen himself, the master of the reigning theory, is quoted as saying in a recent writing: 'Why did not Chemosh of Moab become the God of righteousness and the Creator of the heaven and earth? To this question no satisfactory answer can be given.' The answer which Dr. Baentsch believes is alone sufficient is that the difference is due to the historical work and genius of Moses. Otherwise the history of Israel is a complete enigma. Accordingly his ably reasoned pamphlet is a strong argument for the historicity of the great lawgiver,—a surprising position after Winckler has been quoted as saying: 'From the standpoint of our modern view it is impossible to see historical persons in figures like that of Abram or Moses.' Dr. Baentsch himself surmises that the position he takes will be regarded by some as retrograde. His reply is that he is following the new light that has been gained. Some details he submits with all reserve. 'He would not put his hand into the fire for every statement he advances;' but he has no doubt as to the necessity of the change he advocates.

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[1] *Altorientalischer und israelitischer Monotheismus: Ein Wort zur Revision der entwickelungsgeschichtlichen Auffassung der israelitischen Religionsgeschichte.* Von B. Baentsch, Prof. der Theologie, Jena. Tübingen: Mohr. M.2.50.

The three parts into which the treatise falls are full of suggestion. In the first the monotheistic tendencies of the great religions of Babylon and Egypt are discussed, with the result that the author has no doubt that in both countries a fairly clear monotheistic doctrine was arrived at. Still one or two qualifications are to be remembered. In the preface we have been told that 'monotheism' is used with a certain latitude of meaning. This monotheism also seems to be found only in the priestly class with its habits of reflexion and study. And the second part of the treatise shows how far the doctrine falls behind the belief in Israel, which was not esoteric, but the faith of a nation. It is doubtful whether in the other case the supreme Deity, who was conceived as behind or above the individual gods, was a personal being, and still less ethical. The most valuable and interesting part of the treatise is the third part, which discusses the relations between Israel and the early East. It is shown that Israel, lying between the two great kingdoms, must have been affected by their religious beliefs. Abraham is brought into connexion with Ur and Haran as Moses is connected with Egypt and Midian. Still the incomparably higher elements in Israel's faith could not have come from east or west. These require a distinct agency for their explanation, and the agent is Moses, however his work is to be further explained. 'Every one to-day at all acquainted with matters of historical religion knows that historical and ethical religions —such as the Israelitish religion undoubtedly was—always go back to a historical personality in their Founder. . . . On the other hand, nature religions and astral religions never go back to a Founder, for they were not founded, but they grew.' Dr. Baentsch also hints at personal inspiration or revelation. It is not knowledge or superior attainments, even the very highest, that make the founder of religion. 'What is necessary is an inner experience, a being laid hold of by the Deity in intense fashion, a sacred moment of innermost contact with a transcendent world, in which the Divine personally draws nigh to a man, and in which he is conscious of a call to proclaim the God whom he knows by experience.' Beside the chief subject, the work touches many incidental topics of great interest, such as the astral character of the Oriental religions, and the connexion of Sinai with the Moon-god (Sin) of old Babylon.

J. S. Banks.

Leeds.

A Nestorian Commentary on Job.[1]

On two former occasions[2] we have noticed the excellent work done by Dr. Diettrich in editing and translating certain important specimens of Syriac expository literature. Four years ago he gave us Isho'dadh of Merv's commentaries on Hosea, etc. Unfortunately, the pressure of pastoral duties has cut short his labours in this field. He has therefore handed over the material which he had accumulated to another scholar, who now furnishes us with Isho'dadh's Commentary on Job in the Syriac text and a German translation. An essay is to follow, in which attention will be called to a number of facts to which Diettrich ascribes considerable importance.

We have already remarked on the strong vein of common sense which runs through the greater part of the Bishop of Merv's exegesis. This is not belied in the volume before us. For instance, on Job 1^{16} he boldly gets rid of the difficulty involved in supposing that the Satan was really admitted into the Divine presence, to speak to the Being whom essences of fire and spiritual beings cannot behold: 'He merely thought so in his heart. But He who tries the heart and searches the reins knew his malice. And this story resembles the account of his taking our Lord to the mountain.' The same tendency to tone down narratives of visions appears in his paraphrase of the words of

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[1] *Išôdâdh's Kommentar zum Buche Hiob.* 1 *Teil. Text. u. Uebersetzung.* Von Johannes Schliebitz Dr. Phil. Giessen. Alfred Töpelmann: Beihefte zur *Z.A.T.W.* xi.

[2] The Expository Times, xii. p. 544; xiv. p. 23.

Eliphaz, 4^{13}: 'So wonderful is His nature that ofttimes when I sought to investigate and make far-reaching inquiries concerning Him I was seized with great fear, and it was with me as with one who, in the night when sleep enfolds men and quiet everywhere reigns, leaves his house and wanders in solitude, and is seized with fear and the sense of loneliness. Then a gentle sound reaches him, though no man is near, and imaginary forms shape themselves in his mind, as if a spirit or some other being passed before him.' There is a brief trenchant criticism of the LXX *μυρμηκολέων* (4^{11}): 'The ant-lion is a creature of the fancy which has no real existence.'

Occasionally we come across a note which runs in the opposite direction, as when 'The fire of God' which fell from heaven (1^{16}) is said to have been not a natural fire, but one sent expressly from God for the very purpose of adding bitterness to the loss.

And it is only fair to say that the Commentary on Job contains some curiosities of interpretation. The Hebrew text of 39^{13} is not very satisfactory, but what shall be said of the following attempt to explain it? He quotes Elisha, '"The whole bird is called a flying animal because it breaks through the air and leaps with its wings. *Shabichan, i.e. praised* and wonderful are these birds when they fly and spring." And some understand by the "Kanphai[1] Shabichan" the scolopendron, *i.e.* the *cricket*, because its feet are like a bird's, and after laying its eggs on the ground it sees them no more. Others think they were *vultures*, but the Exegete[2] and others, *larks* . . . Jacob:[3] "It is a Median bird, found also in India; it robs the young elephants, and therefore is hunted. They put heavy stones on calves, and when the birds come to rob the cattle the hunters shoot them down."' It will have been noticed that a part of this exposition is determined by the meaning of the Syriac Shabichan, not by that of the Hebrew *renanim*,[4] which it was supposed to be the rendering of. A similar fault vitiates the treatment of the names of Job's daughters, all of which are dealt with rather as though they were Syriac than as Hebrew words. But the most startling piece in the entire book is that on Behemoth (40^{20} 41^{25}). First we are told that Behemoth is a misshapen dragon, born not by natural generation, but directly out of the earth. Then 'the Exegete' is brought in to say that dragons are merely fabulous creatures, and that no beings are born in the fashion just mentioned. Next, others speak, and their view is that Behemoth is a type of Satan; they support this by a bit of false etymology ['Behemoth = in him is death']. Again, we have the well-known fable of the phœnix, its marvellous death and resurrection. Mar Jacob completes the survey by maintaining that Behemoth is a locust. Truly the multitude of counsellors sometimes brings confusion rather than wisdom! Were it not that these catenæ teach us something about the history of interpretation, we should prefer to hear simply what Ishoʿdadh himself thought.

And there are times when he goes behind the Peshitta. At 14^{19} this Version made 'the rock' subject, and 'waters' object. Although obliged to quote it thus, ܟܐܦܐ ܫܚܩܘ ܡ̈ܝܐ, he proceeds, as Schliebitz points out, just as if he read ܡܢ ܡ̈ܝܐ ܟܐܦܐ ܫܚܩܘ. Either he knew the Hebrew, or he wisely relied on his own sense of what was required.

The closing paragraph illustrates the large-heartedness with which some of these Syriac divines regarded the men of the past: 'The question must be asked: "If Moses knew Job, why does he never mention him?" Clearly he lived prior to the giving of the Law, to teach us that in every age, every place, every man there is a knowledge of God independently of human teaching. . . . Evagrius says: 'Was there ever a time in which that knowledge was not? No. Never a time when there was no virtue, and never will there be. For I am convinced that the seeds of virtue are ineradicable.' JOHN TAYLOR.

Winchcombe.

Mysticism in Modern Thought.

To the second number of the new German Quarterly—*Religion und Geisteskultur*,—Professor Thomas Achelis, of Bremen, contributes an instructive survey of certain tendencies in modern thought which show that there is in progress a reaction against both 'shallow Materialism and threadbare Monism.' The investigation is confined to Religion and to Art, and deals almost exclusively with writers of present-day influence, the object being to trace the fructifying effects of a philosophy which lays stress on feeling and insists on the eternal significance of the facts brought to light in the study of the inner world of human consciousness. At the outset, however, some attention is given to earlier thinkers, between whose views of the world and those of our own epoch there are many 'connecting threads.'

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[1] This part of the compound name is of course a transliteration of the Hebrew word for 'wing,' read as a plural.

[2] Theodore of Mopsuestia, the Exegete, *par excellence*, of the Nestorian Church.

[3] Mar Jacob of Edessa.

[4] A hapax legomenon, and probably a corrupt reading.

In the nineteenth century Fechner, a physicist who became famous on account of his researches into psycho-physical laws, made a noteworthy contribution towards the development of mysticism, and has for that reason been called, not altogether inappropriately, 'the last metaphysician.' He was free from the spiritualistic excesses of his colleague Zöllner, yet he writes of the souls of plants in language which often closely resembles ancient mythology. In expounding his theory of colour he expresses his dissatisfaction with the dominant philosophy, according to which 'successions of dumb, blind waves are transformed, as by magic, into luminous, sonorous vibrations.' From the study of the facts of human consciousness, he inferred the existence of a universal consciousness. 'In order that throughout the world light may be seen and sound may be heard there must be One who sees and hears.' Other quotations from Fechner's writings are given to illustrate the 'religious perspective' of his world-view. In his philosophy feeling outweighs intellect, as is manifest in his ardent expressions of desire for the union of the individual with the cosmos.

Brief reference is made to Goethe's utterances in his correspondence with Jacobi, as well as in the poem which asserts the Divine Immanence,[1] 'so that nothing which in Him lives and moves and has its being is ever destitute of His power and His spirit.' Germany's great poet gave expression to the thought of the *unio mystica* in words and in tones of which we still hear echoes. They may be recognized not only in the writings of enthusiasts whose ideal is a state of ecstasy remote from the world and its interests, but also in the maxims of men whose mysticism is practical, and whose devotion to mundane duties is exemplary.

Bruno Wille is the first contemporary writer whose works are referred to as exhibiting the modern reaction against materialism. For him distinctions such as matter and spirit, organic and inorganic, have no significance. In all phenomena, however various, he sees but the manifold manifestations of the One. But 'the Monon is not to be sought in any chemical substance or in mechanical movement.' The Monon is 'the universal self.' What we know as 'self' involves psychical identity; so that not only is it true that the universal Self dwells in us, but our individuality is preserved intact. The maintenance of conscious identity is regarded by Wille as the general law, of which the conservation of energy is only a particular case.

Acknowledgment is made of the influence on German thought of the writings of Emerson and of his disciple Trine. Of the translations of the works of the latter author many editions have been issued. The value of Emerson's teaching is found in his protest as well against 'the dogmatic ossification of the Church' as against 'the growing materialism of the educated classes.' The remedy prescribed for both evils was 'the intense realization of the Divine element in our nature.' Trine's fundamental thought is that man is born again when he attains to a living consciousness of his union with the Infinite and fully opens his nature to the Divine inflowing. In the degree in which man receives from the Infinite source does he make it possible for the highest powers to work in him and through him, so that the result of his mystic communion is the outflowing of a stream of blessing on the parched ground which constitutes his environment. Dr. Achelis refers to the teaching of Richard Jefferies for additional illustrations of the truth that mysticism manifests itself in social and ethical activity. True mysticism 'includes energetic sympathy with, and compassion towards, our fellow-men, for in them, however ensnared by error and sin, we recognize ourselves.'

An interesting appreciation of the influence of Maeterlinck on æsthetic philosophy brings this able article to a close. According to this modern opponent of Naturalism, the sole aim of poetry should be to keep open the highways of the soul which lead from the visible to the invisible. The somewhat sombre mysticism of Maeterlinck's earlier writings is relieved in his later works, in which he dwells less on external fate and more on the consistency of the inward life, reiterating the teaching of Goethe: 'Destiny! that means our character.'

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[1] So dass, was in ihm lebt und webt und ist,
Nie seine Kraft, nie seinen Geist vermisst.

Although Christian Mysticism, as such, does not come within the scope of this essay, Dr. Achelis points out that this tendency of thought of necessity assumes a religious character. He rejoices in everything that rouses the modern mystic from the mere passivity of the *vita contemplativa* and impels to energetic deeds; but he rejoices even more in every sign that the intensity of the struggle for existence does not so entirely absorb men's thoughts that they fail to appreciate, and to meditate upon, the things that are eternal.

J. G. TASKER.

Handsworth.

The Exegesis of Christian Science.

By the Rev. Herbert W. Horwill, M.A., Leeds.

Which is the most widely read of Bible commentaries? I must confess that a few weeks ago I should have been at a loss to answer my own question, but I have lately happened upon a book which appears to me to show stronger claims than any other to this distinction. The copy I have been reading was published two years ago, and it bears the imprint 'three hundred and sixty-sixth thousand.' How many other expositions have gained such a circulation? And this is not all. Every Sunday morning and evening extracts from this volume, as expository of the appointed Biblical lesson for the day, are publicly read in the services of a large number of churches. The honour of being directly used in public worship as well as in private study has not, I suppose, been enjoyed by any previous commentary from Matthew Henry to the Cambridge Bible. This is the unique function of Mrs. Eddy's *Science and Health, with Key to the Scriptures.*

It is significant of the impression that the Bible has made on the mind of the civilized world, that the founders of the popular new religions are so eager to back up their teachings by Biblical sanction. Even the blatant Dowie affected to base his claims upon Biblical revelation, and garnished his tirades with scriptural quotations. Mrs. Eddy is anxious to have it understood that her system is not a supersession of the Bible but an illumination of it. When she was making her discoveries, the Bible was her only text-book (*Science and Health*, p. 110). The Bible has been her only authority, and she has had no other guide in the straight and narrow way of truth (p. 126). Christian Scientists take the inspired word of the Bible as their sufficient guide to eternal life (p. 497). One discovers, however, that while the Bible is an 'only authority' and a 'sufficient guide,' Mrs. Eddy's own exposition ranks with it in inspiration. The *Christian Science Quarterly* publishes the following 'explanatory note,' which is to be read in the Sunday services by the 'first reader' before beginning the lesson sermon. 'The Bible and the Christian Science text-book are our only preachers. We shall now read scriptural texts, and their correlative passages from our denominational text-book,—these comprise our sermon. The canonical writings, together with the word of our text-book, corroborating and explaining the Bible texts in their spiritual import and application to all ages, past, present, and future—constitute a sermon undivorced from truth, uncontaminated and unfettered by human hypotheses, and *authorized* (the italics are Mrs. Eddy's) by Christ.'

The examination of a book whose pretensions to authority are so widely accepted by persons of normal intelligence in secular affairs is of more than a merely curious interest. Many adherents of Christian Science are seceders from orthodox congregations, and most of them have had the benefit of religious instruction in day or Sunday schools. It may be a wholesome, if painful, surprise to ministers and teachers to discover the ideas of Biblical exegesis that it is still possible for educated people to hold in the twentieth century.

The characteristic principle of Christian Science interpretation is the 'spiritual' or 'metaphysical' sense. 'The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood. . . . The one important interpretation of Scripture is the spiritual' (p. 319). 'Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice' (p. 241). The glossary at the end of the book 'contains the metaphysical interpretation of Bible terms, giving their spiritual sense, which is also their original meaning.'

This process of spiritualizing the words of Scripture is carried out even where one would have supposed that the natural meaning of the term was already sufficiently spiritual. Even the word 'soul,' for example, has to be thus treated. 'When reading the Scriptures, the substitution of the word "sense" for "soul" gives the exact meaning in a majority of cases. Human thought has adulterated the meaning of the word "soul," through the hypothesis that soul is both an evil and a good intelligence, resident in matter. The proper use of the word "soul" can always be gained by substituting the word "God," where the deific meaning is required. In other cases, use the word "sense," and you have the scientific signification. As used in Christian Science, Soul is properly the synonym of Spirit, or God; but out of Science, soul is identical with sense or sensation' (p. 481). But it is in the spiritualizing of proper names that the problem of discovering the required meaning is most ingeniously solved. A whole page of the glossary is occupied in stating the spiritual signification of the word 'Adam.' Its general meaning is 'error; a falsity; the belief in "original sin," sickness, and death; evil; the opposite of good,' etc. Philologists will be especially interested in the detailed explanation of this word given on p. 338. 'The word "Adam" is from the Hebrew "adamah," signifying the red colour of the ground, dust, nothingness. Divide the name Adam into two syllables, and it reads "a dam," or obstruction. This suggests the thought of something fluid, of mortal mind in solution; it further suggests the thought of that "darkness . . . upon the face of the deep" when matter or dust was deemed the agent of Deity in creating man,—when matter stood opposed to Spirit as that which is accursed. Here "a dam" is not a mere play upon words, for it means much. It illustrates the separation of man from God, and the obstacle the serpent, sin, would impose between man and his creator.' Then follows the enunciation of a law which ought surely to give Mrs. Eddy equal rank with Grimm in the history of philology. 'The dissection and definition of words, aside from their metaphysical derivation, is not scientific.'

A few other metaphysical interpretations of proper names may be worth recording. 'Eden' signifies the mortal, material body. 'Gihon' means the rights of woman acknowledged morally, civilly, and socially. 'Dan' is animal magnetism, or one belief preying upon another; while 'Gad' is science, or haste towards harmony. In some cases the meanings are so different that novices must certainly be puzzled. 'Benjamin' means not only pride and envy, but also a gleam of the infinite idea of the infinite principle. 'Jacob' is both 'a corporeal mortal, embracing duplicity, repentance, sensualism,' and 'the revelation of Science, wherein the so-called material senses yield to the spiritual sense of Life and Love.' 'Jerusalem' denotes home and heaven, as well as envy and tyranny. Among the synonyms for Christian Science are Elias, Euphrates, Hiddekel, and New Jerusalem; and the dove is its symbol.

Let us now see these principles at work in the exposition of passages of Scripture. Jacob's wrestling was a struggle with 'a mortal sense of life, substance, and intelligence as existent in matter, with its false pleasures and pains' (p. 308). The angel 'gave him the spiritual sense of being, and rebuked his material sense,' and he thus became 'the father of those who through earnest striving followed his demonstration of the power of Spirit over the material senses.' Moses was taught Christian Science when he feared that his brethren would not listen to him. When he handled the serpent into which his rod had been transformed, his fear departed, for thereby 'matter was shown to be a belief only' (p. 321). So, too, 'it was scientifically demonstrated that leprosy was a creation of mortal mind, and not matter, when Moses first put his hand into his bosom, and drew it forth white as snow with the dread disease, and presently restored his hand to its natural condition, by the same simple process. God had lessened his fear by this proof in Christian Science.' The spiritual sense, which is the new tongue referred to in the last chapter of St. Mark's Gospel (p. 272), brings out several distinct references to Christian Science in the New Testament. It is the Elias, who shall first come and restore all things (p. 585). It is the seamless dress, woven into one web of consistency, for which lots were cast at the Crucifixion (p. 242). 'He came unto His own, and

His own received him not' means that Christian Science has come, but the churches seem not ready to receive it (p. 131). The Comforter promised by our Lord to teach His disciples and abide with them is none other than Christian Science (pp. 55, 271, 331). The little book which the Angel in Rev 10 bore in his hand was a revelation of Christian Science (p. 559). And the four sides of the city that lieth four-square are the Word, Christ, Christianity, and Christian Science (pp. 575, 577).

In these passages the spiritual sense discerns direct references to Christian Science. There are many other passages in which the enlightened mind can find clear references to its distinctive doctrines. 'Take no thought for your life' is, of course, prominent among them, and it receives here the interpretation which by this time one might have supposed every one in the infant class would know to be erroneous (pp. 228, 365, 382). The exhortation not to be weary in well-doing dissipates our common notions about fatigue (p. 79). 'Absent from the body and present with the Lord' is a passage that refers to this life, not to the next. It is the state already enjoyed by those who have given up the belief in matter and are absolutely governed by Spirit (pp. 14, 216, 383). The weight which we are to lay aside is that of material self and sense (p. 20). 'When Jesus declares that "the light of the body is the eye," He certainly means that light depends upon Mind, not upon the complex humours, lenses, muscles, the iris and pupil, constituting the visual organism' (p. 393). The condemnation of mortals to till the ground means that they should so improve material belief as to destroy it, by thought-germs tending spiritually upward (p. 545). 'He uttered His voice, the earth melted' indicates that all matter will disappear before the supremacy of Spirit (p. 97). Simon's confession, 'Thou art the Christ, the Son of the living God,' is equivalent to 'The Messiah is what thou hast declared—Christ, the spirit of God, of Truth, Life, and Love, which heals mentally' (p. 137). 'Thou shalt have no other gods before me' means 'Thou shalt have no belief of Life as mortal'; 'thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual' (pp. 19, 467). 'If Christ be not risen, then is our preaching vain,' signifies 'If the idea of the supremacy of Spirit, which is the true conception of being, come not to your thought, you cannot be benefited by what I say' (p. 324).

This selection may fitly be concluded by the Christian Science version of the Lord's Prayer. This paraphrase is read in every service in addition to other passages of Scripture and the commentary thereon. It runs: 'Our Father-Mother God, all-harmonious, Adorable One. Thy kingdom is within us, Thou art ever-present. Enable us to know—as in heaven, so on earth—God is supreme. Give us grace for to-day; feed the famished affections; and infinite Love is reflected in love; and Love leadeth us not into temptation, but delivereth us from sin, disease, and death. For God is now and for ever all Life, Truth, and Love' (p. 16).

Such, then, is the final word of modern exegesis. This is the illumination of the Scriptures for which the world has been waiting through all the stupid centuries. Any one who has read anything of medieval exposition will possibly suggest that some of the Schoolmen, in their methods if not in their results, show a remarkable approximation to the insight of Mrs. Eddy. There is an obvious touch of Scholastic philology about the identification of 'Adam' with 'a dam.' But there came presently the so-called Reformation, which illustrated the meaning of that word, and has since blocked all Biblical scholarship until Mrs. Eddy removed the obstacle and permitted the waters of Truth once more to flow. Her followers now find Scripture made plain to them by *Science and Health.* In some testimonies printed in the appendix one of them tells us that this volume gives him a new pleasure in the study of the Scriptures (p. 620), and another that the Bible is now a new book, full of life and hope (p. 645). And Mr. Bicknell Young, in his lecture at the Queen's Hall, reported at full length in the London *Tribune*, makes this claim: 'Probably Christian Scientists study the Bible more than any other class of people in the world. The reason for this is to be found in the fact that our text-book, *Science and Health, with Key to the Scriptures*, by Mrs. Eddy, makes the Bible the most interesting and beautiful book in the world.'

The Origin and Character of our Gospels.

By the late Dr. Friedrich Blass, Professor of Classical Philology in the University of Halle.

(*Translated by* Margaret Dunlop Gibson, *Hon. D.D. Heidelberg, LL.D. St. Andrews.*)

III.

St. John.

Thus far Luke; I now come to John. There is no hint with him of the destruction of Jerusalem (except possibly what Caiaphas says in 11[48ff.]): and the saying of Jesus about the destroying of 'this temple' is explained by the Evangelist as about His body (2[21]). Still further, in one passage (5[2]) the city is expressly recorded to be still standing: 'There *is* in Jerusalem a pool called Bethesda, having five porches.' '*Is*' is the reading universally attested, though elsewhere the text of John shows countless variations betwixt its witnesses, especially in details like this; therefore the pool was still standing in Jerusalem when the Evangelist was writing. I had lately to determine the author, and date of origin, of certain newly discovered fragments of a Greek historian, which treat of the beginning of the fourth century before Christ. I consulted a specialist among my fellow-professors, and the first point which he verified was this, that the work was written before the destruction of the Persian Empire by Alexander; for it says: 'It *is* the custom of the Persian king in all his wars,' etc. What is valid here ought also to be equally valid for John. No doubt more depends upon the latter, but the scientific investigator has nothing to do with that. It is to be observed that in narrative the past tense can be used of things which we presuppose to remain unchanged. Accordingly John says, 'there was much water there,' just as we ourselves do when we speak about a journey. For this past tense does not deny the present, and contains nothing false. But, on the contrary, the present tense used of what no longer exists contains something false, and is therefore not used consciously. It is not used even by Josephus in describing the siege of Jerusalem; for such a statement as 'there is a hill there' (to which some have appealed) is of course justified, and proves nothing. Therefore this Gospel was composed before A.D. 70, although not long before it, at a time when John was already in Asia Minor, and specially at Ephesus, and possibly had not been long there.

Why should John have delayed to write what he knew and had not yet been written? Did he know that he would live to a great age, and retain all his faculties? Did others know it, on whom devolved the duty of recording it? There is a very strong tradition about John's sojourn at Ephesus, which, to be sure, does not move the theologians whom it does not suit, but which powerfully impresses the Austrian archæologist O. Benndorf, who has lately written a great book about Ephesus on the basis of the excavations, and it appears to him to be credible. We must think, therefore, of the communities of Asia Minor as the first circle of readers, with which the expression 'the Jews,' so continually used in the Gospel, harmonizes: for this probably denotes not simply the inhabitants of Jerusalem and their leaders, but also the Galileans (Jn 6[41]). Any Jew like John, writing in Judæa, would not have expressed himself thus; even Luke, the Gentile, has in his Gospel nothing but 'Arimathæa, a city of *the Jews*' (23[51]), and Matthew nothing but 'this saying is commonly reported among *the Jews* unto this day' (28[15]).

Among the witnesses we must again consider Papias, unfortunately only with badly handed down quotations out of his works. It has been said by a late writer, that John dictated his Gospel to him (dictation reminds one of Ro 16[22]), while, according to an assertion from another quarter, this scribe was more probably a countryman of Papias, named Eubiotos of Hierapolis. Would that Papias were discovered! For I have no doubt that he spoke of this Gospel, and he may have said, as we read in Eusebius, that its object was to supply what was lacking in the Gospels already written. There is a difference, however, between conjecture and knowledge. Let us therefore, meanwhile, consider what we have, the statement from Papias of 'John the Elder' about Mark. Its result is the correction of Mark in one particular, namely, his defective order. There is also one passage in the Gospel of John, which looks like a correction of Mark.

Look at Mk 1[14], 'After that John was delivered up, Jesus came into Galilee, preaching' (so also Matthew). Compare Jn 3[22ff.], 'After these things came Jesus into the land of Judæa . . . and baptized; and John also was baptizing in Ænon . . . for John was not yet cast into prison.' One may call it, instead of 'correction,' 'information' for readers, who were already acquainted with the other Gospels, and therefore might take umbrage at the simultaneous baptizing. It is well known that a chronology of the life of Jesus is only possible at all on the basis of John, and the talk of a three years' activity could only have been extracted from him, and in no way from the three first Gospels.

This, of course, was only a minor object with John. He states his chief aim in 20[31], thus: 'But these are written, that ye might believe that Jesus is the Christ, the Son of God.' Here, for once, the author turns directly to his communities, just as in the First Epistle, which may have been written about the same time; at all events, the identity of the author of the First Epistle with the author of the Gospel is just as evident as the identity of the author of the Apocalypse with the latter is against all that one can see and observe. And there is something in this Gospel which makes it quite sufficient for faith; as I saw lately in the case of a Spanish student of science before he had quite finished reading it. There is no notice taken of the other Gospels; and yet the greatest regard is paid to them (as Th. Zahn has worked out), just as if they were well known; not, however, by means of what the author says, but by means of what he thinks it unnecessary to say. 'John was not yet cast into prison.' We know that that happened to him, and through whom, and for what reason, and with what result. The Jews send to John to ask him (1[19]). Where he was, and what he was doing, we are not told at this point; but both the place and the baptism are mentioned later on. How could any one relate in such a manner, except about well-known things? We take no offence, because we are familiar with them; but let us imagine a person who knew nothing about it, and then we shall see how little suitable for him this style of narrative is. 'Jesus went to Capernaum' (2[12]), the *place* is known. 'The Sea of Galilee' (6[1]; 'The Sea of Tiberias' according to a better reading) is quite a misleading expression for any one who does not know the geography of Palestine, for he would be likely to think of the Mediterranean. Even Samaria and the Samaritans (4[4]) are known, though nothing occurs about them in Mark, and only a very little in Matthew and Luke. And so on: the author is writing for people who were quite familiar with the Gospel history in its leading features. Therefore, as Eusebius says, after a Gospel literature had arisen and been widely diffused, John made a complementary supplement on his own account, not only, as Eusebius insists, in regard to the first beginnings of Christ's activity, but also specially about his ministry in Jerusalem. For, with the other Evangelists, apart from the last journey, Galilee is the scene, not unnaturally, as Peter would not so readily report in Jerusalem what had happened there, as what the Jerusalemites could not know. Yet it is in Luke we find (13[34]), 'O Jerusalem, how often would I have gathered thy children together,' etc.; and it is John who first clears up this passage, and justifies it.

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

LUKE XI. 1.

'And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples.'—(R.V.).

EXPOSITION.

'As he was praying in a certain place.'—This introductory explanation of the situation is not given in any other Gospel. We have here one of Luke's peculiarly characteristic references to Jesus praying. He indicates that this was so impressive as to rouse in the disciples a desire to be taught by Jesus how to pray as He understood prayer. The evangelist does not say when or where this was, probably because he has no information on the point. In Matthew (6[9-13]) the Lord's Prayer comes as part of the Sermon on the Mount. Of course, Jesus may have given it twice. If not, the preference must be for the setting in Luke, because (1) this explains the occasion that led our

Lord to give the prayer, and (2) it is now generally held that the Sermon on the Mount in Matthew contains a collection of sayings of Jesus spoken on various occasions.—ADENEY.

'When he ceased.'—Continuing still to advance leisurely, the Lord remained faithful to His habit of prayer. He was not satisfied with that constant direction of soul toward His Father, to which the meaning of the command, *Pray without ceasing*, is often reduced. There were in His life special times and positive acts of prayer. This is proved by the words: 'When he ceased praying.'—GODET.

'One of his disciples.'—He is to be regarded as belonging to the *wider* circle of disciples. After so long and confidential an intercourse of prayer with the Lord Himself, one of the *Twelve* would hardly have now made the request, or had need to do so. Probably it was a *later* disciple, perhaps formerly one of John's disciples, who, at the time of the Sermon on the Mount, was not yet in the company of Jesus. The sight, possibly also the hearing, of the Lord praying had now deeply stirred in him the need which he expresses, and in answer he receives the same prayer in substance which was given at an earlier stage to the *first* disciples.—MEYER.

'Even as John also taught his disciples.'—Nothing is known of a form of prayer taught by the Baptist; but Rabbis sometimes drew up such forms for their disciples.—PLUMMER.

THE SERMON.

The Disciple's Request.

By the Rev. J. D. Jones, M.A., B.D.

Jesus Christ had been praying. He was a Man of prayer. Every man of prayer bears on his face visible marks of his communion with God. After Moses had been on the mount with God, his face shone. John G. Paton in his autobiography, speaking of his father, says that every day he spent a long time talking with God, and that as children he and his brother used to wonder at the beautiful light upon his face when he came forth from the interview. So it was with Jesus. He would go up the mountain tired, and sorely tried; He would come down, after a sleepless night spent in prayer to God, strong, refreshed, and peaceful. The disciples could not help noticing this expression of joy and peace on His face, and it quickened within them the desire to pray as He prayed, that they too might enjoy the same peace and strength. There is only one way of convincing people of the value of prayer—by their seeing its effects on us, as the disciples saw them in the life of their Master.

If we look at this request of the disciple, 'Lord, teach us to pray,' we see that it is—

i. *A Confession of Need.* Why do men pray? we sometimes ask. They pray because they are made for prayer. An instinct compels the nightingale to sing, and the snowdrop to bloom at a time when all other flowers are asleep, and just such an instinct compels man to pray. Christ did not create this need of prayer. He only satisfied it. It is as old as man himself. Abraham, Moses, David, Solomon, and the rest of the Old Testament heroes prayed. The African who worships his fetish, the Hindoo who prostrates himself before his idol, even those poor heathen who do their praying by machinery, bear witness to the same universal need which eighteen hundred years ago drove this disciple to make his request to the Lord.

ii. This request is *a confession of ignorance.* Prayer was a necessity to the disciples. But *how* were they to pray? What were they to *pray for*? The disciples felt, first, that there was a right and a wrong way of praying. And is it not so? Look at the Hindoo cutting and maiming himself! Look at the Mongol with his praying machine! 'Wherewithal shall I come before the Lord and bow myself before the High God?'[1] was their difficulty. Did they need an intermediary? By what name should they address God? Jesus instructed their ignorance and told them *how* to pray to God. 'You need no intermediary, go boldly to that throne yourselves; address Him not as King, Judge, Lord—call Him Father.'

The disciples did not know what to pray *for*. And neither do we. If God wished to be cruel to us He would only have to answer all our prayers, for we ask Him for what can only do us harm. We must all go to Christ with this request, 'Lord, teach us what to pray for,' and then He will teach us. He will tell us what *He* prayed for. He will tell us how He spoke to His Father of all His desires, but ended every prayer with these words, 'Nevertheless, not my will but thine be done,' and He will give us the assurance that whatsoever we ask of the Father in His name, after the Spirit of His prayers, the Father will give unto us.

iii. This request is a confession that *the old prayers are no longer good enough.* 'Lord, teach us to pray,' they said. Had they, then, never prayed before? Yes, surely, for they were devout Jews, and three times every day, according to their rule, they had to retire for prayer. But now the old prayers, even those they had learnt from John the Baptist, no longer satisfied them. They had received from Jesus a new revelation of God, and this new revelation created the need for a new prayer. So when we see the love of God, and feel our own unworthiness, we, too, shall find that the old formal prayers will no longer suffice us, we shall need a new prayer then, and like the disciples shall come to Christ with the request, 'Lord, teach us to pray.'

Men say that prayer is never answered. The Lord's Prayer itself is the best reply to that statement. It was given in answer to prayer, and it has met the needs and expressed the desires of God's people throughout all generations.

A Lesson on Prayer.

By the Rev. Joseph Pearce.

We need teaching on all things connected with the spiritual life, but especially on *prayer*, for without it there is no salvation from sin, no growth in grace, no succour in the hour of need, no strength for service, no heaven at the last. Christ's answer to this question of the disciple's was His most direct teaching on prayer, but His teaching was not limited to this incident; His whole life was an object-lesson on the value of prayer.

That Christ should pray at all carries with it a deep lesson, namely, the need of prayer on the part of those living the devoutest life. 'If He needed it, being what He was, how must we need it, being what we are.'

Christ prayed habitually in secret. Where He 'shut the door,' can we afford to keep it open? If He required a silent place to commune with God in, can we do without it?

If we look at the special occasions, enumerated by the evangelists, on which Christ prayed, we shall note four things.

i. We learn, first, that *prayer is the explanation of life's brightest hours.* Two incidents illustrate this —the Baptism and the Transfiguration. On both these occasions prayer was the prelude of blessing, 'Jesus . . . praying, the heaven was opened.' 'As he prayed, the fashion of his countenance was altered.' We sometimes wonder why our lives are so colourless and so depressing. Does the secret not lie in our failure to hold communion with God?

ii. *Prayer is the preparation for life's saddest hours.* How did Christ prepare for the cross? By prayer. 'Tarry ye here, while I go and pray yonder,' He said. Would we face our sorrows with a brave heart? Then we also must brace and calm ourselves beforehand, on bent knee, by upward glance, and submissive heart.

iii. Life means more than joy and sorrow, it means also service, and we find that *prayer is a prerequisite for life's ministries.* Prayer guided Jesus in the choice of His servants—He was fresh from the mountain brow, where He had continued all night in prayer to God, when He called the Twelve. Prayer girded Him with strength to cast out devils—immediately after coming down from the Hill of Transfiguration He cured the lunatic boy. Prayer inspired Him for His ministry of redemption—fresh from the Garden of Gethsemane He faced the stern realities of Calvary.

iv. *Prayer is the fittest employment of life's pauses.* 'Great multitudes came together . . . to be healed by him of their infirmities; but he withdrew himself into the wilderness and prayed.' On His busiest days Christ found time for prayer. This surely teaches us the lesson that even in the Lord's work we may be too busy. If we prayed more we should be saved, first, from *spiritual pride.* We become proud of our own powers, but if we reviewed our work in God's presence we should be shamed out of our egotism. And secondly, we should be saved from *depression* after work. The prophet under the juniper tree, wishing that he might die, is an example of the despondency which succeeds a great effort. There is no place like the mercy-seat for recruiting. Then, lastly, would not prayer after service *extend our influence*? 'Oh, that we could impress and grip the people more,' is our lament. We could if we were more constant in communion with God. More prayer means more influence.

ILLUSTRATIONS.

The Strand from Above.

(Translated from the Danish for the *Outlook*, by Jacob A. Riis.)

THE sun rose on a bright September morning. A thousand gems of dew sparkled in the meadows. A little speckled yellow spider found himself at the tip of a sturdy limb overhanging a hedge. He spun a thread and let himself down into the hedge below. There were twigs and shoots in plenty there to spin a web in, and he went to work at once, letting the strand from above, by which he had come, bear the upper corner of it. A fine large web it was when finished, and with this about it that set it off from all the other webs thereabouts, that it seemed to stand straight up in the air, without anything to show what held it. The days went by. Flies grew scarcer, and the spider had to make his net larger, that it might reach further and catch more. And here the strand from above turned out a great help. With it to brace the structure, the web was spun higher and wider, until it covered the hedge all the way across. In the wet October mornings, when it hung full of shimmering raindrops, it was like a veil stitched with precious pearls.

One morning the spider awoke very much out of sorts. The sky was overcast: not a fly was out. All the long grey autumn day the spider sat hungry and cross in his corner. Toward evening, he started on a tour of inspection, to see if anything needed bracing or mending. He pulled at all the strands; they were firm enough. But though he found nothing wrong, his temper did not improve; he waxed crosser than ever. At the furthest end of the web he came at last to a strand that seemed strange to him. All the rest went this way or that—he knew every stick and knob they were made fast to, every one. But this preposterous strand went nowhere—that is to say, it went straight up in the air and was lost. He stood up on his hind legs and stared with all his eyes, but he could not make it out. To look at, the strand went right up into the clouds, which was nonsense. The longer he sat and glared to no purpose, the angrier the spider grew. He had forgotten how on a bright September morning he himself had come down this same strand. And he had forgotten how, in the building of the web it was just this strand he had depended upon. He saw only that here was a useless strand, a fool strand, that went nowhere in sense or reason, only up in the air where solid spiders had no concern. 'Away with it!' and with one vicious snap of his angry jaws he bit the strand in two.

That instant the web collapsed, the whole proud and prosperous structure fell in a heap, and when the spider came to, he lay sprawling in the hedge with the web all about his head like a wet rag. In one brief moment he had wrecked it all—because he did not understand the use of *the strand from above.*

And this is what prayer is—the strand from above, to snap which means the collapse of everything noble and good. CHARLES O. MAIN.

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Lord, teach us to pray.—Mrs. W. E. Gladstone said that whenever her husband was expecting a particularly trying day in the House, or when he had a great speech to deliver, he made a practice of spending a protracted period in prayer immediately before going to Westminster. Whilst men were inquiringly pondering over the secret of his power, she knew that it lay in his having learned to pray.

When Earl Cairns was in the Cabinet he was noted amongst his fellow Cabinet Ministers for his sage advice on difficult problems and his imperturbability under harassing conditions. Being pressed to give an explanation as to the source of his wisdom and serenity, he modestly replied that he considered it was all due to the habit he had contracted of spending one hour in prayer before each Cabinet Council. He had learned to pray.

That the prayer-habit is equally valuable in the more stern callings of life is seen by the following illustration:—A soldier in the Confederate army was once asked what was the secret of Stonewall Jackson's influence over his men. 'Does your general abuse you, swear at you, to make you march?' 'Swear!' answered the soldier—'No; Ewell does the swearing; Stonewall does the praying. When Stonewall wants us to march he looks at us soberly, just as if he were sorry for us, and says, "Men, we've got to make a long march." We always know when there is going to be a long march and right smart fighting, for *old Jack is powerful on prayer just before a big fight.*' He had learned to pray.

John G. Paton, the missionary to the New Hebrides, related the following particulars of his boyhood's home:—'Our home consisted of a "butt" and a "ben" and a "mid-room," or chamber. The one end was my mother's domain, and served all the purposes of dining-room and kitchen and parlour, besides containing two large wooden erections, called by our Scottish peasantry "box-beds." The other end was my father's workshop, filled with five or six "stocking-frames," whirring with the constant action of five or six pairs of busy hands and feet, and producing right genuine hosiery for the merchants at Hawick and Dumfries. The mid-room was a very small apartment betwixt the other two, having room only for a bed, a little table and a chair, with a diminutive window shedding diminutive light upon the scene. This was the sanctuary of that cottage home. Thither daily, and oftentimes a day, generally after each meal, we saw our father retire, and "shut to the door"; and we children got to understand by a sort of spiritual instinct that prayers were being poured out for us, as of old, by the High Priest within the veil in the Most Holy Place. We occasionally heard the pathetic echoes of a trembling voice pleading as if for life, and we learned to slip out and in past that door on tiptoe, not to disturb the holy colloquy.' Speaking of those never-to-be-forgotten days, and their mellowing influences in after years, Paton writes, with artless simplicity: 'Though everything else in religion were by some unthinkable catastrophe swept out of my memory, or blotted from my understanding, my soul would wander back to those early scenes, and shut itself up once again in that sanctuary closet, and hearing again the echoes of those cries to God, would hurl back all doubt with the victorious appeal: He walked with God; why may not I?'

These men had been 'with Jesus in the School of Prayer,' and as we think upon them we are constrained to cry out, 'Lord, teach us to pray.'

THE scene depicted in Lk 11[1] was most vividly brought home to me during my life and work among the Gallas of British East Africa.

I was instructing a class in Christian principles, with a view to baptism, when in the midst of it all a man entered, apparently for controversy; he was persuaded not to interrupt. Afterwards he should receive due attention. He took a back seat and remained silent to the end. Before dismissing the class we knelt down, and after praying myself for God's guidance and blessing, two of the young men prayed, and the class retired.

I turned to the man in the corner, with the question, 'What can I do to help you?' His reply was somewhat astonishing (as hitherto he had been hostile to all pertaining to the Christian religion). 'Teach me to pray, master, as you have taught the other men.' We knelt down, and I taught him petition after petition of the Lord's Prayer. He went home and returned the following day and every day until he had learned the whole of the prayer. Some time afterwards at our Morning Service I asked if a brother would pray, and this man, to the astonishment of the congregation, uttered, without faltering, every word of the Lord's Prayer. After that he was foremost at church, untiring in zeal, and thirsting for Christian knowledge; his wife even accompanied him and joined in taking lessons. In turn he shared his wife's toil and burdens, and could often be seen carrying a bundle of wood and even the baby, his wife being free. The man's whole life became beautifully transformed, the secret of which was found in prayer.

Two years afterwards I baptized him and his wife and eldest son, and received them into the Church.—J. H. Phillipson.

Into the woods my Master went
Clean forspent, forspent;
Into the woods my Master came
Forspent with love and shame.
But the olives they were not blind to Him,
The little grey leaves were kind to Him;
The thorn-tree had a mind to Him
When into the woods He came.

Out of the woods my Master went,
And He was well content;
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo Him last,
From under the trees they drew Him last,
'Twas on a tree they slew Him—last,
When out of the woods He came.—Sidney Lanier.

The Power of Prayer.—I can myself go back almost twelve years, and remember two holy women who used to come to my meetings. It was delightful to see them there. When I began to preach, I could tell by the expression of their faces that they were praying for me. At the close of the Sabbath evening meetings they would say to me, 'We have been praying for you.' I said, 'Why don't you pray for the people?' They answered, '*You need the power.*' '*I* need power?' I said to myself; 'why, I thought I had power.' I had a large Sabbath school, and the largest congregation in Chicago. There were *some* conversions at the time. I was, in a sense, satisfied. But, right along, these two godly women kept praying for me, and their earnest talk about 'anointing for special service' set me thinking. I asked them to come and talk with me, and we got down on our knees. They poured out their hearts that I might receive an anointing from the Holy Spirit, *and there came a great hunger into my soul.* I did not know what it was. I began to cry as I never cried before. The hunger increased. I was crying all the time that God would fill me with His Spirit. Well, one day, in the city of New York—oh, what a day! I cannot describe it; I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say God then revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand. I went to preaching again. The sermons were not different; I did not present any new truths; and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you would give me all Glasgow—it would be as the small dust of the balance.—Dwight L. Moody, in Address at Glasgow.

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The Siege of Jericho and the Strategy of the Exodus.

By K. T. Frost, M.A., F.R.G.S., Cairo.

No event in the history of the Jewish people has influenced their character so profoundly or has appealed so strongly to their imagination as the Exodus. It was to them an indisputable proof that they were a peculiar people; and through all the changes and chances of their history they have been strengthened and comforted by the reflexion that God Himself brought them with a mighty hand and with an outstretched arm out of the House of Bondage to the Land of Promise, there to accomplish His purpose in the world. It was inevitable that the chroniclers should love to enumerate signs and wonders, but the less we attribute to supernatural power the more wonderful does the story become. It shows us the development of the Hebrews from an oppressed tribe into a fierce and martial nation, with civil and religious institutions far in advance of its contemporaries, even Egypt and Babylon. We see how a subject race was led to a country suitable to its temperament and excellent for its training; how the climax of that training, which progressed steadily but surely, was reached in the crossing of a deep river and the capture of a fortified town. To regard the taking of Jericho as a miracle of which the Jews were but passive spectators, is to spoil the dramatic unity of the story of the Exodus, and to ignore the lessons of the wanderings: for the Jewish victory forms the psychological as well as the historical link between the Exodus on the one hand, and the Judges and the subsequent monarchy on the other. It is not surprising, therefore, that to those who disregard the order of events, the literal account is due to 'editorial manipulation.' On the other hand, the tendency of modern archæology is to verify the old traditions of Egypt, Crete, and Greece, and especially the facts recorded by the Jewish historians. The distinction, however, must always be observed between the facts recorded and the deductions or explanations offered by the chroniclers. The very definite account, then, that is given of the siege of Jericho demands at least serious attention; and in order to judge it in the light of contemporary history it will be necessary to consider the essential facts of the oppression, the escape from Egypt and the sojourn in Sinai.

During the period of the shepherd kings, the Hebrews, one of the nomad tribes from across the Syrian border (then, as now, 'an abomination unto the Egyptians,' on whom they prey), were given a tract of land on the edge of the desert, but watered by a canal. Subsequently, in the 19th dynasty, Rameses II. needed a fortified storehouse and arsenal to serve as a base for his Syrian wars; he therefore called out the corvée, as he had already done in most parts of Egypt, and as, indeed, was the universal practice in such case until the English occupation. But these sons of the desert, unlike the fellahin, incapable of continuous work of any kind, and detesting all settled employment, began to murmur, and to bring forward a hundred excellent reasons why they should do less work. The local effendi thereupon applied the stick, the only argument which would have had the slightest effect. Then it seems that the Jews joined with the Libyan invaders, but were defeated and sternly repressed, so that their lot became harder than before.[1]

So far the narrative is perfectly simple; indeed, similar events might have taken place in Egypt even within living memory. The whole situation changes with the coming of Moses. The story is no longer one of the disaffection of an obscure tribe, but the beginning of a movement that was to influence the history of mankind. It was not by chance or by a sudden impulse that Moses selected the Sinai peninsula as the first place of refuge for the Hebrews. He already knew the country well, and had married the daughter of one of the sheikhs. Doubtless he was aware of the Egyptian settlement at Sarabit el Khadem, and may have visited the abandoned mines of the early empire at Wady Maghara. Especially he had recognized that that grim, mountainous region would form an ideal training-ground for the Hebrews, who were really a half-desert race, and brave and resolute enough at heart, but not yet 'broke to the matter of war.' There they would have to fight man and nature for dear life; but the struggle would not be beyond their strength, for the Sinai Bedawin are not so fierce as those of Syria, and sparse as the herbage is, there are more fertile spots hidden away between the awful and barren mountains than at first seems possible. Once there, no escape could be made till they had developed the strength to fight their way into the land of Canaan. It would be a true education. Meanwhile, till a favourable moment should come, Moses would wait in the desert, reforming and directing the worship of Jehovah, and training the men to arms. With this resolve he entered on the thankless task of saving his people. The first step was one of great difficulty, namely, to bring his still undisciplined host out of Egypt in spite of the Egyptian government. In this connexion there are two points to be noted: first, that the 'three days' journey into the wilderness,' which is so often mentioned, is very likely, as Professor Petrie conjectures, the journey from Aiyun Moussa to Wady Gherundel, which is the next good watering-place. Three days would be needed for the whole host to accomplish that stage, and once at Wady Gherundel they would be practically safe from pursuit. Secondly, it is probable that throughout the negotiations for the departure 'Pharaoh' is used to express the royal government impersonated by the local governor, and that it was his daughter who adopted Moses. Mineptah, the Pharaoh of the Exodus, was far away at Thebes, and was certainly not drowned in the Red Sea. On the other hand, the governor of Pithom would necessarily have been in close touch with the Hebrews, and would have had the unenviable duty of being responsible for their industry and behaviour.

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[1] See the so-called 'Israel stele' in the Cairo Museum.

The impracticability of the direct route past El Arish and the 'Wall of the Egyptians' was obvious, and the lack of food and water on the desolate, though fairly level, pilgrim route from Suez to Akaba would have entailed terrible loss and suffering to a host encumbered with women and children, flocks and herds. Besides, the Hebrews would be in no condition to fight the tribes between Akaba and the Dead Sea; it would be necessary to train them gradually before they could hope to overcome the Bedawin of that region. So the traditional route to the Jebel Moussa, or possibly the Jebel Serbal, was probably the one actually followed, and the account given in Numbers agrees excellently with the conditions of the present day.

First, however, the fugitives had to escape from Egypt. To accomplish this they made a dash for the direct north-east road to Sinai, round the most northern arm of the Red Sea, and reached Etham. But by this time the Egyptians had resolved on pursuit: Moses, seeing that he would be overtaken, halted, wheeled back past Pithum, and boldly struck south-east straight across the desert for the north-west shore of the Gulf of Suez, just as Ababdeh might escape at the present time from fellahin, surmising that the latter's dread of the desert would prevent immediate pursuit. The manœuvre was completely successful; and the Egyptians stopped, saying, 'The wilderness hath shut them in' (Ex 14^3). This incident must come from a nearly contemporary account; no post-exilic scribe could have shown such practical knowledge of the difference between the Egyptian proper and even the semi-nomads of the border.

Then the garrison from Tanis swept down, and the combined forces, including six hundred picked chariots, pursued the Israelites and took them by surprise.[1] This force was strong enough to overwhelm the Jews had not Moses seen the possibilities of the Red Sea passage, possibilities which by bold leading and good fortune were realized to the full. Apparently there was a very low tide; and in those days the sea came much farther north than at present, as shells and other indications prove. Even now the tide is sometimes so low at Suez, at the spring equinox, that it is clear that any shallow reaches higher up would certainly be left dry for a short time, especially if the wind was favourable. The crossing of the host, however, would take some time, and an attack by the Egyptian soldiers during the operation would be fatal: so we read in Ex 14^{19} that the pillar of cloud went from before their face and stood behind them. Now, the accepted translation of Pi-hahiroth, where the Israelites were encamped, is 'place of sedge.' Probably, therefore, the passage shows that the Israelites set fire to the reeds so that the smoke and flame might be driven against the Egyptians by the 'strong east wind,' and frighten the horses, while it screened their own movements. Meanwhile the passage was safely accomplished, and when the Egyptians tried, too late, to overtake the fugitives the wind changed, and the incoming tide thus urged on would indeed have resembled a wall of water as it rushed up the narrow channel. The Egyptians were overwhelmed, and the Israelites were safe at last. Then began the long period of wandering and fighting. It is not necessary, or indeed possible, in an article such as this to follow the journeyings step by step and identify all the sites enumerated; if we wish to understand the siege of Jericho it will be more helpful to fill in the main outlines and to remember that we are watching the schooling of the Hebrews for their great enterprise, watching the growth of the soul of a nation. The fight with the Amalekites probably recalls the attack made by the Bedawin on the invaders when they realized that the Hebrews meant to stay more or less permanently in the land. Probably the possession of the Wady Feiran, the most fertile spot in the peninsula, was the immediate cause of the battle. After a hard struggle the Israelites were victorious, and it seems as if before their final invasion of Palestine they had absorbed some of the neighbouring tribes. At last an attack on Canaan was thought feasible, and spies were sent out; but the report they brought back and the reception given to it in the camp showed plainly enough that the task was as yet too great. Conclusive proof was given by the defeat suffered immediately afterwards near Hormah in a stubborn but premature attempt on the part of the minority to prove their military prowess. So, to the sorrow of all, the journeying began again. Soon after the discontent that was felt in part of the host broke out in the rebellion of Korah, Dathan, and Abiram. The outbreak was ruthlessly suppressed, but a fresh demonstration at Meribah finally convinced Moses that the reformation for which he was labouring could not be accomplished till the younger generation which had been born in the desert had grown up, and that he himself would never lead them into the promised land. Thus it is evident that the people were not merely awaiting a miracle, or apparently even expecting one, but were steadily developing their fighting power. After a while they met with considerable success. They defeated Sihon, king of the Amorites, and took the redoubtable city of Heshbon; Og, king of Bashan, fared no better, and Nu 31 records the spoiling of the Midianites; no mean achievement when we consider the fierceness of the Jordan Bedawin. The organization and efficiency of the Jewish army may be judged from the fighting instructions left by their veteran leader, and in view of the taking of Jericho, his directions for prolonged sieges are significant, while his advice not to cut down the fruit trees almost seems as though he had in mind Jericho, 'the city of palms.'

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[1] This seems the simplest rendering of Ex 14^7, 'And he took six hundred chosen chariots, and all the chariots of Egypt.' Even six hundred chariots is a large number to collect at such short notice, and quite enough for the purpose. The number stated is interesting, for Professor Petrie has shown in a course of lectures last summer, describing his season's work in Sinai, that the number of fighting men in Israel who went up out of Egypt must have been 600, and not 600,000. His estimate is confirmed by Egyptian inscriptions recording the number of men sent to fight the Bedawin, and also the character of the country makes the traditional number impossible.

Moses had thus established his people firmly on the left bank of the Jordan, ready to cross the river at short notice, deal a swift blow at the heart of the country, and then roll up the opposing armies north and south.[1] Then, within sight of the land which he had striven to reach so long, Moses died, content, as befitted an Egyptian prince, to know that his work would live, and that the conquest would be achieved, though not by him. 'And no man knoweth his sepulchre.' Joshua was admirably fitted for the stern work of conquest. Little of a prophet or idealist, he was a bold leader, earnest and simple-hearted, who in the hour of victory kept his own personality in the background and ascribed all to the glory of God. He was essentially a man of action, resolute, swift, and sure. Nowhere are his great qualities more conspicuous than in the siege of Jericho. No sooner were the days of mourning for Moses ended than he gave orders for a sudden crossing of Jordan, which he hoped to accomplish within three days. The Bible narrative is as definite as it is familiar. Events follow each other in quick succession till the grand climax is reached at the sound of the trumpets. As soon as the spies had accomplished their mission, the whole force, including Reuben, Gad, and half the tribe of Manasseh, advanced to the east bank of the Jordan. The river was crossed in a manner recalling the passage of the Red Sea. This passage is discussed at length in the *Encyclopædia Biblica* (see 'Jericho') by Dr. Cheyne, who considers that the story must be founded on fact, and quotes an Arabic MS. in Paris which records the complete damming of the Jordan on 8th December 1267, owing to the fall into the river of a lofty mound which overlooked it from the west. Whatever the exact manner of crossing may have been, the accomplishment of this difficult operation alarmed the citizens no less than it encouraged the Jews, and the city 'was straightly shut up.' Then came a period of apparent inaction, during which Joshua made a careful reconnaissance in person, met 'the captain of the Lord's host,' and saw in a flash of genius or inspiration his plan of campaign. Within a few days Jericho was stormed, and that in so sudden and startling a manner that throughout all history the siege has stood as a thing apart, to be scorned as a fabrication, tolerated as an allegory, or cited as a proof of Divine intervention. Dr. Cheyne, in the *Encyclopædia Biblica*, dismisses the Biblical account as the work of a late writer, and even remarks that 'only by supernatural means could the untrained host of Joshua capture a fortified city.' But does not the epithet 'untrained' beg the whole question? We have seen how the Israelites progressed from strength to strength until they captured the redoubtable city of Heshbon (Nu 21). Far from being untrained, the host of Joshua was composed of veterans flushed with victory, and who for two generations had been making ready to conquer their heritage. Further, the statement that Rahab 'dwelleth in Israel even unto this day,' suggests the incorporation of a nearly contemporary document. It is true that the walls of Jericho presented an obstacle greater than any that had hitherto been encountered, but a special effort was made, and the emergency was met.

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[1] The Egyptians had ravaged the country shortly before, and had left it much exhausted. Traces of this exhaustion are seen in the poverty of the spoil captured by the Jews. Only once is gold asserted to have been found.

Let us consider that the daily march of the besiegers round the walls was a feint to divert attention from the main attack, and that meanwhile mines were being driven beneath the fortifications by the Israelites not in one place only, but from several points at once. If we read the story with this consideration in mind the whole account becomes intelligible.

The silence of the first six days would mystify and further alarm the defenders, and the great shout and the blare of trumpets would be the preconcerted signal to the sappers to knock away or set fire to all the supporting beams simultaneously. The statement, too, that 'the people went up into the city, every man straight before him,' seems to imply that the storming parties were ready at their posts. The falling of the walls at the sound of the trumpet would thus form the fitting and dramatic end of a difficult and dangerous operation carried to a triumphant conclusion by the grace of God and the devotion of His people.

There is no evidence that directly supports this theory. On the other hand, there is no evidence against it: it is not confronted with any technical or historical difficulty, and parallels are easily found;[1] lastly, it enables us to receive a clear statement of fact in Old Testament history which we must otherwise either modify or reject. Mining was a plan of attack well known to the Egyptians,[2] and if any place were likely to familiarize the Hebrews further with the idea, it would be the Sinai peninsula, where in many districts the rocks are tunnelled for turquoise or copper.[3] The mining would be the first incident to disappear from both the priestly and popular account; but even from the ethical point of view the narrative gains in dignity if the victory was due not to Divine intervention on behalf of a shiftless folk, but to the fact that while Joshua and his people put their trust in God, they were also 'strong and very courageous.'

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[1] For the device of mining while the attack on the city was apparently being pressed in the ordinary manner, compare the siege of Acre when the Christians were finally driven out of Palestine. For the dramatic effect, a native tower that had to be destroyed in the Tirah campaign, was mined with gunpowder and blown up at the sound of four bugles. The *Times* remarked it was like the siege of Jericho: it was not noticed that the converse might also be true.

[2] See *Tomb of Anta*, published by Professor Petrie, Deshasheh. The besiegers are driving a mine, and one of the defenders lays his ear near the ground, and is trying to locate the exact spot.

[3] The turquoise mines at Wady Maghara belong to periods long anterior to the Exodus: those at Sarabit are in some cases about contemporary. In both cases they are tunnels in the rock: they were fully explored last year (1905) by Professor Petrie and Mr. C. T. Currelly for the Egypt Exploration Fund. They are worked by the Bedawin to-day, and flint instruments seem to show that the same was the case in the earliest times. There are many other traces of workings farther east. It is highly probable that during their long stay the Jews worked some of the numerous sites.

Literature.

THE CREED OF A LAYMAN.

THE CREED OF A LAYMAN. APOLOGIA PRO FIDE MEA. By Frederic Harrison. (*Macmillan.* 7s. 6d. net.)

OBSERVE the sub-title—*Apologia pro fide mea.* It is not for himself that Mr. Harrison writes, it is for his faith. Not that they who have waited for the book as for an autobiography will be disappointed. For there is much of Frederic Harrison here, and it is all told openly and unaffectedly, so that the book does become a kind of biography of the man who writes it. Yet Mr. Harrison writes his life in its relation to his religion. It is an exposition of the Religion of Humanity, and a history of its fortunes in our land.

We call this religion Comtism or Positivism. Mr. Harrison calls it the Religion of Humanity. And it seems impossible to doubt, whatever we make of it, that the Religion of Humanity is to Frederic Harrison a real religion. 'It is now more than thirty years,' he says, 'since I have found rest in perfectly settled convictions of spiritual life; for nearly the whole of that time I have endeavoured to teach principles of the Human Faith, and I have been before the world as a leader in the Positivist Movement. When I ventured to take up a task so grave and responsible, I was well past middle life; was happily married to a wife who shared my convictions and joined in my work; we had a growing body of fellow-believers, and were bringing up our family in the spirit of our common faith. All through that period no shadow of doubt in general principles has ever crossed my mind, however much many things of practical application still remain for me ideals for the future to solve. Nor have I known in the same period any shifting of the ground in the foundation; and I have taken every precaution to have my belief respected by those I shall so soon leave behind me.'

What is this belief? Mr. Harrison prefers to express it in lines written by his wife. He takes the lines from a volume of hymns entitled 'The Service of Man,' which has been used by Positivists at Newton Hall and elsewhere for twenty years. These are the lines:

> In sorrow and humility,
> Great Human Heart we fly to Thee,
> To gather comfort from Thy store,
> And strength and love to serve Thee more.
>
> And there all meaner thought laid by,
> With mind and heart uplifted high,
> And freed at length from vain desires
> The soul is purged in love's pure fires.

The object of this worship is Man. The ideal Man? No, for then it would be the worship of Jesus of Nazareth. To Frederic Harrison 'the Humanity of Christ Jesus' is only 'a beautiful and spiritual dream.' As long as he could hold to its historic reality, it was a conception 'as stimulating as it was magnificent.' It is not the ideal Man, it is simply Man. 'It may be,' says Mr. Harrison, 'that this Providence is neither omnipotent nor omniscient, but most imperfect, often erring like any one of us. But then,' he comforts himself, 'it is so close to us, so much akin to us in every want, so perfectly in sympathy and touch with us.'

So Man is his religion. And in worshipping him he goes through all the ordinary exercises of religion. He accepts in some form or other Comte's nine Sacraments, and in this volume we have the full ritual used at the Presentation of Infants, at Initiation, at Destination, at Marriage, and at Burial.

SYSTEMATIC THEOLOGY.

BIBLICAL DOGMATICS. By Milton S. Terry, Professor of Christian Doctrine in Garrett Biblical Institute. (New York: *Eaton & Mains.* $3.50 net.)

The first thing that strikes one is the completeness of the book. It is an octavo volume of over 600 pages, closely printed. The contents fill ten pages in double column and are more useful than most men's indexes. But the indexes of Scripture texts and subjects are full and excellent also. And then there is a select bibliography covering the whole work and occupying eleven pages. In the body of the book every topic of Biblical Theology seems to have its paragraph.

The plan of the book is this. After the Introduction, which deals with the idea and scope, the Sources and the method of Biblical Dogmatics, the whole subject is divided into three parts. The first part is taken up with 'The Constitution and

Possibilities of Man'; the second with 'The Manifestation of Christ'; the third with 'Our Father in Heaven.' Each of these three parts is thoroughly subdivided. 'Our Father in Heaven' is divided into three sections—'The Universal Revelation,' 'The Hebrew Revelation,' and 'The Revelation in Jesus Christ.' And each of these is divided and still divided until at last, as we have said, each Biblical topic, however subordinate, has its own exposition and its own section.

Let us quote the substance of a section. And let us choose the section on 'Hardening the Heart'—

'In the vivid and graphic portraitures of the Hebrew writers God is conceived as intensely immanent in all human affairs, and events are often ascribed to him without any attempt at a philosophical analysis of the particular facts involved. But a collation and study of all the statements in the case of Pharaoh and of other relevant teachings of the Scriptures warrant the following conclusions:—(1) The hardening of the heart of any sinner is the result of a procedure in which both divine and human agency must be recognized. (2) The process of hardening may be properly said to begin with some word or manifestation of God to the sinner. For as without law there can be no transgression, so there can be no rejection of light and no hardening of the heart without some foregoing revelation of divine truth. (3) When the revelation and claims of God are made known to a man and he deliberately rejects them, hardness of heart necessarily follows as by a law of our moral nature; and the hardening may therefore be attributed either to God or to the man, according as our thought turns, on the one side, to these divinely ordered conditions under which the individual must either obey or disobey, or, on the other side, to the free and responsible act of the man himself.'

This is quite clear, fairly convincing and quite—commonplace? No, not so commonplace as it looks. The style has nothing of the sweep and independence of Professor Adams Brown; but observe how carefully the doctrine is hedged—on either side; observe how Biblical the statement is, and yet how reasonable and modern. In this lies Professor Terry's strength. This also is originality. Other men address themselves to those who have no interest in theology, and get them to take an interest in it by means of a dashing style and a daring originality. Dr. Terry writes for the student of the Bible, the student who loves the Bible already, and whose chief concern is not to be led astray.

Notes on Books.

A great deal of interest seems to have been taken in the three papers on the 'Miracles of the Old Testament' which appeared recently in THE EXPOSITORY TIMES. To some it has been a surprise to find a modern scholar accepting them as true. But to the greater number it has been a relief that a modern scholar can accept them as not only true in fact, but as containing valuable spiritual teaching.

Their author, the Rev. A. Allen Brockington, M.A.; has now republished these papers, and added seven to them, under the title of *Old Testament Miracles in the Light of the Gospel* (T. & T. Clark; 3s. net).

To us the most significant thing about Mr. Brockington's treatment of the Old Testament miracles is that which is indicated in his new title—his way of bringing them into connexion with the teaching of our Lord. It is not the same as the old way of type and symbol. The connexion is more spiritual than that. And just because it is more spiritual, it is more scientific, and we get more out of it. What can be more puzzling in itself (to take a single example) than the Old Testament miracle of the pillar of cloud and the pillar of fire? To Mr. Brockington it is a sign—the sign of God the light. And then we have a really helpful chapter on the light of the Exodus and the Light of life.

The Rev. J. Dick Fleming, B.D., who was recently appointed to the Chair of Systematic Theology and Apologetics in Manitoba College, Winnipeg, has marked his departure from his native land in a striking and agreeable way. By the publication of a small book which tells the story of the united kingdom of Israel, he has shown his countrymen that they are letting go a scholar of a ripe attainment and of a rich spiritual experience. And more than that, he has made it clear, clearer than any one else we know of has yet made it, that the results of the criticism of the Old Testament may now be easily gathered together and made available for pulpit or class work. He has enabled us to see that even in so difficult a period of the history of Israel as the reigns of Saul and David and Solomon, recent criticism, so far from doing damage to true religion, has enormously enriched and purified it; and so far from impairing the authority of the Bible, has lifted it into a place of influence from which it can never be dislodged, a place of influence which is as strong historically, and far stronger spiritually, than it was before. The book belongs to the series of Handbooks for Bible Classes edited by Principal Dods and Dr. Whyte. Its title is *Israel's Golden Age* (T. & T. Clark; 1s. 6d.). No point of scholarship is lost in it, but all is smoothly, easily told, with the help of an occasional diagram or footnote, so that now this central period in the history of Israel may, in the most truthful and helpful form, be made the possession of even the boys and girls in the Sunday School.

Every student of the *English Versions of the Bible* has to find Mombert's book under that title. But it has been out of print for five years, and the difficulty of finding it has been considerable. Here now is a new edition, revised and brought up to date, the Standard American Revision of 1898 being included in it (Bagster; 2s. 6d. net).

Messrs. A. & C. Black have published other two volumes of their sixpenny series. The one is a lecture by Professor Schmiedel on *Jesus in Modern Criticism.* The title of the other is *Religion and Progress.* It contains three chapters by Canon Barnett on Philanthropic Institutions, Legislation, and Moral Thoughtfulness.

It is not easy to describe a century of intellectual development within a single volume. Mr. Hector Macpherson has been compelled to leave out much of that local colour and petty detail which not only make up life but make it interesting. But in way of compensation he exercises a quite exceptional gift of selection and discrimination. For the most part the men and women were standing at his very hand to work upon—Mill, Hamilton, Carlyle, Spencer, George Eliot, Browning, Tennyson. But he has seen more in movements than in men, and more in those who lead the leaders than in the leaders themselves. And then (this is his supreme gift), what he sees he sees clearly, and so we see it clearly with him. There are memorable sentences in the book, characterizing this tendency and that; but there is nothing in it so memorable as the book itself, the whole impression which it makes being so distinct and so encouraging. The title is *A Century of Intellectual Development* (Blackwood; 6s. net).

To the abounding literature on the Virgin Birth there has been made a rather notable addition by an American writer, the Rev. Louis Matthews Sweet, M.A., under the title of *The Birth and Infancy of Jesus Christ* (Cassell; 6s. net). It is the most comprehensive book on the subject we have seen. It has everything in it worth having, including a bibliography, which is of course not exhaustive, but is curious and makes a good selection. Mr. Sweet believes in the Virgin Birth; and it is exceedingly probable that he will induce many other persons to believe in it. For he is fair as well as thorough, and he has a lively style. He has made some discoveries. This is one of them—that heathenism knows nothing of virgin births. 'Supernatural births it has without number, but never from a virgin in the New Testament sense, and never without physical generation, except in a few isolated instances of magical births on the part of women who had not the slightest claim to be called virgins.' So Mr. Sweet has not studied Comparative Religion for nothing.

Messrs. Constable have published a cheaper edition of Daniell's *London City Churches* (3s. 6d. net).

The holidays are at hand, and Messrs. Cook have sent their *Tourists' Handbook for Normandy and Brittany* (3s.). It is a miracle of cheapness and completeness. Its strength lies in the ease with which its contents can be got at, and in their immediate usefulness. The traveller is understood to be anxious to get over the ground rather than to know the ground he goes over. There are tours and routes in great variety, and each has its cost distinctly marked. Something is said about every place that is passed on the way, but not too much, as the traveller is passing it quickly. The maps and plans are not very numerous, but they are the right maps and the right plans for the purpose.

To compare Guide Books with one another properly, take two that cover the same ground. Messrs. Dulau have sent the latest edition of Baedeker's *Northern France* (M.7). Modern France is divided by Baedeker, as ancient Gaul was divided by Julius Cæsar, into three parts. But the division is different. Paris has one part to itself; the other two parts are Northern France and Southern France. Baedeker's *Northern France*, like all Baedeker's Guide Books, is prepared for the traveller who has time to travel. Baedeker's interest is not in routes, but in places. If you stay at one or all of the forty places in Northern France of which there are plans here, Baedeker will tell you something about them—their hills and streams, their history and their art—but you must stay. Besides the plans there are thirteen maps—minute, accurate maps, which one must have time to study and know.

The Francis Galton Laboratory for National Eugenics of the University of London has issued its first publication. The publishers are Messrs. Dulau. It is a statistical study of inheritance in order to bring out the connexion between heredity and ability. The title is *The Inheritance of Ability* (4s.). For the purpose of this study an examination was made of the Oxford class lists and of the school lists of Harrow and Charterhouse by Mr. Edgar Schuster, Fellow of New College, Oxford, and Miss Ethel M. Elderton, Francis Galton Scholar in National Eugenics.

Mr. Gardner of Paisley is the publisher of *Twelve Favourite Hymns* (2s. net), of which the author is the Rev. William Taylor, M.A., Minister of Melville Parish, Montrose. Mr. Taylor started that correspondence in The Expository Times on the 'Reading of Scripture in Public Worship' which has created so extraordinary an interest. It shows that he is thoroughly alive to the practical needs of the pulpit. His book on Hymns is also practical. He first caught the interest of his congregation by inviting them to name their twelve favourites, and then he sustained the interest through many Sunday evenings by lecturing on each of the twelve. The reviewer who reveals the plot of a novel does not know his business, so we shall not say what the twelve favourite hymns are. We shall only say that Mr. Taylor finds an appropriate text and preaches a useful literary sermon on each of them. Of one of them, however, we must give the title. It is Dr. Matheson's 'O love that wilt not let me go.' We do it in order to tell that Mr. Taylor is able to publish a most interesting letter which Dr. Matheson wrote to him just before he died, in which he explains what he means by the word 'red' in the closing lines of the hymn—

I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

The Life-Story of Thomas Champness (Kelly; 5s. net), much and anxiously looked for, is a success. Mrs. Champness has proved not only that she can write a book, but that she can write the biography of a husband. She is uncritical because criticism was quite unnecessary; Thomas Champness and his work offered no occasion for it. Her frankness is most refreshing, yet never a frank word escapes her to distress the living or disparage the dead. She makes her husband live again, live in our eyes over again all the scenes of his activity. And even those who knew him not, know him now, and hope to meet him as one of the friends who have gone before.

Why is the number of great preachers now so small? No doubt because they are so many. As the average rises it takes so much more ability to rise out of it. And if great preachers are few, great printed sermons are fewer. It is evident, however, that the sermons of Mr. W. L. Watkinson have left the crowd behind them. For every volume runs into many editions, and still the volumes come. The new volume is *The Supreme Conquest* (Kelly; 3s. 6d.). Going through it carefully we have been much struck with three characteristics—evangelical grasp, humanity, and felicity of illustration. The sermon that appeals to us most is the one on 'Successful Sin.' Its text is 'The vintage of the wicked' (Job 24^{6}).

We have been told that Systematic Theology is coming again. It is on us with a rush. We have already spoken of the new German periodicals. We have noticed Professor Adams Brown's *Christian Theology in Outline*, magnificent and unconventional, as well as Terry's *Biblical Dogmatics*. And now we find that the Rev. Francis J. Hall, D.D., Professor of Dogmatic

Theology in the Western Theological Seminary, Chicago, has planned ten volumes of Systematic Theology, and produced the first. Clearly Professor Hall has faith in the future of his subject. For he does not hope to be ready with his volumes at intervals of less than from twelve to eighteen months. And yet, he is determined to produce them all.

He calls the first volume *Introduction to Dogmatic Theology* (Longmans; 6s. net). We have seen some of Dr. Hall's books before. But they have been outlines. And good as they were for cramming, the fuller scope of the new volume reveals a new writer, a writer with a very extensive knowledge of the literature of his subject, to which he makes continual reference, and one who has manifestly mastered its literature and made his subject a real personal possession. This volume deals with the threshold,—with definitions, with the supernatural, with faith and reason, with faith and knowledge. But before it closes we are offered some useful principles of study, together with a curious self-examination under the title of 'Provincialism.'

The literature of the New Theology is increasing. Some have enough of it already; some are waiting for Mr. W. L. Walker, whose spiritual history has been so singularly like Mr. Campbell's, so far as Mr. Campbell has yet gone; and some will buy *The Old Faith and the New Theology* (Sampson Low; 4s. 6d. net). *The Old Faith and the New Theology* is a volume of sermons and essays written by evangelical Congregationalists and edited by the Rev. Charles H. Vine, of Ilford. The writers are not in sympathy with the New Theology. And yet they are not so absolutely out of sympathy as to be out of sight. That is not to be looked for, Dr. Horton being one of them. But for the most part they reject the New Theology pretty emphatically and give reasons. The book will be valued most for its completeness. It touches nearly all the doctrines upon which Mr. Campbell has spoken and gone astray, beginning with the Immanence of God, which Dr. Goodrich handles in two articles, and ending with a sketch of Progressive Agnosticism by the Rev. H. Elvet Lewis.

Only the mystic can write on mysticism. And since theologians have been much more cold to mysticism than philosophers have been, the mysticism of the Apostle Paul has never come to its own yet. At last a considerable book, entitled *Paul the Mystic*, has been published (Melrose; 4s. 6d. net). Its author is the Rev. James M. Campbell, D.D., the author of *The Indwelling Christ*. It is a clear sensible book, mystical undoubtedly, but not mystifying in the very least. It is the book of a Christian. Dr. Campbell has been alive in every page to the danger of letting pantheism in, and he has successfully kept it out, his experience in the writing of *The Indwelling Christ* greatly helping him.

Well, it is nothing to know that Paul was a mystic, but it is something to know what Paul's mysticism did for him. It brought him into the most intimate intimacy with God in Christ. It taught him what love is. It gave him confidence for the future. Who was it said, 'I know and am persuaded'? It was not Paul the theologian, the logician, the system-builder. It was Paul the mystic.

We welcome Dr. Campbell's book chiefly for its wholesomeness. As we have said, theologians have not been kind to mysticism. Dr. Campbell quotes Professor Denney for one, who says, 'I do not care much for the expression "mystical union," for it has been much abused, and in St. Paul especially has led to much hasty misconstruction of the New Testament.' 'What a strange mental attitude,' says Dr. Campbell, 'is this, that can find in the abuse of a doctrine a reason for discarding it.' But the theologians have something to say for themselves. For the books on the Mysticism of St. Paul have not all been wholesome or even intelligible.

It is a sign of the times to find a Professor of Church History writing a book on *Christianity and the Social Crisis* (Macmillan; 6s. 6d. net). How long is it since the Church Historian began to recognize the existence of a social question? And yet now, to one who reads this admirable book by Professor Walter Rauschenbusch, of the Rochester Theological Seminary, it seems as if there could be nothing with which the Church Historian had more to do. It is a wholly new view of what Religion means. The old idea was that Religion had to do with the souls of men or the services of the Church. The new view is that not only the Soul but the whole of human life belongs to God and Religion, and that the

Kingdom of God is not bounded by the Church but includes all human relations. Professor Rauschenbusch is bold enough to say that a man making a shoe, or arguing a law case, or planting potatoes, or teaching school should be made to feel that in the doing of these things well lies his religion. But it is not at all an extreme book. Clear and accurate historically, as it ought to be, it is perfectly sane on the practical side. On the whole, they have not sent us a book from America for a long time likely to do us more good than this book.

The new volume of Dr. Lock's Westminster Commentaries is *The Book of the Prophet Ezekiel* (Methuen; 10s. 6d.). The author is Dr. Henry A. Redpath.

Dr. Redpath is a Conservative in criticism. That is the first thing. But there are worlds of difference between a critic who is conservative from knowledge, and a critic who is conservative from ignorance. Dr. Redpath is not conservative because afraid to criticise the Scriptures of the Old Testament. He is not afraid. He criticises the Pentateuch a little; it does not lie in his way to criticise it much. He accepts the letters J, E, D, and P. But when he has criticised the Pentateuch and all the rest of the Old Testament that comes in his way, he reaches conservative conclusions. He reaches this conclusion for one—that P, the Priest's Code, is earlier than the Book of Ezekiel. His words are these, 'We are driven to the conclusion that P was the earlier, and that not only on the basis of P, but with the recognition of the existence of other previous legislation of greater antiquity than most critics would be disposed to allow, Ezekiel framed his ideal of worship for an ideal temple reared in an ideal Palestine, and claimed for it divine sanction.'

This of course affects the Commentary, but we need say no more about it. It is a thoroughly good scholar's Commentary, dealing with the language accurately, as we should have expected. Not with the religion or ethics, however, so much as Davidson does, but with the geography and antiquities most thoroughly and capably. The existence of Davidson is the one obstacle in Dr. Redpath's way. But we must not allow either Davidson in the Old Testament or Lightfoot in the New to hinder us from saying our own say in our own manner. And we think that sometimes, rising upon Davidson's shoulders, Dr. Redpath does see the land a little more extensively.

It is pleasing to read that Mr. Murray's 'Wisdom of the East' series has been successful. The most recent addition to it is entitled *The Persian Mystics* (2s. net). It contains an account of the Sufis, and a selection of poems of Jalálu'd-Dín Rúmí. The author is F. Hadland Davis.

The Prayer Book in the Making is the title of 'The Plain Man's History of the Book of Common Prayer' (Murray; 5s. net). The author is the Rev. Frank H. Weston, M.A., Vicar of Lastingham, Yorkshire. Is it wise to let the plain man see the Prayer Book in the making? Will it increase his respect for it? There are those who refuse to let the people see the Bible in the making lest its authority should fall away from them. In regard to this matter a wise word has been spoken by Professor Percy Gardner in his new book on *The Growth of Christianity*. 'We often hear,' he says, 'that criticism of the Biblical literature is a merely destructive force, bringing down the sacred writings to a vulgar everyday level. But we may see in the case of the *Divine Comedy* how criticism sometimes acts in precisely the opposite way. It is the critics who have placed Dante on the pedestal on which he now stands. In fact, criticism is a force which is dangerous to what is second-rate, but not to what is really best.'

Well, it is certainly in the belief that the Prayer Book belongs to what is really best that the vicar of Lastingham has written. He has brought the Prayer Book into touch with history. Once or twice, perhaps, he has bent history a little to make it suit the Prayer Book. This is due to the fact that he himself falls below the Prayer Book in his estimate of Nonconformity. Mr. Weston himself will rise in the opinion of the plain man, for he has written sympathetically as well as simply; and the Prayer Book will rise yet higher.

Mr. David Nutt has published the first part of *A Text-Book of Irish Literature* (3s. net), which is written by Miss Eleanor Hull. It has been prepared to meet the requirements of students under the Intermediate Board, and it takes in generally the period up to the early years of the sixteenth century. The material has been grouped under heads, certainly adding to the interest of the study; and wherever the chronology may seem sacrificed to this arrangement, the student can put that right for himself by consulting the chronological table. The volume differs from most text-books of literature in one respect at least. As much attention is given to the incidents related in the various pieces of literature as to the criticism of the literature itself. And this seems to us a wise thing to do. For so the attention of the beginner will be captured. And besides that, in the case of Irish literature the incident mostly *is* the literature. The old Irish writers exercised their gifts in the selection or invention of a story; literary grace in the telling they considered of less account.

Messrs. Oliphant, Anderson & Ferrier have been encouraged to print a revised and enlarged edition of Dr. James M. Gray's *Synthetic Bible Studies* (6s. net). Evidently the book has met a widespread need. Its worth lies in the clear division that is made of the contents of each Book of the Bible. In matters of criticism Dr. Gray belongs to the last generation, but that does not greatly matter, for there is not much of it.

A fine volume of old-fashioned sermons comes from the Presbyterian pulpit in Ireland. Its title is *The Dayspring*; its author, the Rev. James Little, A.M., Windsor Park, Belfast. (Oliphant; 5s. net). Old-fashioned, but not out of date. For in every sermon this preacher determines to know nothing save Jesus Christ and Him crucified, and so the sermons are in the oldest fashion of all, and can never be out of date. There is plenty of thought in them, and even the frequent surprise of originality. There is a sermon on 'the Unseen Christ,' in which the distinction is shown between the Unseen Christ and the Unseen God, and that in a few sentences strikingly.

Dr. Paul Carus is one of our most advanced thinkers and one of our most prolific writers. It is not given to every man to produce four octavo volumes in one month. But there is no scamping of the work in them. Both philosophically and artistically they are volumes of which any man might be proud, and proud to produce one of them in a year. Some day Dr. Carus must write his autobiography and tell us how the thing is done.

The first volume is on *The Rise of Man*. It is further described as 'A Sketch of the Origin of the Human Race.' Frankly, we are not very fond of it. Desperate efforts are made, after Haeckel and others, to prove our proximity to the monkey. But the means employed are not so scientific as they are sentimental. There are photographs of a certain orang-utan, named Joe, got up in man's garments, and there are still more objectionable 'restorations.' We have a full page of that abominable picture of a supposed primitive family by Gabriel Max, and a 'restoration' of the equally imaginary and scarcely less horrible 'Neanderthal Man.' Prove our proximity to the monkey if you like, but do not pretend that the wildest fancy is the soberest science.

The next volume is *The Story of Samson*. Here Dr. Carus is more scientific, but the ground beneath him is not quite stable yet. Samson is a sun-myth, and in that capacity has travelled over a large part of the earth. Perhaps the illustrations are the best of the book, and this time there is nothing offensive in them. But there is also a good deal of interesting mythology.

When we come to the third and fourth volumes we are on solid earth. The one is entitled *Chinese Life and Customs*, the other *Chinese Thought*. Now the illustrations are excellent, not only inoffensive but highly illuminating. Nowhere else that we know of, except in the most expensive books, will be found so much artistic material bearing upon Chinese religion and life. In the volume on Chinese life and customs they are entirely the work of native artists. And here the writing is as welcome as the illustrating. Dr. Carus has gone to good sources for his information; he has a real love of the work; and he has a wonderful faculty for making popular the most abstruse thinking on the most out-of-the-way subjects. All the volumes are published by the Open Court Publishing Company in Chicago.

Sir Isaac Pitman & Sons have resolved to issue a new edition of the works of the late Dr. Hugh Macmillan, and they have resolved to make the edition both handsome and cheap. Three volumes are already out—*The Clock of Nature*, *The Spring of the Day*, and *The Poetry of Plants* (3s. 6d. net each). Evidently they are looking for a large circulation, and they will not look in vain. For Dr. Macmillan's work was true to nature and to God—true to the one because true to the other—and therefore its fragrance will be felt wherever the love of nature and the love of God are found in their freshness. We have marvelled many a time at the fertility of Dr. Macmillan's insight, at the shrewdness of his eye and observation. The wonder returns to us afresh as we go through these three volumes. To the preacher they will prove as profitable as they are delightful.

Dr. George Haven Putnam has published the second volume of his *Censorship of the Church of Rome* (Putnams; $2.50). It is by far the more interesting volume of the two, and it will be to most of us the more useful. For it deals with these last centuries. It deals with the time when the publishing of books became a serious and widespread concern in Europe, with a time, moreover, when the consciences of men refused to surrender themselves to authority. The chapter devoted to each country is necessarily short, but Dr. Putnam is a master of lucid condensation and his accuracy is always beyond suspicion. The story of censorship in England is told without respect of person, and if Mary does not come well out of it, Elizabeth, we must admit, comes out only a little better. The book is brought up to date. It contains a summary of the volume by Professor Briggs and Baron von Hügel on 'The Papal Commission and the Pentateuch,' of which THE EXPOSITORY TIMES had some account a month or two ago. The conclusion at which Dr. Putnam arrives at last is that the Index has been one of the more important means of turning the Church universal into the Church of Rome.

Preacher Problems; or, The Twentieth Century Preacher at his Work (Revell; 5s. net). The author is William Thomas Moore, LL.D., and the book looks very much up to date. But after having examined it, we find it up to date only on the practical side. On matters of the mind, on problems of theology and Bible study, and even on the problem of problems, the Person of Jesus Christ, it is a good long way behind. This is a characteristic of much popular work in America. We on this side are just as far behind in matters of Christian organization and practice. On the whole, however, this book is too large for its contents. There is a chapter on the problem of women. This is its first paragraph: 'Woman has always been a mystery to man, but at the same time she has never failed to be his idol. If he scolds her, he ends by worshipping her. If she eats forbidden fruit and offers it to him, he takes it without protest, and then shares with her the consequences of their mutual disobedience. While the man is normally the head of the family, the woman is practically the neck; consequently the head cannot turn without the consent of the neck. But no matter how this is, it is unquestionably true that woman's influence is very great for good or evil in all the affairs of this world.'

Mr. Elliot Stock has published an edition of Canon Walpole's *The People's Psalter*, in larger type, with the cathedral pointing, for choir use (3s. 6d.).

Mr. Stock has published a fourth edition of Samuel Sharpe's *Historic Notes on the Books of the Old and New Testaments* (6s. net). There is no change that we can discover. The book has made its way by the independence of its critical and exegetical judgments, for its independence, though often daring enough, is never out of touch with scholarship. 'The Book of Deuteronomy was first published in the year B.C. 624 by Hilkiah and Shaphan, and we may reasonably suppose that they were the authors of it.' That is one sentence. On another page we are told that the same Greek word (ἄγγελος) means messenger, angel, ghost, or preacher. The passages are—'messenger,' Lk 7^{24}; 'angel,' Ac 5^{19}; 'ghost,' Ac 12^{15}; 'preacher,' 1 Ti 3^{16}. It is to be observed that in the last passage 'seen of angels' is rendered 'seen by preachers.' Why did the author not add bishop,' with a reference to Rev 1^{20}?

We have received a volume of sermons from Tokyo. And they are not the sermons of a missionary; nor have they anything to do with the Gospel. They are the Buddhist sermons of a Japanese preacher, named Tada Kanai. They have been translated under the title of *The Praises of Amida*, by Professor Lloyd, of the Imperial University. Professor Lloyd assures us that he has rigidly followed the original. The likeness, therefore, of these seven sermons to the sermons of any good Christian preacher is positively startling. Perhaps some explanation may be found in Professor Lloyd's belief that the Amida legend is an Oriental adaptation of the Life of Christ.

Messrs. Williams & Norgate have published an English translation of *The Mystery of Newman*, by Henri Bremond (10s. 6d. net). The translation is introduced by a brave Introduction from the Rev. George Tyrrell. The Introduction, from its candour and courage, is very good reading. But we have been disappointed with the book itself. There is no doubt that in the original it has made a considerable stir. That was the author's deliberate purpose, and he knew how to carry out his purpose. But to the English reader's ear the flourish of trumpets is somewhat loud. The mystery of Newman does not turn out to be so mysterious after all.

Professor Stalker tells us that every man is four men. Newman was possibly twice four, but what of that? He had a way, says M. Bremond, of throwing himself into other men, or rather of throwing them into himself—a way of appropriating not only their ideas but their very personalities, so that he was Whately one day, and Ward another. And he did this not only with living men, but also with those of the dead of whom he thought much. Who were the heroes of his choice among the dead?—the patriarch Jacob, St. Paul, St. John Chrysostom, St. Athanasius, Theodoret, St. Philip Neri. Having such a way with him it is not wonderful that he should have been somewhat mysterious to his friends, that he should be somewhat mysterious still. But we have our notion of him for all that, clear and definite enough. And the reading of M. Bremond's book has scarcely altered it.

All the same it is a book to be read and enjoyed, especially the beginning and the end of it. In the middle of it much is made of Newman's doctrinal contradictions. But that is not new or very helpful, while now and again the author's supreme confidence makes his patronage of greater men than himself just a little trying. His page on 'the good Dr. Whyte' is an instance.

The Psalms are not sung in Scotland as they used to be. And that is a great grief to many people, both musical and unmusical. One reason is that they cannot all be sung, that indeed only fractions of them can be sung with propriety by a Christian congregation, and the selecting is both invidious and troublesome. But now that objection to the singing of the Psalms has been removed. Mr. J. Carfrae Alston has issued a *Selection from the Scottish Metrical Psalms and the Paraphrases* (Printed for private circulation). He has printed the Psalm, or portion of the Psalm, to be sung on one page, and on the page opposite he has printed two or three appropriate tunes. So the Scotch minister has nothing to do now but have Mr. Alston's book at his hand, and his choice is made in a moment. It is a finely printed and handsomely bound volume. We hope the author will arrange for its publication.

Contributions and Comments.

Ecclesiasticus in Arabic Literature.

It seems curious to find early Arabic authors quoting 'the Wisdom Literature' as a modern scholar might, but there are some cases in which this occurs. In the 'Dictates' of Ḳālī (ob. 967 A.D.: Cairo, 1324 A.H., i. 17) we are told, on the authority of Hishām Ibn 'Urwah (ob. 763–4) after his father, 'It is written in the Wisdom: "O my son, let thy speech be kindly and thy countenance cheerful: thou shalt be loved by the people more than one who gives them a gift."' The text is a combination of Ecclus 3^{17} with $18^{15 \cdot 16}$.

The same formula is found in a late work, the Mikhlāt (Cairo, 1317, p. 49): 'Mālik Ibn Dīnār (ob. 748–9) said, "It is written in the Wisdom: it is impossible for any heart that loves money to speak the truth."' This is a paraphrase of 26^{20} and 27^{1}.

A somewhat similar formula is used by Mubarrad (ob. 899) in the Kāmil (Cairo, 1308, i. 45): 'One of the sages said, "Whoso chastens his son when small, shall be rejoiced by him when old"; likewise it used to be said, "Whoso chastens his son spites his enemy."' The verses quoted are from Ecclus $30^{1.3}$.

In a few cases the sayings of Ben-Sira are assigned to the Prophet, just as the Jews assign them to various Rabbis. This is the case with Ecclus 26^{19}, ascribed to the Prophet in the following form by Thaʿālibī (ob. 1037–8) in 'the Cooling of the Liver in Numbers' (Constantinople, 1301, p. 113): 'Pity three, the mighty of the people who is humbled, the rich of the people who is impoverished, and a scholar among the ignorant.' Similarly, in the Musnad of Ibn Ḥanbal (ob. 855–6: Cairo, 1313, i. 62), he is credited with the saying, 'Everything except the shade of a house, a crust of bread, a cloak to cover his nakedness, and water—no man has a right to anything beyond these.' The passage is from Ecclus 29^{21}, 'The beginning of life is water and bread and a garment and a house covering nakedness.'

In the Ṣaḥīḥ of Muslim (ob. 874–5: Cairo, 1290, i. 41) the Prophet is credited with the saying, 'There are three persons whom God will not address on the Day of Judgment: an old adulterer, a lying king, and a poor man who is proud.' This is after Ecclus 25^{2}.

In the Iḥyā of Ghazālī (ob. 1111–2: Cairo, 1306, iii. 66) Ecclus is quoted as 'the Old Testament.' 'Fear God, and when thou art satisfied remember the hungry.' The reference is 18^{24}.

A remarkable competitor for a saying of Ben-Sira's is Ḳais Ibn ʿÁṣim al Minḳarī (ob. 667–8). According to Jāḥiẓ (ob. 869), in his Bayān (Cairo, 1313, i. 25), he advised his son thus: 'Visit not the king often lest he grow tired of thee, neither cease to visit him lest he forget thee.' This is from Ecclus 13^{10}.

It is not difficult to find in Arabic authors what might be thought literal translations of verses of Ecclus., where we need suspect neither quotation nor borrowing. So Kāmil (vide *supra*), i. 86: 'The poor man is detestable to the rich,' the sentiment of Ecclus 13^{19}; Iṣābah of Ibn Ḥajar, i. 622: 'Alms are an ache in the head and a fire in the belly' (cf. Ecclus 40^{30}); Ibn Ḥijjah, Khizānat al-adab, p. 96: 'Death is sweeter than bitter life,' like Ecclus 32^{17}; Jāḥiẓ, Bayan, ii. 36: 'It is of the happiness of a man that he should prolong his life and see what delights him happen to his enemies,' like Ecclus 25^{7}. In Macnaghten's *Arabian Nights*, ii. 197, there is a versified paraphrase of Ecclus $13^{20\text{-}22}$. Letters of Hamadhānī, ed. Beyrut, 442: 'God has made great the rights of fathers over sons,' like Ecclus 3^{2}.

In 5^{9} the Greek version has an obvious mistranslation, 'Do not winnow with every wind' (μὴ λίκμα ἐν παντὶ ἀνέμῳ), a proceeding to which there can be no possible objection; the true translation is that of the Syriac 'do not *sail with* every wind,' a very different sentiment. The phrase 'to sail with every wind' is coupled with 'entering every door' by Jāḥiẓ, Misers, 50, 13.

'The Wisdom' is occasionally mentioned in the Koran as a subject of instruction apart from itself; the new and excellent Concordance of Faizallah al-ʿIlmi puts the passages together conveniently. In Sūrah ii. 129, the Apostle is to teach the Book and the Wisdom: the Book was doubtless the Koran; but the commentators did not know what the Wisdom meant (see the guesses in Tabarī's *Commentary*, i. 415). In other places the Wisdom is opposed to the Bible. It is of interest that authorities of the first century of Islam were thought to have identified the Wisdom with the Book Ecclesiasticus, or at any rate the Wisdom literature of the Old Testament. Whether they were right in doing so must remain doubtful.

D. S. Margoliouth.

Oxford.

The late Gaston Frommel and his Writings.

Little more than a year ago there died, at the early age of forty-four, the most gifted theologian of French Switzerland, perhaps even of French-speaking lands as a whole. Gaston Frommel, who occupied the Chair of Theology in the University of Geneva, was the man in whom, more than any other, lived the spirit and genius of Alexander Vinet. The parallel is almost an exact one, but in nothing more than in the combination in both of the penetrating religious thinker on experimental lines, with the graceful man of letters. It is true that Frommel wrote far fewer literary and ethical *critiques* than Vinet: but he had the same sure touch and lucid style in all that he found occasion to publish. And now the most important of his essays on typical modern writers and thinkers have been republished in a single volume of some 330 pages, issued in excellent style at the moderate price of 3½ francs, under the title *Études littéraires et morales.* The Studies on Pierre Loti, Amiel, Paul Bourget, Ed. Scherer, and Ch. Secrétan, which originally appeared in 1891 as *Esquisses Contemporaines*, at once directed attention to their author as a writer of rare psychological insight. Here they are supplemented by striking appreciations of Tolstoy, Vinet, and César Malan *fils.* The last of these names is that least known to fame, but Frommel believed that he deserved far more serious attention than he had received, owing to the rather obscure style in which he expounded his theory of the moral consciousness as the witness to God in man. In fact, Frommel came to state his own position on this subject, which formed the starting-point of his own theology, with its deeply experimental note, largely in terms of Malan's analysis of conscience. Hence this study has a special interest for those who wish to pursue acquaintance with Frommel beyond this volume into his theology proper. This will soon be possible, thanks to the dutiful zeal of grateful disciples and friends, who have in hand a complete edition of his writings, including professional courses, *journal intime*, and a selection of letters. The second instalment, which has followed closely on the volume described, contains *Études morales et religieuses*, dealing specially with the psychology of Faith, of Conversion (treated experimentally, and supplementing the studies of the topic by William James and Starbuck), of Pardon and the Cross, and of the inner life of Prayer and Communion with Jesus Christ. Those who wish to get a vivid idea of the man, in order the better to appreciate the author, should not fail to obtain *Sainte-Croix* for 1906 (also published by the *Foyer Solidariste*, Sainte-Blaise, Switzerland, at 1 fr.), containing memorial notices by Henri Bois of Montauban, an old fellow-student, and by another intimate friend. Such knowledge of Frommel is the more desirable that he had a personality of real distinction and a noble character, as the writer of this brief notice can testify from personal experience. Glad would he be, if only he could persuade not a few of his contemporaries, especially among theological students and teachers, to come into spiritual contact with a man who had a real message for his age, and whose pen had the power to communicate both it and the spirit with which it possessed him. It may save trouble to some to know that all the above publications can be obtained at once from D. Nutt, 57 Long Acre, London; or Otto Schulze, 20 South Frederick Street, Edinburgh.

VERNON BARTLET.

Oxford.

Numbers xii. 14.

IN Nu 12[14] most English readers must feel a little shock at the words, 'If her father had but spit in her face, should she not be ashamed seven days?' Now Amram has deserved so well of the human race, that I am glad to have found some good reason for exonerating him from the taint of barbarism which these words seem to imply, by showing that a similar idiom exists both in Syriac and Arabic, and that it merely means something like this, 'If her father had treated her with contempt.'

Ephraim Syrus, in his 25th metrical Hymn 'For the Evening,' says that the Evening despises the avaricious man, and treats him with contempt: ܪܩ ܠܗ ܒܦܪܨܘܦܗܝ, literally, 'spits in his face.' So much for the Syriac.

Now for the Arabic. I looked up the word بصق 'to spit,' in Lane's great Dictionary, and there I found 'بصق في وجهه, He treated him with contempt (lit. he spat in his face).'

We hardly need, however, to go further than our next-door neighbour for a parallel. The most refined nation in Europe not very long ago produced a crowd, who in their anti-Dreyfus zeal, shouted with one voice, *Conspuez Zola!* Quite likely those who did so were not thinking of the material act at all. Oriental languages are full of such idioms; for example, in Syriac the word for 'accuse,' means literally 'to eat his bits,' and may have come down from very ancient days of cannibalism. We are not without examples in our own language. 'I have other fish to fry,' 'I sent him away with a flea in his ear,' 'You have let the cat out of the bag,' etc. If any one were so simple as to ask to see these little animals, we might reply that we 'wash our hands of them,' without exactly imitating the action of Pilate.

MARGARET D. GIBSON.

Cambridge.

1 Thess. iii. 3.

It has long been a puzzle how to translate τὸ μηδένα σαίνεσθαι. Bentley conjectured σαλεύεσθαι, Lachmann μηδὲν ἀσαίνεσθαι; but ἀσαίνεσθαι is no Greek verb. The English translation retained '*be moved*' from the Latin '*nemo moveatur*,' as if it were σείεσθαι. Nobody, as far as my knowledge goes, took notice of the reading of the MSS FG σιένεσθαι, *i.e.* σιαίνεσθαι. But with this reading all is in order. σιαίνεσθαι means to get sick, to faint, to get disheartened, disgusted, unnerved. Compare in the *Historia Lausiaca* of Palladius, ch. 24 (ed. Butler, p. 78). Stephen had to undergo a surgical operation: he himself remains strong; of the witnesses, to whom Palladius belonged, he writes:

> ἡμῶν δὲ τοῦτο μὲν ὑπολυπουμένων, τοῦτο δὲ καὶ σιαινομένων ὅτι τοιοῦτος βίος τοιούτῳ περιπέπτωκε πάθει καὶ χειρουργίαις τοιαύταις, λέγει ἡμῖν· Τεκνία μηδὲν βλαβῆτε ἀπὸ τοῦ πράγματος· οὐδὲν γὰρ ὧν ποιεῖ ὁ Θεὸς κακίᾳ ποιεῖ, ἀλλὰ τέλει χρηστῷ . . . οὕτως οὖν ἡμᾶς παρακαλέσας καὶ ὑποστηρίξας ᾠκοδόμησε.

As we got sorry, and some even *fainted* (or were disgusted), that such a life was subject to such suffering and such operations, he says to us: Children, be not *hurt* by this fact: for nothing, what God does, is for evil, but for a good end. . . . Thus he admonished, strengthened, and edified us.

One of the MSS used by Butler omitted τοῦτο δὲ καὶ σιαινομένων, another did not understand the word, but replaced it by λογιζομένων. Sozomenus paraphrases it by μὴ δυσφορεῖν ἐπὶ τοῖς αὐτοῦ πάθεσι. Compare also ἵνα μή ξενισώμεθα, p. 78, l. 16.

Even more to the mark is a second passage:

In the chapter of John of Lykopolis (xxxv. p. 102) Palladius tells how he had a discourse with him, which became interrupted by the arrival of the highest official of the country, Alypius. John goes at once to meet him, leaving Palladius alone; he retires a little, to let them speak; but as this took a long time, ἠκηδιάσα, καὶ ἀκηδιάσας κατεγόγγυσα (grudged) τοῦ καλογήρου, ὡς ἐμοῦ μὲν καταφρονήσαντοι, τιμήσαντος δὲ ἐκεῖνον. καὶ ἐπὶ τοῦτο (or τούτῳ) σιανθεὶς τὴν διάνοιαν ἐσκεπτόμην ἀναχωρῆσαι καταφρονήσας αὐτοῦ. But John told Palladius, through the interpreter, μὴ μικροψύχει, and asked him afterwards himself διὰ τί ἐβλάβης κατ᾽ ἐμοῦ; τί ἄξιον βλάβης εὗρες. (Disgusted in my mind, I thought to go away, and despised him.)

Here, instead of σιανθεὶς, two MSS have σκανδαλισθείς: to get disgusted, to take offence by something awkward, which one does not expect or approve, is the meaning of the word.

Surely a better and more drastic word than σιαίνεσθαι the Apostle could not choose. The Syriac version seems to have still understood it, rendering it by the same expression as ἀκηδιᾶν and μικροψυχεῖν in Palladius, or μὴ νωθροὶ γένησθε in He 6^{12}. All other MSS and versions replaced it by σαίνειν, which has quite a different meaning.

In a short paper of the *Zeitschrift für neutestamentliche Wissenschaft* (vii. 361), I called attention to the word; I wish to do the same through The Expository Times.

P.S.—Prof. Schmiedel, of Zürich, tells me that already Reiske (*c.* 1779) wished to read σιαίνεσθαι, and Mr. Bethune-Baker, of Cambridge, that the Lexicon of Sophocles gives it as the true reading for 1 Th 3^3, with additional examples from Joann. Mosch. (Migne, lxviii. 3096 C.) and Leont. Cypr. (Migne, xciii. 1736 A.B.).

Eb. Nestle.

Maulbronn.

Lucifer.

In Is 14^{12} occurs the phrase '*Helêl* (*Helâl*) *ben shahar*,' commonly but incorrectly rendered 'Lucifer, son of the morning,' as if the expression *Helêl* (*Helâl*) must mean 'the morning-star' (cf. AVm and RV, 'day-star'). In this connexion, *Helêl* (*Helâl*) can only denote the waning of some luminary, as it is forcibly compared with the impending fate of the then king of Babylon, whose utter destruction the prophet is engaged in foretelling. The waning luminary intended by the author can probably only have been the old moon crescent seen at dawn, just about to disappear. It scarcely could have been a morning-star, whose chief point would be its brightness. This allusion to a waning luminary possibly reflects some myth similar to the Greek Phaethon legend (Gunkel, *Schöpfung und Chaos*, 132–134). From a supposed reference to this passage in Isaiah in Lk 10^{18} and Rev 9^{1-11}, the name 'Lucifer' came to be used synonymously with 'Satan.'

N. A. Koenig.

New York.

Wrath's Quiet Curfew: An Expository Note on Eph. iv. 26.

There is something even quaint in the perverseness of the notion that in saying, 'Let not the sun go down upon your wrath,' the Apostle meant that we must be angry only until sundown. On this interpretation, we should have increased scope for our anger when the days were longer. And on going into regions further north, we should find the term of wrath extending itself towards a full period of half a year!

The notion, on the other hand, that he simply meant that passionate anger should last only for a short time is not particularly quaint. Nor is it particularly interesting or instructive. It lacks point. But the Apostle's real meaning is, I think, is apt as it is beautifully precise.

It has just been said, 'Be ye angry; and sin not.' And if our anger be sinless, it surely has reverence at its root—a fine sense of sacred order which makes it impossible that we should face some things without indignation. But if duly present, reverence also hedges in all the scope of this passion of anger with stiller, yet deeper and more commanding passion.

It is, let us say, the hour of eventide, falling upon a reverent heart, at leisure to feel its tone. That heart is deeply calmed. For its reverence makes it responsive to the fitness of things, and so to the quiet which God is making all about it.

Again, it is the hour of noon. Yet a stilling has visited the spirit even in like manner. It is one of those seasons of quietening of which the season of sundown is ever *typical*: one of those seasons of which the restful serenity of sundown may, indeed, again and again be the occasion, but *continually* the type.

The moment of the soul's wrath had been just before, with strong emotional ferment. Yet when the reverent spirit feels the same Hand which makes the sun go down, and stills the world, making quiet about it and within, it answers at once to the gentle influence. It rests from its tumult. Wrath is lulled.

But what if the spirit had resisted?

Then wrath would have been obtrusive as some vivid spring growth, bursting its unseasonable way into the midst of autumn's 'calm decay.' For wrath's day was done. Perhaps within a few minutes after its stormy labour began, *its* brief working-day was over—its sun went down at once, and there was no more place for it. How should it then linger—a belated and unwished-for meddler, a disturber and destroyer trampling the darkened fields?

Hubert Foston.

Loughborough.

Entre Nous.

The Great Text Commentary.—The best illustration this month has been sent by the Rev. Charles O. Main, Cranbrook, B.C., Canada, to whom a copy of Bain's *The New Reformation* has been sent. Illustrations for the Great Text for August must be received by the 1st of July. The text is Lk 11[2].

The Great Text for September is Lk 11[13]—'If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?' A copy of Davidson's *The Stoic Creed* or of Adams Brown's *Christian Theology in Outline* will be given for the best illustration. Illustrations must be received by the 1st of August.

The Great Text for October is Lk 13[24]—'And he said unto them, Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able.' A copy of Scott's *The Fourth Gospel: Its Purpose and Theology*, or of Allen's *St. Matthew* ('Int. Crit. Com.'), will be given for the best illustration. Illustrations must be received by the 1st of September.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE first number has been published of *The Oxford and Cambridge Review* (Constable; 2s. 6d. net). Within a dazzling orange cover, it contains fifteen articles, which run to one hundred and seventy-six pages. It is not Biblical, nor is it Ecclesiastical. The Bible and the Church are already well served in the Universities by the *Journal of Theological Studies*. But it is not going to ignore Religion. And the article which we have found it necessary to read with the greatest care is entitled 'The Altar of Mercy.'

It is an article on Religion, as its title seems to say. It was not its title, however, that drew us first of all to the reading of it, but its author. Its author is A. W. Verrall, Litt.D. Now Dr. Verrall belongs to Cambridge. Let us rather say, without exaggeration, with just that idealizing touch which he has taught us the use of, that Cambridge belongs to him. Before the University knows its own thought, Dr. Verrall has expressed it. He is the keeper, in short, not of its conscience, which in a University is of less account, but of its understanding.

It is true that the article in this first number to which the editors of *The Oxford and Cambridge Review* request most particular attention is that by John Stuart Mill on 'Social Freedom.' And an unpublished article by John Stuart Mill is sure to command attention. It is, moreover, the longest article in the number. But the article of greatest moment is Dr. Verrall's. For it handles the greatest subject of human interest. And it handles it, not only with the deliberate intention of changing the course of men's minds upon it, but also with that inevitable result. Its intention is to prove that when St. Paul began to preach among the Gentiles the unsearchable riches of Christ, the Gentiles were not merely ready to receive the new religion, but had anticipated it.

The article is occupied with the *Thebaid* of Statius. Now Dr. Verrall does not upbraid us for not knowing the *Thebaid* of Statius. Very mercifully he ignores our ignorance, saying simply, 'How we read the *Thebaid*, it were perhaps best not to inquire.' More than that, he does not ask us to read it now. It is enough that he reads it. In the *Thebaid* of Statius he finds the evidence that the Greek at least, if not the Roman, knew Christ before He was known of either St. Peter or St. Paul.

For the Greek had discovered that the deepest need of mankind was the need of mercy. The discovery came along the lines of a curious ritualism with which we need not at present concern ourselves. The thing of importance is that (as something which was more than war and victory, more than art and letters, more than the heroic gods or even the family altar), there had arisen a sense of the value and the necessity of forgiveness. And a place for it had been found on earth. In the centre of the city of Athens the Altar of Mercy had been erected, to which the nations were invited to come. And no one who came was ever cast out.

This is not the Word made flesh. The idealizing of a city as a place of refuge for the downtrodden is still a long way from the Son of Man with His authority in heaven and in earth, and His invitation to the weary and the heavy-laden. But when Dante, in the thirteenth century, read the *Thebaid* he was so impressed with the Christ-likeness of an Altar of Mercy in the centre of Athens, to which the nations were invited to run, that he claimed the author of the *Thebaid* as a Christian.

Dr. Verrall believes that in its estimate of 'paganism' the thirteenth century was nearer the truth than the twentieth. Dante was no doubt wrong in fact when he claimed Statius as a conscious follower of Jesus of Nazareth. But he was right in spirit. In spirit he was nearer the first-century estimate of paganism than we are.

For although Dr. Verrall tells us that it is no part of his purpose to consider the position in history which should be assigned to the Acts of the Apostles, he is confident that 'the author of that book, and those by whom it was invested with authority, did not desire to overlook or to minimize any advantage which the new religion might obtain from its claim to embrace, absorb, and satisfy that gentle doctrine of humanity, which had radiated, or was at least supposed by the world to have radiated, from Mars' Hill.' Which is to say, that when St. Paul stood in the midst of the Areopagus, he knew that he was standing in the ideal centre of that sorrow for humanity and offer of peace which was the highest attainment of the religion of heathendom; and as he said 'Ye men of Athens, I perceive that in all things ye are exceedingly God-fearing,' he took advantage of the very nearness of their approach to offer them, through Christ, that God whom they already worshipped, though ignorantly.

There is an article in *The London Quarterly Review* for July on Psychical Research. Now *The London Quarterly Review* is an organ of scholarly Methodism. It is true that the article is printed in small type and appears in an appendix of Notes and Discussions. Nevertheless it appears. And it advocates without reserve the place of psychical research in religion.

The writer of the article is Mr. Cyril Lockhart Hare. Mr. Hare claims that psychical research may help us in three of the mightiest moments of our spiritual life. It may help us in prayer, in regard to special providences, and in our thought of the life to come.

It may help us in prayer. 'It may now be taken as practically certain,' says Mr. Hare, 'that the communication of mind with mind without the aid of the ordinary channels of the senses is an everyday possibility.' We call this communication telepathy. The more this power is put to the test, the more prevalent it is found to be. At present it approaches nearer to actual demonstration than any other form of psychical research.

But is it only between man and man that this communication may occur? If at a distance and without the aid of the senses the mind of one man holds intercourse with the mind of another, will it not be possible, will it not be easier for man to hold intercourse with the unhampered mind of God? We call such intercourse prayer. If, therefore, we are ever tempted to wonder whether our prayers enter the ears of the Lord of Sabaoth, Mr. Hare bids us take courage, remembering what can be accomplished by telepathy. He does not base his belief in the efficacy of prayer upon the argument from telepathy. But it is an argument, he thinks, that may come in to strengthen other arguments. And thus psychical research, upon which the Church has hitherto looked askance, may be found in agreement with the deepest of our convictions.

Upon the subject of special providences there is some disagreement among professing Christians. There are those who cling to a belief in special providences tenaciously. Others deny that they are ever more than a coincidence. Mr. Hare thinks that psychical research may put an end to the dispute. Modern psychology has much to say about the Subliminal Self. The psychologist believes that in our ordinary states we make use of only a part of our consciousness—and that perhaps the smaller part—whilst below the surface, as it were, and submerged, there is a far more wonderful self, endowed with faculties for gaining and transmitting knowledge and for action, greatly exceeding those of which we make use in our everyday life. It may be that in another life, when we are freed from the hindrances of our present bodies, we shall be able to bring our whole consciousness into play, including this Subliminal Self, and shall then find that we possess powers which before we had not dreamt of.

But Mr. Hare believes that even here and now there are times when we may trace the workings of our Subliminal Self. He refers to a remark of Maeterlinck's. In one of his books Maeterlinck writes on the subject of luck. And he suggests that when a railway accident or some such disaster takes place, the sufferers are involved in it owing to the failure of their Subliminal Selves to warn them. Others, more fortunate, received some kind of notice which enabled them to avoid the disaster. Mr. Hare thinks that the theory is a tenable one. He thinks that we have all experienced at times an instinctive feeling that we ought to pursue or desist from a certain course of action. We call it a presentiment. We know not whence it comes or how; we know only its presence and its strength. We act upon it sometimes even when our reason rebels. And the result justifies us in what we have done. Some call the presentiment a special providence; others a bit of luck. Mr. Hare believes that special providence is nearer the mark. It is Providence working, not independently of our faculties, but through our Subliminal Self.

With his third example Mr. Hare takes courage and declares his faith in spirit-rapping. He does not use that word. He seems to avoid the use of it. He speaks of 'telepathic communications from the dead.' But he means spirit-rapping. And he claims that although the dead have not yet been seen, 'a vision telepathically conveyed by the dead to the recipient is at least a plausible explanation of what takes place.' And Mr. Hare believes that the time is coming when those who reject every proof of the life to come, except the strictly scientific, will be given strictly scientific proof that when a man dies he shall live again.

There is a writer in *The Churchman* for July who believes that the real Commentary on the Bible has yet to be written. For all the Commentaries have been written by Westerns, in a Western atmosphere. The real Commentary must be written by an Eastern, or at least by one who has made the Eastern way of looking at things his own. It must be written by one who, when he says, 'I slept just two hours last night,' does not mean that he slept just two hours, but only that he had a short night; who when he says, 'I did not sleep at all last night,' does not mean that he did not sleep at all, but only that he was somewhat wakeful.

The writer is the Rev. G. E. White, D.D. And he must know what he speaks about. For it has been his good fortune to spend sixteen years of the life of a missionary in Turkey. He says himself that it has been his good fortune. Not because Turkey is so desirable for man or missionary, but because he has come to understand the Bible. He has grown intimately acquainted with both the Mohammedans and the Christians of Asia Minor. And familiarity with Eastern modes of thought and speech has 'cast a new light and a new colour over the pages of the dear old Book.' He believes that he understands the Bible very much better than the modern exegete who carries with him into its 'Sunrise realm' the pragmatic preconceived up-to-date notions of an Anglo-Saxon.

What are the gifts of a true expositor? The first appears to be a facility for unlimited exaggeration. We have had an example of that. It is the ability to exaggerate without calling it exaggeration, without thinking of it as exaggeration, without, in short, its being exaggeration, but just a well-recognized mode of utterance.

The second gift is indifference to number. And not only to number, but to separate facts of any kind. 'I once heard the *mufti* in a sermon affirm that each of the seven prophets was endowed with a special sign. When I asked him to explain a little more fully in private, he readily did so, and named *eight* prophets, and the sign of each.' That is one example. Not very long ago two villagers separately described their village custom of offering a sacrifice in the spring of every year. One said, 'We sacrifice a bullock'; the other, 'We owe our *noumen* two sheep.' That is another example. The one who said a bullock may sacrifice two sheep, and the one who said two sheep a bullock. The number is nothing, nor the animal. The sacrifice is the thing. But, says Dr. White: 'If a few thousand years hence these two statements, alleged to be by contemporaries, from the same village, and describing the same rite (one including a relic of Anatolian polytheism), could be adequately treated, just think what a pretty piece of criticism might result!' Might result? Has resulted. For do we not read in Dt 16[2] that the Paschal animal might be from the flock or from the herd; and have we not been told that the alternative is impossible, and that in actual fact a lamb was always used, and never a bullock?

But the Western scholar is, apparently, not always out of it. Dr. White has found a Commentary on Ezekiel (it was written by the late Professor A. B. Davidson) in which the following words occur: 'While the sacrifices in general, and the ideas which they expressed, were fixed and constant, the particulars, such as the kind of victims and the number of them, the precise quantity of meal, oil, and the like, were held non-essential, and alterable when a change would better express the idea.' That is a Western expositor with whom Dr. White has no fault to find. He simply remarks, in further illustration, that in an Armenian village, where they cannot obtain wine for sacramental purposes, they use a mixture of soured milk and water. The lack of a desirable habitual feature of worship does not prevent or vitiate the worship.

We have spoken of exaggeration. It is not a good word. It is a Western word with an offence in it. There is no offence in the Eastern figure of speech to which we apply it. 'A wandering *Kaderi* dervish, who was a guest in my house some months ago, told me that he was a Shukhbazari; and then, to enlighten my ignorance, explained that Arabs, Circassians, and Shukhbazaris are "own brothers, children of one father and one mother." He used a Scripture form of expression to make me understand that the three peoples possessed the same traits of character.'

Now come to the Bible itself, and be content with a single example. As the Israelites were leaving Egypt, we are told—three times we are told—that they borrowed—no, not borrowed, that is a mistranslation, but asked—that they 'asked of the Egyptians jewels of silver and jewels of gold and raiment. And Jehovah gave the people favour in the sight of the Egyptians, so that they let them have what they asked. And they spoiled the Egyptians.' The transaction looks a little shady. Has it not been pointed to by the unbeliever as a fine example of that Bible morality we love to teach our children? It is not shady.

It is only Eastern. When one person in the East has been in service to another, and the relation has terminated, the departing servant expects a present from his former master, and the master expects to give it. The custom is of universal observance. Women especially cannot be refused. But when they have got their present and are away, it is very Eastern of them to rejoice, even although they expected it, and to say, 'Aha, we have spoiled the Egyptians.'

In the article in *The Oxford and Cambridge Review*, of which some account has already been given, Dr. Verrall translates Ac 17[22], 'Ye men of Athens, I perceive that in all things ye are exceedingly God-fearing.'

Will that translation stand? It suits Dr. Verrall's argument. It suits his argument as thoroughly as the 'too superstitious' of the Authorized Version would smite it. But Dr. Verrall and his argument are nothing when we are in search of the right translation.

The question is this. Did St. Paul desire to condemn the Athenians or to commend them? Did he say that they were superstitious, or did he say that they were religious? That is the question in its simplicity. The exact shade of condemnation or of commendation may be postponed for a moment.

The translators are equally divided. The Vulgate began with 'superstition'—Viri Athenienses per omnia quasi superstitiosiores vos video. This was rendered by Wyclif, 'Men of Athenis, bi alle thingis I se you as veyn worschiperis.' The English versions carry on this inheritance, not directly from Wyclif, for Luther also has 'allzu aberglaubisch,' and Tindale was able to reach immediately to the Greek. Tindale gave the English translation its familiar form. In his New Testament of 1526 he has, 'Ye men of Attens, I perceave that in all thynges ye are somewhat superstitious.' But in the edition of 1534 he adopted 'to(o) superstitious'; whence Coverdale, Cranmer, the Geneva, the Bishops, and the Authorized; only the Rhemish Version making a slight change into, 'I perceive you, as it were, superstitious.'

On the other hand, the greater number of modern translators prefer the rendering 'religious.' The Revised Version retains the word 'superstitious' in the text, but modifies the 'too' into 'somewhat,' and offers 'religious' as an alternative in the margin. And according to the rules which guided the Revisers, 'religious' in the margin had a majority of votes, only it had not the two-thirds majority required to give it a place in the text. The American Revised Version boldly substitutes 'very religious.' And 'religious' is the rendering of T. K. Abbott, Bartlet, Blass, Conybeare (in Conybeare and Howson's *St. Paul*), Farrar, Jacobson (in the 'Speaker'), Knowling, Page, Rackham, Ramsay, Trench (in the *Synonyms*), and the great majority of continental translators and expositors—Holtzmann, Renan, Weiss, Weizsäcker, Zöckler, and many more.

But numbers go for nothing. However it may be with parliamentary elections, in the determination of the meaning of a word in the New Testament one scholar who has entered into the matter is of more account than ten popular expositors who follow their predecessors. Now the translation of this word has been carefully examined by Cremer in the second part of his *Biblico-Theological Lexicon*; by Dr. Frederick Field in his *Otium Norvicense*, afterwards published (with additions on this and other passages) as *Notes on Translation of the New Testament*; by Hatch in *Essays in Biblical Greek*; by T. K. Abbott in the *Church Quarterly Review* for 1890 (p. 284), afterwards published in *Essays on the Old and New Testaments*; and by Chase in *The Credibility of the Acts*. And it is time that the translation of the word was settled, for there is nothing to be discovered about it which these (and Nestle, of whom we shall speak in a moment) have not already discovered.

The Greek word (δεισιδαίμων) seems originally to have been used only in a good sense, and there is evidence, though it is not absolutely conclusive, that the beginning of a bad sense was due to the philosophers. For the old Greek philosophers had as much dislike to the element of fear or submission in religion as have the modern agnostics. Now this word has the idea of fear as one of the materials out of which it is constructed (δεισιδαίμων from δείδω, 'to fear,' and δαίμων, 'a demon'). The philosophers therefore threw contempt upon it. In their vocabulary, at least, it came to stand for 'superstition.'

Gradually the word lost caste. About the beginning of the Christian era there are examples to show that it could still be used without reproach, but the use is old-fashioned or eccentric. There does not appear to be the shadow of a doubt that when St. Paul used it on Mars' Hill the only meaning that the ordinary hearer would take out of it would be that of 'superstitious.'

But St. Paul himself was a Jew. If one who addressed the Athenian philosophers was not likely to use the word in the sense of religious or devout, how much less when he who addressed them was a Pharisee of the Pharisees. This aspect of the matter was never adequately presented until Professor Nestle presented it in the eleventh volume of THE EXPOSITORY TIMES. That in later Greek, from Theophrastus to Plutarch, the general use of the word is in a bad sense, had been shown by Field and others. But it had never before been shown that a Jewish writer could scarcely use it in any other sense. For it contains in its composition that most offensive word 'demon.' It is significant, therefore, that when Philo uses it or its substantive, as he does sometimes most pertinently for this passage, he always uses them in the sense of superstitious or superstition.

The translation of the word itself ought now to be settled once for all. Bishop Chase translates it 'superstitious,' and there is no possibility of challenging his judgment when he says, 'In no other sense could the word be understood by Athenians, who would instinctively recall the literary associations of the word, still less by the philosophers among St. Paul's audience, who themselves despised and ridiculed the popular religion, to which, nevertheless, from motives of convenience they conformed.'

As St. Paul uses it, the adjective is in the comparative degree. What is the reason of that? Some seem to think that his purpose was to make a comparison between the superstition or religion, as the case might be, of the Athenians and that of others. Ramsay translates 'More than others respectful of what is divine,' which Baring-Gould, in his *Study of St. Paul*, exactly repeats. And a neat expression of this thought is to be found in Lloyd's *Corrected New Testament*, the most recent of the modern translations, 'Ye men of Athens, I perceive that in every respect ye are unusually religious.'

But the comparative in Greek does not necessarily make a comparison. It often expresses either defect or excess. Tindale, we remember, took it first in the one way ('somewhat'), and then in the other ('too' superstitious). And if it is not a true comparative, the probability is that it expresses excess rather than defect, though whether mildly, as Nestle thinks ('rather superstitious'), or strongly, as Chase ('very superstitious'), it is difficult to say. Blass, however, has shown that on the whole the more likely sense is the more outspoken one.

We come then to this conclusion, that when St. Paul stood in the midst of the Areopagus and addressed for the first time an audience which was made up chiefly of philosophers, he began with the startling words, 'Ye men of Athens, I perceive that in every respect ye are very superstitious.'

Whereupon what an outcry arises. Not from the Athenians, but from modern expositors. 'It is incredible,' says Canon Knowling, 'that St. Paul should have commenced his remarks with a phrase calculated to offend his hearers.' And that is one of the mildest ways of putting it. 'Paul,' says Professor Schaff, 'was too much of a gentleman, and had too much good sense, to begin his address to the Athenian philosophers with an insult.'

Now it is never wise to interpret Scripture by our sense of the fitness of things. But is even the fitness of things all on the other side? Has not Dr. Schaff just said that St. Paul's audience was an audience of philosophers? That it was mainly so is evident. What offence was it to philosophers to call the Athenians superstitious? They called them so themselves. Instead of irritating, nothing would conciliate them more than to find that the Apostle was with them in their contempt of the superstitious practices of the people.

But it may be questioned if the matter once engaged the Apostle's attention. St. Paul was no doubt both a gentleman and an orator, but his first consideration always was for the truth as it is in Jesus. And Dr. Field is not wrong in suggesting that here, as elsewhere, he delivered his message 'with all boldness' and not 'with enticing words of man's wisdom.'

Another Estimate of Ritschl.

By Professor the Rev. J. Dick Fleming, B.D., Manitoba College, Winnipeg.

It is not easy to determine the position of Albrecht Ritschl in the theological world. The Orthodox we know: the Liberals we know; but where does Ritschl stand? It is certain that the Göttingen professor desired to be classed with no theological party, and that he had his desire. From both sides of the theological world he was most bitterly assailed. His criticisms of the pietistic and pagan features of the religious life, and the outworn metaphysic that prevailed in theology, were met by the overwhelming counter-charges of rationalism, phenomenalism, materialism, scepticism, or even nihilism. The very variety and inconsistency of the charges argued at least the apprehension of something portentous in the Ritschlian mode of thought. As Ritschl once observed, he was apparently regarded by his opponents as a kind of theological St. Catherine's wheel, spitting out the fire of heresy to every point of the compass.

To the Liberal theologians Ritschl first gave deep offence by his defection from the Tübingen School of Theology, and by the self-confident tone in which he exalted himself above his former teachers. 'The pigmy, forsooth, making himself out to be superior to the great master (F. C. Baur), to whom belongs the honour of every trace of scientific method he still retains.'[1] But if Ritschl thus seemed to the theological Left to be veering round in a retrograde direction, and to be desirous of ingratiating himself with the orthodox party, he encountered no less the stern opposition of the representatives of orthodoxy. At his death in 1889, the 'Church News' of Berlin—*der Kirchliche Anzeiger*—representing the orthodox side of German opinion, raised a lament that so many of their students were being infected with the Ritschlian doctrines. 'It is deeply to be regretted that the disciples of Ritschl have now a prominent place on the teaching staff of several universities, and that through his influence a great number of young theologians have entered on the ministry without holding the faith of the Church on matters most essential. The Church will need to put forth great efforts before she can succeed in freeing herself from the baneful influence of the Ritschlian theology.' So far from freeing herself from this 'baneful influence,' however, the faith of the

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[1] C. Schwarz, *Geschichte der neuesten Theologie*, p. 173.

Church has been increasingly moulded by the new theological method.

The very keenness of the opposition to the Ritschlian doctrine is sufficient proof that Ritschl was no ordinary representative of the mediating school. He had no liking for the theology of the *juste milieu*, its timid admissions of the results of historical criticism, its methodless procedure, its ill-connected doctrines drawn from heterogeneous sources. His own ideal was a *theology in one piece*, resting on a basis of its own, and arriving at its conclusions by a single and uniform method. On the one hand, he had early withdrawn from schools of speculation which turned Christianity into a process of thought, and treated Christ and the Apostles as the originators of philosophical novelties. Ritschl's aim was to rescue theology from the grasp of the metaphysician, whose interest lay in abstract truth, and to bring it into closer association with the religious faith from which it derived its strength and fruitfulness. On the other hand, Ritschl did not abandon his scientific instinct, or throw himself into the arms of a blind orthodoxy. If he was opposed to the abstractions of the philosopher, he was no less opposed to what he regarded as the unintelligent dogmas of the orthodox. He believed that the traditional theologians stood as guardians of a valuable deposit of faith; but they followed no consecutive or uniform method; they adopted pagan and scholastic as well as definitely Christian standpoints; and they clung to positions no longer valid for present-day thought. While accepting the standpoint of Christian revelation, Ritschl had very little regard for what could not be verified by experience, or rendered intelligible by common analogies; and he felt keenly that the traditional dogmas of the Church were a burden rather than a help to the Christian intelligence. The orthodox dogmatic was built up on a rationalist basis—for it started with philosophical proofs of the existence of God and the fact of a revelation; but in its general structure it was merely traditional, and in the interpretation of particular doctrines it did little to meet the needs of the thinking man. Ritschl himself believed he had done much to establish the Christian faith on its true basis, and to bring it into fuller harmony with the common understanding; and he was distressed that the Evangelical party did not appreciate his honest endeavour to reinterpret, and so to vindicate the Church doctrines. He felt it unfair that when he was building a strong rampart, as he thought, against the inroads of scepticism and unwarrantable speculation, the orthodox party should assail him from behind. He complained of his critics that while ever ready to point out his mistakes, they themselves harked back to the old scholastic formulas without making any effort to bring them nearer to the understanding of the Church. He was wont to say of such traditionalists that they bound heavy burdens and laid them on men's shoulders, but they themselves would not touch them with their fingers.

In the following criticism, which must also be in part interpretation of Ritschl's system, I shall deal first with his theological method, along with his view of the relation of theology to philosophy and to the Christian revelation, and then with his application of that method to some of the vital points of theology.

Ritschl's method has three prominent features. He approaches every problem from the standpoint of a philosophical theory of the *relativity of knowledge and of being*: he defines the sphere of theology by a doctrine of *Worth-judgments* (*Werthurtheile*), that is, of the essentially practical point of view in theology; and he finds the source and regulative norm of theology in the *Christian consciousness*, as that has found classic expression in the New Testament.

Though the Right Wing of the Ritschlian School have laid great emphasis on the last of these features, and so have returned in a measure to the old-fashioned Biblicism, the distinctive character of Ritschlianism must rather be sought in his doctrine of relativity, and in his view of the practical religious character of theology. These two points deserve our first attention.

I.

Although, as we shall find, Ritschl excludes Metaphysics from the domain of theology, and relegates it to some undefined sphere of its own, he is far from despising the utility of philosophy as determining the formal procedure of theology. A true theory of knowledge is all the more important to the theologian, since hitherto that science has been dominated by an old-fashioned scholastic theory. According to Ritschl, there are three theories in vogue: (1) the *Scholastic theory*, which regards the essence of a thing as existing and as knowable apart from its qualities and relations; (2) the *theory of Kant*, who had only half freed himself from the Scholastic view he combated, and who still retained the thing in itself, while proving it to be unknowable; and (3) the *theory of Lotze*, to which Ritschl professes his adherence, that the thing absolute is an unreal abstraction, and that a thing exists and is known in its relations. According to Ritschl, a true theory of knowledge should enable us to correct much that has hitherto been erroneous in theological thought. Thus many theologians have separated God (with His essence and inner qualities) from His working in the world, and His revelation in the carrying out of the purposes of salvation—as though there were some hidden being distinct from the working, revealing God! Similarly, the soul has been separated from its activities, and redemption thought of as a mysterious work wrought in the soul itself apart from its functions, and so has grown up the doctrine of the mystical union with Christ, with its total obscuring of the genuine Christian experience. So the Divine essence of Christ has been separated from His willing and working and historical functions, in such a way as to make impossible any intelligible doctrine of His person. It has been forgotten that the divinity of Christ, or His union with the Father, consists in that essential harmony with God, in aim and will and work, which He manifested in life, and by which He has perfectly revealed the Divine loving will.

This theory of relativity has been stigmatized as a theory of phenomenalism, or of subjective idealism: in my opinion unjustly. If Ritschl is a phenomenalist, it is in the same sense that Lotze and other Post-Kantians are phenomenalists. Ritschl does not deny the existence of God, or the unity and continuity of the soul: his position is simply that these are, and are known, in their activities and in their relations. It is true that in his doctrine of God he comes nearer to the phenomenalist point of view, and at times comes perilously near to identifying God with his ethical relations. Thus, when he defines God as love, or as 'the Loving Will which assures to us the spiritual supremacy over the world,' he seems almost to identify God with one supreme attribute. We cannot simply equate God with His attributes. While holding with Ritschl that God can only be known through His relations of act, feeling, and will, we do not identify Him with any or all of these. We always regard the proposition, 'God is Love,' as conveying a synthetic judgment, and not merely an analytic one, or one of simple identity. It is only fair, however, to recognize that Ritschl's aim is not so much to give a full and final definition of God as to make prominent what he regards as the essential feature of the Divine being in accordance with his theory of the Worth-judgment.

II.

The theory of Worth-judgments, which may be taken as the central feature of Ritschl's method, serves, in the first place, to define the sphere of theology in distinction from science and philosophy, and it also serves to mark throughout the practical aim of all Ritschl's theologizing. The theory is more definitely as follows: It has been customary hitherto in orthodox systems of theology to distinguish theology as the science of revelation from philosophy as the science of the natural reason; but at the same time, by a strange inconsistency, the Divine science has been based upon arguments (proofs of the being of God, etc.) drawn from purely rational sources. In this way theology has not only been heterogeneous in character—a supernatural edifice on a rationalist basis—but it is built up on a foundation of sand. For the existence of God cannot be proved by any merely theoretical processes. Theology does not really depend on any metaphysical basis: it has a practical foundation of its own, and measures the Christian revelation according to laws of its own. In this sphere the ethical conditions are all-important: he that doeth God's will shall know of the doctrine. Theoretical knowledge and religious knowledge move on two different planes. Theoretical inquiry seeks the objective reality, and deals disinterestedly with its causes and laws; while religious knowledge is invariably represented by judgments of value. It is true, theoretical judgments may be accompanied by value-judgments; for the sense of the fruitfulness or moral worth of the investigation is naturally associated with scientific inquiries. But religion and theology express themselves necessarily in value-judgments, that is, in judgments that have direct reference to man's happiness or unhappiness, to his relation to God, or to his spiritual conquest over the world of nature. It is never through the working of the natural reason on the general laws of nature or spirit that we find God, but through revelation, and through our sense of its practical religious value.

It was only gradually that Ritschl adopted this theory in its completeness, as involving the absolutely self-contained character of theology. At first he had sought to secure for theology an objective scientific basis by allowing that the theoretic reason could prove the validity of the idea of God. He discarded, indeed, the ordinary theoretical proofs, ontological, teleological, and so forth; but he still retained Kant's moral argument, and maintained against Kant himself that this moral proof was not a mere matter of practical faith, but was a matter of theoretical knowledge. In the later editions of his *Rechtfertigung*, however, he withdrew from this position, and declared that the belief in God was no act of the theoretic reason, but could only be justified by revelation, and rightly apprehended within the sphere of 'Werthurtheile.'

This conception of theology as a science in which the practical religious motives are predominant, has certainly proved exceedingly fruitful in matters of critical and historical investigation. It is true, the principle is a very wide one, and not free from the danger of arbitrary application. The doctrine of Werthurtheile has been to Ritschl what the doctrine of the threefold sense of Scripture was to Origen: it has been the ready lever for removing the burden of many an unacceptable doctrine in the Bible, and in the Church's faith. Paul does seem to the uninitiated mind to indulge occasionally in lofty flights of Christological speculation, and the eagle eye of John (or the writer of the Fourth Gospel) seems to strive to pierce the abysmal problems of eternal Deity; but Ritschl utters over both his spell of 'Werthurtheile,' and lo, presently the entire fabric of cosmological speculation vanishes into thin air, and we discover that Paul and John were two thorough and level-headed Ritschlians! Yet we earnestly believe that, apart from his exaggerations, Ritschl has brought new movement and life into the interpretation of the New Testament. He has led the way in searching out those motives and interests, other than theoretical, that lay at the root of the Apostolic teaching; and in this respect his followers have nobly carried on what he began. In the history of Church doctrine, also, Ritschl has attained many fruitful results by proceeding on the supposition that theologians were guided ultimately, not by scientific, but by religious instincts; and Harnack's *Dogmengeschichte* is a magnificent example of the application of the same illuminating principle.

But while admitting to the full the truth to which Ritschl has called attention—that the course of theology has been determined more by religious than by scientific interests and needs; and allowing, too, that Ritschl by emphasizing these needs has relieved theology of many a barren speculation, and turned the tide of thought into more fruitful channels,—we cannot yet find that Ritschl has proved the main point of his contention that theology and philosophy are determined by different laws, and are mutually exclusive. We grant that the essential questions of theology are or may become supremely interesting and vital to the religious mind, and that theologians have been led in their formulations of doctrine by considerations of edification quite as much as by scientific interest. Still, most of us have a higher ideal for theology than that of a utilitarian art. We believe that so far as theologians have made their religious needs the measure of their theology or the guarantee of its truth, they have been unscientific. The practical religious man may make his own spiritual needs an index of truth, and may by an instinctive faith (or credulity) pass directly from the worth of a thing to its reality; but science dare not follow. Ritschl will never be able to convince the world generally—he has not even convinced his followers—that there are two modes of scientific thought. A scientific theology can draw no further conclusion from a subjective need than that the felt need is there, and that a certain conception of the world or of God would gratify or satisfy that need. When it takes the further step of arguing from the need to the reality of the object or truth in view, it is so far from being science that the ordinary mind will rather repudiate it as arguing a lack of common sense.

It is noteworthy that Ritschl's own followers have been unable to rest in this theory of Worth-judgments and the theoretic scepticism that is naturally conjoined with it. One of Ritschl's most distinguished disciples, Professor Troeltsch, inquires how we are to justify the affirmation of the religious man when he asserts the objective reality of the object of his worship? It is admitted that the idea of the Divine is practically indispensable, just as in æsthetics the idea of the beautiful, or in morals the idea of the good; but we must look beyond the practical value for a scientific justification. Our faith in God is even more difficult to justify than the validity of the ideas of the Beautiful or the Good; for these last are essentially subjective, and belong to the inmost nature or spirit itself, whereas the object of religion cannot be regarded as a simple datum of the soul. After showing that religion cannot spring merely from human wishes and needs, Troeltsch concludes that religion rests on an inner revelation of God, and that this inward experience needs the confirmation derived from the usual philosophical considerations of the harmony of thought with nature, the appearance of immanent design in the world, the moral argument, and the like. 'To abandon this scientific support of faith,' he holds, 'is a very serious matter. It may give the impression of exalted magnanimity when theologians declare their willingness to abandon every "proof of God's existence," and trust simply to the earnestness of their moral and religious experience. But they resemble the sibyl who calmly burns six of her precious books, and regards the remainder as still valuable enough to justify her in asking the same price as before. It looks a very impressive surrender (das imponirt), but it is made at the cost of an invaluable treasure.' Here, we see, the doctrine of the mutual exclusion of the spheres of philosophy and theology is breaking down. If the doctrine of God is to be scientifically treated, the theologians must not despise the aid of philosophy. One cannot exactly say what Troeltsch may mean by an 'inner revelation'; but if we take his argument to be that the religious man starts with an unproved (not unreasonable), practical hypothesis, which expresses itself first in terms of fancy, and, purifying itself along with the growth of conscience and reflexion, reveals itself finally to the reason as the implicit presupposition of all thought, then we are quite back to the region of theoretic speculation, and the barriers between scientific theology and philosophy disappear.

(*To be concluded.*)

The Origin and Character of our Gospels.

By the late Dr. Friedrich Blass, Professor of Classical Philology in the University of Halle.

(*Translated by* Margaret Dunlop Gibson, *Hon. D.D. Heidelberg, LL.D. St. Andrews.*)

IV.

St. Matthew.

There remains Matthew, who really furnishes the most difficult problem. The name is firmly established, and occurs early, even in Papias, by whom a statement is quoted, unfortunately without any information whether it was imparted to the author by John the Elder or not, as was the case with the one about Mark. 'Matthew wrote the sayings in the Hebrew (that is, the Aramaic) tongue, and every one translated them as well as he could.' These words in their brevity leave much to be desired. Only the Sayings or Discourses, and nothing further? And were they something in the style of the 'Logia' lately discovered in Egypt, in which all is dissolved into unconnected details: 'Jesus says,' and then again 'Jesus says,' and so on? But that would be in conflict with the actual fact, as we see it in Matthew, and is not indicated by anything. Nor is it necessary to admit that Matthew has given us only proverbs and speeches, but nothing or next to nothing of narrative; especially if we allow that Papias, whose own work was entitled 'Exposition of the Oracles of the Lord,' spoke about it in his Introduction, and told where these sayings were to be found, and then came on to Matthew. There is no emphasis on 'sayings' in the passages quoted, as Zahn has well pointed out; the emphasis is chiefly on 'in the Hebrew tongue.' It may be added that Papias speaks about the same things first in the passage about Mark 'what was said or done by the Lord,' and then abbreviating 'the sayings of the Lord.' On the other hand, if, as at first appears, our Greek Matthew is one of many translations from the Aramaic made by different people, Matthew himself having written in Aramaic, it is not impossible that the translator added much out of other sources to which he had access. We must, in any case, believe that Matthew wrote in Aramaic, and there is a good deal that we can appeal to.

The passage 1^{21}, 'Thou shalt call his name *Jesus*, for he shall *save* his people from their sins,' can only be understood from Hebrew, where for 'save' the verb must be used from which the name *Jesus* is derived; in Greek the passage is as obscure as in German. But, unfortunately, the Aramaic Syriac also has quite a different verb for this meaning, so that the Syriac translations are not clearer. Yet possibly Matthew may have here used the verb of the kindred Hebrew; for, as Zahn reminds us, this word was familiar to every Jew in 'Hosanna,' which likewise contains it, as well as from other uses of it in the liturgy. It is, moreover, important that Matthew generally gives quotations from the Old Testament in the Hebrew original; on account of which in our Matthew they are in a special Greek translation, whereas the others, even Paul, use the common Greek Old Testament (the LXX). There is therefore no doubt that our text is a translation, and, according to the traditional expression, one of several translations. Zahn understands it otherwise: 'Every one translated from it (orally) as well as he could' (till a translation was made). But then an alteration of the expression[1] would be required. It may be so, but it cannot be proved. It is, however, a fact that nothing is known of any further translation of the Aramaic Matthew, and there are no evidences of any in the variants of the text; on the contrary, the text of Matthew is surer than that given us by any other of the Gospels. I leave here out of account the question of the Epistle to the Hebrews, which for a long time was held by that learned Church father, Jerome, the author of the Latin Vulgate of the Old and New Testaments, to be the Aramaic (Hebrew) original of our Matthew, but which certainly was no such thing.

Matthew as an Apostle comes into every list of the Apostles given in the Gospels and in Acts; but otherwise and with a history only in the Gospel of Matthew itself (9^{9}), where his call from the custom-house is narrated, according to which his designation in the list of Apostles of this Gospel is 'Matthew the Publican.' Mark, however, tells the story, or one like it, of Levi (a better reading is 'James') the son of Alphæus. Luke also speaks of a 'Levi' (5^{27}). If we pursue this further, we come on a whole chain of questions, with which we shall not trouble ourselves. This much is clear at once, that as a publican Matthew could *write*, which cannot be taken for granted about any other Apostle, and that he could also *count*. Through the former talent he was called before others to the composition of a Gospel; and through the latter we may explain the curious play on numbers in the genealogy of chap. 1, besides other things which rest on intentional symmetry of figures, to be noticed shortly.

It agrees, further, with the Apostolic composition of this Gospel, that all the discourses and sayings communicated appear clearly and transparently. This is not so much the case with Luke, for the latter, especially in the middle portion of his Gospel, appears to be giving everything accurately as he had got it, without any attempt at forming an artificial composition, and regardless of whether he understood it or not. He *could* compose, as is shown by *Acts* and by the beginning of his Gospel; but to manipulate the words of his Lord according to his own taste he evidently considered not allowable, and he had not himself heard them.

On the other hand, the mistake with regard to John the Baptist is even worse in Matthew (4^{12}) than in Mark: 'When he heard that John was delivered up, he departed into Galilee,' that is, to the domain of Herod, who had put John in prison. This is related, as it is in Mark, immediately after the Baptism and the Temptation. This accords also with Mark. It is quite a plausible supposition that Matthew possessed Mark's Gospel and used it; from their comprehensive agreements one of the two must have used the other. Matthew simply does not trouble himself about the succession of events and the chronology, which perhaps he could have restored, even though he was not one of the disciples who were first called; cf. 3^{1}, '*in those days* came John the Baptist,' just after Joseph's settlement in Galilee has been related.

Of the time of the composition of Matthew's

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[1] Ἡρμήνευε, imperf., instead of ἡρμήνευσε, aorist.

Gospel this only is clear, that he wrote after Luke, who knew no Gospel by an Apostle; therefore also after Mark, if the latter is to be put before Luke, as all admit. But if he wrote after Luke, then he must have remained in Palestine, or in its neighbourhood, at least longer than Peter; for his Aramaic Gospel was meant for the Aramaic-speaking Jews, and it shows in its whole character that it was written for Jews. Or must we think of the Eastern Jews of the Euphrates valley, who also spoke Aramaic? All is dark here. Eusebius says that after preaching among the Jews, when he was about to go further, he left his Gospel behind with them, as a substitute for preaching.

But the reason of its composition was possibly that Mark's Gospel (which could easily have been translated into Aramaic) was in need of being supplemented. For with Mark the introductory story was wanting, and discourses were communicated in very short measure. These are given by Matthew in great bulk, indeed with great freedom. Take chaps. 5–7, the Sermon on the Mount; 10, the sending out of the disciples; 13, parables—three pieces, which all end in a corresponding way: 'And it came to pass, when Jesus had finished these sayings,' etc. Stories are inserted between, with similar symmetry of the number of three, as my colleague Köstlin once pointed out to me: chaps. 8–10, miracles, three times three—(1) *a.* the leper, *b.* the centurion, *c.* Peter's wife's mother (there being sayings, etc., between); (2) *a.* the stilling of the storm, *b.* the demoniac, *c.* the paralytic (the call of Matthew coming between); (3) *a.* the daughter of the ruler, *b.* the blind man, *c.* the dumb man (those sayings, etc.). This again reveals, perhaps, the former publican and reckoner.

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

Luke xi. 2.

'And he said unto them, when ye pray, say, Father, Hallowed be thy name. Thy kingdom come.'—R.V.

Exposition.

'When ye pray, say.'—*Pray* denotes the state of adoration, and *say* the prayer formally expressed. It is evident that this order 'when ye pray, say,' does not mean that the formula was to be slavishly repeated on every occasion of prayer; it was the type which was to give its impression to every Christian prayer, but in a free, varied, and spontaneous manner.—Godet.

'Father.'—There is little doubt that the texts of Luke which give the more full form of the Prayer (cf. A.V. and R.V. translations) have been assimilated to Matthew by inserting the three clauses which Luke omits. The temptation to supply supposed deficiencies would be very strong; for the copyists would be familiar with the liturgical use of the longer form, and would regard the abbreviation of such a prayer as intolerable. The widespread omission is inexplicable, if the three clauses are genuine; the widespread insertion is quite intelligible, if they are not.

In O.T. God is seldom spoken of as a Father, and then in reference to the nation (Dt 32[6], Is 63[16], Jer 3[4.19] 31[9], Mal 1[6] 2[10]), not to the individual. In this, as in many things, the Apocrypha links O.T. with N.T. Individuals begin to speak of God as their Father (Wis 2[16] 14[3], Ecclus 23[1.14] 51[10], To 13[4], 3 Mac 6[3]), but without showing what right they have to consider themselves sons rather than servants. Christ gave His disciples 'the right to become children of God' (Jn 1[12], Ro 8[23], Gal 4[5]).—Plummer.

'Hallowed be thy name.'—The petition is not only directed against a blasphemous or irreverent mention of the sacred name; the Jewish custom of the time was to avoid even uttering the word Jehovah, preferring 'Heaven,' or some periphrasis, from a superstitious horror of giving offence by the act of presumption. But the 'name' is a Hebraistic expression for the nature and character. Thus we read of those that 'love thy name' (Ps 5[11]). The petition is that God's nature and character may be revered. An ancient rendering of the Lord's Prayer, as early as Tertullian in the beginning of the second century, instead of this petition and that immediately following, has, 'May thy Holy Spirit come upon us and cleanse us.'—Adeney.

'Thy kingdom come.'—The term 'kingdom of God' denotes an eternal and social state of things, but one which results from an inward and individual change. This petition expresses the longing of the child of God for that reconciled and sanctified humanity within the bosom of which the will of the Father will be done without opposition.—Godet.

The Sermon.

The Model Prayer.

By the Rev. J. D. Jones, M.A., B.D.

The basis of our prayer is to be the name

'Father.' It is our warrant. The Psalmist asked himself one day, 'Who shall ascend into the hill of the Lord?' that is, put into everyday speech, 'Who has the right to pray?' and his answer was, 'He that hath clean hands, and a pure heart; who hath not lifted up his soul to vanity, nor sworn deceitfully.' But that is an answer of blank despair, for who has a pure heart? Then what right have you to pray? Not that my heart is pure, but that I am a son and He the Almighty God is my Father. No prayer can be too bold, no petition can appear presumptuous when we have begun by saying 'Father.'

This name not only supplies our warrant for prayer, it also suggests to us the *spirit in which our prayers must be offered.* We must pray in the spirit of childlike confidence, believing not only that God is, but also that He is a Rewarder—a Father more eager to bless than any earthly parent is to answer the request of his child. Job cried, 'Oh, that I knew where I might find Him.' And when he had found Him, what would he do? 'Oh,' he exclaimed, 'I would order my cause before Him, and fill my mouth with arguments.' But God does not want hard and importunate pleading. Jesus gives us this word 'Father' to teach us confidence, trust, faith, holy boldness; to inspire us with that perfect love which casteth out fear.

Who art in heaven.—This little phrase tells us what kind of a Father we have. Heaven is the place of perfection, so this may be interpreted to mean 'Our Father, who art the one perfect Father.' He is perfect in love, in wisdom, and in helpfulness.

These words suggest another idea. 'Heaven' is spoken of in the Bible as the place of dominion and authority. 'The Lord hath prepared his throne in the heavens,' says the Psalmist, 'and his kingdom ruleth over all.' Our Father, then, is in the place of supreme dominion, and love rules the universe. This was the truth proclaimed by Pippa, the little silk-weaver of Asolo, as she sang, 'God's in His heaven—all's right with the world.' Paul had realized it when he said, 'I know that all things work together for good.' That President of the Orange Free State had realized it, whose favourite word was, 'All will come right.'

Hallowed be thy name.—First things first is a rule we may well remember in our prayer. Jesus Christ faithfully observed it. Before the prayer for daily bread, for forgiveness, for deliverance, comes the prayer that God may have the glory due unto His name. What is meant by the name of God? God's name means the character of God, as that character has been revealed to us. When Jacob cried to the angel, 'Tell me, I pray thee, thy name,' he wanted to know what his nature was. He wanted to know whether it was love or wrath that had made him pass through such terrible agony. When, where, and how has God's name been revealed to us? It has been revealed (1) in Nature. Mrs. Browning cries, 'Earth's crammed with heaven, and every common bush afire with God'; (2) in the Bible; (3) in Jesus Christ, who is 'the word of God.'

But it is not enough to know God's name. How may we hallow it? (1) *By giving strict obedience to the old commandment*, 'Thou shalt not take the name of the Lord thy God in vain.' But it goes much further than that. (2) We hallow God's name *by cherishing worthy ideas of God.* We dishallow His name when we have unworthy ideas of His nature. So when Augustine and Calvin talked of little children being damned, they cast a slur upon God's fatherhood. (3) By *the trustfulness of our life.* 'Even though he slay me, yet will I trust him.' (4) We can hallow God's name of Father by *our obedience.* Obey Him in the home, in society, in business, in your public and political life. Obey Him promptly, absolutely, willingly. This was the way in which Jesus hallowed His Father's name. 'If ye love me, keep my commandments.'

Our Father which art in Heaven. A Talk to Boys and Girls.

By the Rev. James Wells, D.D.

In the Lord's Prayer all the relations in which you stand to God are found. In it you pray as—

1. A child: Our Father which art in heaven.
2. A worshipper: Hallowed be thy name.
3. A subject: Thy kingdom come.
4. A servant: Thy will be done in earth.
5. A beggar: Give us this day our daily bread.
6. A sinner: And forgive us our trespasses.
7. A sinner encircled by temptation and evil: And lead us not into temptation, but deliver us from evil.

Three pleas are added—

1. Do this, Lord, for it will help on Thy kingdom: Thine is the kingdom.

2. Do it, Lord, for Thou art able: Thine is the power.

3. Do it, Lord, for it shall be for Thy glory: Thine is the kingdom for ever.

Let us look at the first words of the prayer again, 'Our Father which art in heaven.'

I. The Christian begins to pray as *A Child.* There is no higher relationship in heaven or in earth than this. Jesus Himself is the Son, and Father is His favourite name for God. Seventeen times in the Sermon on the Mount alone, He uses it. The two words, 'Our Father,' hold enough for all our needs. The night before his death Dr. Chalmers was overheard saying in earnest tones, 'O my heavenly Father, O my heavenly Father.' The last recognizable words of Mr. Gladstone were 'Our Father.'

II. The Christian prays as *A Child from Home*, or *A Pilgrim.* A child's home is his father's house. God is in heaven and you are on earth. If you believe that heaven is your home, you will have no more nameless fears, but your belief will rouse you to do your best here, knowing that this world is just a time of probation. An Indian magistrate tells how he had lived many years in India, an exile from Scotland. The hope of reaching his home brightened every day of his life in India, and roused him to do his very best. So is the power of the heavenly home over the Christian's life on earth.

III. The Christian prays as *An Heir.* The Apostle argues, 'If children, then heirs.' 'Tell no lie,' Darius said to his son, 'for you may one day be king.' What a life the Christian might live if he always acted *now* with a view to *then*! When tempted to do anything unworthy, ask yourselves, 'Is this worthy of one who wears the name of Christ?'

IV. The Christian prays as *A Brother.* He says *our* Father, not *my* Father. He is not to pray only for his own family, as the man who said, 'God bless me and my wife, our John and his wife; we four, and no more. Amen.' We must have the family feeling, for, 'have we not all one Father?' We must surmount the four great barriers which divide people from one another—colour, race, creed, and class. There is an old Jewish proverb which runs, 'He that prays for another is heard for himself.' 'And the Lord turned the captivity of Job when he prayed for his friends.'

ILLUSTRATIONS.

'Our Father.'—Students of Comparative Religion have long recognized that the future meeting-ground of the great systems of Religion will be the Truth of the Fatherhood of God. There is a legend told of a Christian and a Jew who once entered a Persian temple and saw there the sacred fire. The Jew inquired of the Parsi priest, 'Do you worship the fire?' 'Not the fire,' was the answer; 'it is only an emblem of the sun.' 'But do you worship the sun?' 'No; that is but the emblem of the invisible light which preserves all things.' Then the Persian inquired, 'How do you name the Supreme Being?' And the Israelite answered, 'We call Him Jehovah Adonai, the Lord which was and is, and shall be.' 'Your word is great and glorious,' said the Persian, 'but it is terrible.' Then the Christian approached and said, 'We call Him Abba, Father.' Whereupon the Jew and the Gentile eyed each other in surprise, and said, 'Your word is nearest and highest, but who gave you the courage to call the Eternal thus?' 'The Father Himself,' was the answer, and then he explained to them the gospel of redemption, and they believed and raised their eyes to heaven, and said, 'Our Father,' and joining hands called each other, Brethren. This legend became, at the Congress of the Creeds in Chicago, in 1893, historic fact.

R. P. BUTTERFIELD.

Castle Hill, Kandy, Ceylon.

'When ye pray, say, Father.'—The Marathi word for God is Dev, and the Hindus of Western India refer to their different gods as Ramdev, Lakshmandev, etc., but the native Christian children say Dev Bāp, *i.e.* 'The Father God,' and the phrase current among them for praying is Bāp Karne, *i.e.* 'To say Father.'

I cannot find that they have been taught to say this by the missionaries, it is not indeed known to all the latter, but it seems to have been the children's own idea, the elder ones passing it on to the younger. Have they not unconsciously found out the real meaning of prayer?

'Our Father.'—In my sleepless tossings, these words, that brief and grand prayer, came strangely into my mind with an altogether new emphasis; as if written and shining for me in mild pure splendour on the black bosom of the night there; when I, as it were, read them word by word, with a sudden check to my imperfect wanderings, with a sudden softness of composure which was much unexpected. Not for perhaps thirty or forty years had I once formally repeated that prayer: nay, I never felt before how intensely the voice of man's soul it is, the inmost inspiration of all that is high and pious in poor human nature, right worthy to be recommended with an 'After this manner, pray ye.'

T. CARLYLE, *Letters to Erskine*, 1869.

THERE is much truth in the old tale of the beggar woman and the mean clergyman. She was penniless—starving; he well fed and at ease, and she came to him and begged that he would pray with her, a request he was very pleased to grant. Down on their knees they went, and he began 'Our Father.' She laid her hand on his arm. 'Stop,' said she; 'Is He my Father as well as yours?' 'Oh, assuredly,' he replied. 'Then,' answered the practical faith of the beggar woman, 'we are brother and sister, and I shall wait my dinner.' And she spoke the truth, testified to by the very words that had that moment been sent Godwards. So seldom do we know whether we are in earnest, or only telling pleasant stories to God.

L. MACLEAN WATT, *God's Altar Stairs*, p. 19.

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Recent Biblical Archaeology.

BY PROFESSOR A. H. SAYCE, LITT.D., OXFORD.

Nippur.

THE new volume of the Babylonian Expedition of the University of Pennsylvania[1] is full of important matter for Oriental learning. Professor Hilprecht begins with some words of answer to his critics in America. Into the details of this controversy, however, we on this side of the Atlantic must decline to enter. In so far as the dispute turns upon whether a certain collection of cuneiform tablets should be called the library of a temple or of a temple school, the question seems little more than a verbal quibble: in any case, it was a library, and in the Middle Ages the library of a cathedral was also the library of a cathedral school.

The tablets of which Professor Hilprecht has given us copies with his usual exactitude and graphic skill belong partly to about 2200 B.C., partly to the middle of the Kassite period, about 1300 B.C. The greater number of them are mathematical, and the chapter devoted by their editor to their interpretation is a brilliant addition to our knowledge of ancient culture. They testify to an advanced state of mathematical science. As is well known, Babylonia was the originator of the sexagesimal system, sixty taking the place of zero in mathematical calculations. But what was not known were the high numbers with which the Babylonian mathematicians were able to deal, one of the multiplication or rather division tables, for instance, beginning with 8,640,000. Another table gives us 'the 216,000th part of 195,955,200,000,000'!

The study of these mathematical tablets has led Professor Hilprecht to an important discovery. They are all based on the number 12,960,000—that is to say, 60^4 or 3600^2—as their dividend. Now this is precisely the famous 'Number of Plato,' which in the *Republic* he calls 'the lord of better and worse births.' It was, in fact, the mathematical statement of the law of the universe, to which all things, when mathematically expressed, must conform by being its divisors, otherwise chaos and anarchy would be introduced into the world in place of harmony. The Babylonian origin of the whole conception, which has long been suspected, is now proved, and is fresh evidence of the indebtedness of Greek thought to Babylonian civilization.

Of equal value with the mathematical tablets is a chronological tablet which contains a dated list of the dynasties of Ur and Isin, and must have been compiled before the reign of Khammu-rabi. Unfortunately the tablet is merely a fragment, and the obverse is at present illegible. The two dynasties, however, with the length of each king's reign, are well preserved, and throw a welcome light on early Babylonian chronology. Many of the kings belonging to the dynasty of Isin are new to us, and the length of time during which the dynasty lasted—two hundred and twenty-five and a half years—comes as a surprise.

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[1] *The Babylonian Expedition of the University of Pennsylvania.* 'Mathematical Metrological and Chronological Tablets from the Temple Library of Nippur.' By H. V. Hilprecht. Vol. xx. 1. Philadelphia, 1906.

Professor Hilprecht identifies the fall of the dynasty of Isin with the capture of the city of Isin, which appears as a sort of era in the tablets of Rim-Sin of Larsa. This seems to have chiefly influenced him in rejecting the testimony of Nabonidos as regards the date of Sargon of Akkad, and in adopting for Babylonian history the discredited theory of the older Egyptologists which made half the Egyptian dynasties contemporaneous. That there once were independent states in Babylonia with contemporaneous lines of kings is unquestionable, and I have long maintained that the earlier kings of the so-called first dynasty of Babylon were invaders who were not recognized as the legitimate rulers of the whole country until after Babylon had become the capital. It is, I believe, also true that the Babylonians, like the Egyptians, added together the totals of two overlapping dynasties; but this could happen only where the overlapping was not great, and there was no danger of mistakes being made in legal reference or registration. The error, in addition, would thus be at most two or three centuries in a period of two thousand years. Nabonidos, however, was a careful investigator, and there is evidence that in his calculations of time he confined himself to the strict succession of legitimate kings. Thus he gives seven hundred years only for the interval between Khammu-rabi and Burna-buryas, placing the former 2100–2070 B.C.—the date, by the way, to which Dr. Hales' chronology assigned the defeat of Chedor-laomer,—and so removing for us the difficulties connected with the dynasty which succeeded that of Khammu-rabi, the earlier kings of which are credited with impossibly long reigns. It will be time to criticise and revise his chronology when we possess a quarter of the historical materials which were at his disposal.

Professor Hilprecht assumes that the end of the dynasty of Isin and the fall of the city were synonymous, which, of course, is by no means the case. Indeed, there is a tablet which assigns one of the captures of the city to the reign of Libit-Istar, the fifth king of the dynasty, reference being made in it to 'the year when the Amorite (*Amurrum*) drove out Libit-Istar.' And yet Libit-Istar was followed by eleven other kings. As the first of these does not seem to have been related to his predecessor, it is possible that there was a short interregnum between them which is not noticed in the dynastic list. That the dynastic lists ignored such periods when no legitimate Babylonian king was on the throne, is shown in the case of the Kassite dynasty where the seven years' rule of Assyria is passed over without mention.

I do not understand why Professor Hilprecht should identify Immerum, who appears as a rival or vassal prince in the earlier days of the first dynasty of Babylon with Nur-Raman of Larsa and Ur. The one belonged to Northern Babylonia, the other to the south, and there is no evidence of their contemporaneity. But the professor is himself the first to acknowledge that his theories are tentative only. 'The dates,' as he says, 'must be understood as mere possibilities.' The one thing which is certain is that the chronological tablet he has edited must, when complete, have contained the names of about one hundred and thirty-five predecessors of Ur-Engur, the founder of the dynasty of Ur. It is needless to add that the texts have all been copied with the minute accuracy for which Professor Hilprecht is celebrated.

Babel.

Professor Clay is one of the ablest of the younger generation of American Assyriologists, and the book he has just published[1] is warmly to be recommended. It originated in a series of lectures on the connexion between the Old Testament and recent discoveries in Babylonia, in which he pointed out how completely the theories of subjective criticism have been demolished by the progress of Oriental archæology. In throwing the lectures into book shape he has added several chapters on the social life of the ancient Babylonians. There is no one who is better qualified to write on such a subject; Professor Clay has been the editor and decipherer of the hundreds of cuneiform tablets of the Kassite period found at Nippur, as well as of many of those of the Persian epoch. His copies of these difficult texts are exceptionally good, and he has succeeded in making out the meaning of the technical words and ideographs employed in them.

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[1] *Light on the Old Testament from Babel.* By Albert T. Clay. Philadelphia: The Sunday School Times Co., 1907.

The book is intended to present the latest results of cuneiform research in a popular form, and the numerous illustrations with which it is enriched add greatly to its usefulness. A considerable number of them are taken from photographs made by members of the excavating expedition at Nippur, either on the spot, or after the removal of the objects photographed to the University of Pennsylvania. They will therefore be found to be of value to the specialist as well as to the general reader. One of them represents the earliest known delineation of a centaur from a seal-impression of the Kassite age, and tells us what was the origin of the Greek conception and representation in art of that composite figure. Another is a photograph of the dragon of Babylon, which Heuzey has lately traced back to Tello, and shown to be a combination of a horned serpent with an eagle's claws and a lion's feet. It became the symbol of 'the Amorite god' Hadad, and is thus especially interesting to me, since there is a Hittite seal on which the horned serpent appears as the symbol of Sandes, who was identified with the Syrian Hadad. Like so much else in Hittite art and culture, the symbol of the deity came from Babylonia.

The titles alone of some of Professor Clay's chapters will show how deeply interesting their contents are. One is on 'The Code of Hammurabi,' another on 'Moses and Hammurabi,' a third on 'The Name Jahweh in Cuneiform Literature.' Professor Clay has met with it in proper names of the Kassite period, thus filling up the gap between the age of Khammu-rabi and that of the Assyrian conquests in the west. The chapter on the code of Khammu-rabi is one of the best reviews I have seen of the character and contents of the famous collection of laws, and the comparison between the Mosaic and Babylonian codes is at once lucid and sensible. Another chapter well worth reading is that on 'Babylonia in the days of Ezra,' where full use has been made of the legal documents of which such vast quantities are now in our hands. The light thrown by them on the life of the Jewish exiles in Babylonia will doubtless be new to the majority of readers. Among the Jewish names that occur in them are some well worth the attention of Biblical scholars. The names of Ahab and Benjamin (Miniâmen), for instance, are met with; so, too, are Samsanu or Samson, Samakhunu or Simeon, and Nikhuru or Nahor.

In one chapter Professor Clay has gone outside his province and the title of his book and ventured into the domain of Egyptology. It is a pity that he has done so, for he is here treading upon unfamiliar ground, and his conclusions are not likely to commend themselves to the students of the Egyptian monuments. But in 'Babel' he is at home.

The Medes.

Professor Prášek[1] has made the Medes peculiarly his own, so that it is with good reason that he has been selected to write their history for the *Handbücher der alten Geschichte.* Every scrap of information bearing upon them has been collected with indefatigable industry, and his book is consequently a historical treasure-house of facts, theories, and references. The first volume, which is all that has thus far appeared, begins with the earliest migrations of Aryan tribes into Persia, and comes down to the establishment of the kingdom of Darius.

Professor Prášek, it must be remembered, is a historian, not a philologist or decipherer of cuneiform inscriptions. His philological facts have therefore to be taken at second-hand, and it is consequently not surprising if they cannot always meet with acceptance. The Indo-European character of the Hittite or other Asianic languages, for instance, is an exploded theory, and the section on the 'kingdom of Ararat' needs several corrections. Indeed, it is clear that the professor has never seen my original memoir on the Vannic inscriptions; had he done so, he would have found that some of the questions discussed by him had been answered more than twenty years ago. Even the identification of Sarduris with the Seduri of Shalmaneser was no discovery of Jensen.

The Vannic kings and their language, however, lie outside his proper province. But in dealing with Old Persian names he has been obliged to trust to etymologies which the more recent Iranian researches have, to say the least, placed in doubt. Hoffmann-Kutschke, in his article in the *Philologus* (lxvi. 2), has not the same respect for the authority of Herodotus and other Greek writers as is displayed by Professor Prášek, and writing as an Iranian philologist unhesitatingly affirms—as I maintained long since—that the names of Cyrus and Cambyses have no Indo-European etymology. The Manda, again, have nothing to do with the Mannâ, east of Van, but should be given as *umman manda*, an old Semitic Babylonian expression signifying 'the hordes,' and exactly corresponding with the Goyyim of Gn 14. So, too, Professor Prášek's attempt to dissociate Dugdammê from the Lygdamis of Strabo is inadmissible; the name of his son Sanda-ksatru, compounded as it is with the name of the Cilician god Sandes, should of itself have taught us where to look for the scene of his activity.

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[1] *Geschichte der Meder und Perser bis zur makedonischen Eroberung.* By J. V. Prášek. Vol. I. Gotha: Perthes, 1906.

It is inevitable, however, that in a book like that of Professor Prášek, which is so crammed with facts, there must be a good deal of disputable matter; indeed, it is just the existence of this disputable matter which gives historical research a large part of its interest. And after all, the disputable matter bears but a small proportion to the amount that is certain and unquestioned. At times the Professor even avoids the discussion of points on which I should have been glad to know his opinion, if only for the sake of disputing it. I wish, for example, that he had gone more fully into the nature and origin of the list of Median kings given by Ctesias. Since Volney's discovery that it consists of a combination of a double set of equivalent names, nothing has been done towards further clearing it up. The materials for doing so, however, are now at hand, and perhaps readers of THE EXPOSITORY TIMES will pardon me if I take this opportunity of pointing out what they are. The list, as explained by Volney, is as follows:—

Arbakes . . .	28 years.	Sôsarmos . . .	30 years.
Mandaukes . .	50 ,,	Artykas . . .	50 ,,
Artynes . . .	22 ,,	Arbianes . . .	22 ,,
Astibaras . . .	40 ,,	Artaios . . .	40 ,,
Aspadas-Astyigas	35 ,,	Aspadas-Astyigas	35 ,,
Total	175 years.		177 years.

Arbakes, who thus lived 725 B.C., answers to the Median prince Arbaku, who paid tribute to Sargon in 713 B.C. Sôsarmos, who also appears in Ctesias' list of the Assyrian kings, is, letter for letter, the Samas-Raman III. of the inscriptions, who was the first of the Assyrian kings to lay the Medes under tribute about 820 B.C. He was also the successor of the rebel king Assur-dain-pal, the Sardanapallos of the Greeks, who was besieged by him in Nineveh, until the city was finally captured and the rebellion crushed. Deducting the second thirty-five years of Aspadas and the thirty years of Sôsarmos, the Assyrian contemporary of Arbakes, and adding the other totals together, we reach 837 B.C. for the first year of Arbakes, which explains the lengthened chronology of Ctesias, the date being only ten years in excess of that at which the revolt of Assur-dain-pal and Nineveh took place. Arbianes must be corrected into Artianes, Arteanu being the Assyrian form of Artynes. Artaios is 'the Medo-Persian,' the old name of the Persians having been Artæans, according to Herodotus (vii. 61) and Stephanus of Byzantium. A lengthened form of it is Artykas, where the suffix is the same as in Mandaukes, Deiokes (Daiukku), and similar names. Artykas is written Khartuka by Sargon, which disposes of its supposed connexion with Arya and the Aryans. In Mandaukes we may have the Assyrian Manda, though perhaps Rost is right in thinking that the name should be corrected into Masdaukes. As for Astibaras, we may accept Oppert's derivation of it from *arsti*, 'a spear,' so that Astibaras, 'the spearman,' and Aspadas (*Aspatha*), 'the horseman,' would both be titles of the two last Median kings. That such must be the case with Aspadas is clear from the fact that Ctesias not only knew the name of Astyigas, but is the only Greek writer who gave it in a correct form.

There is one omission in Professor Prášek's book. He keeps his eyes fixed on the literary sources only; not a word is said on the archæological side. It is true that Iranian archæology is still in its infancy; nevertheless, the excavations of de Morgan in the tumuli of Northern Persia have already poured a flood of light on the earlier history of that region, which will be further supplemented by the discoveries of the American expedition in the mounds near Askabad as soon as they can be published. Some details relating to them will be found in my *Archæology of the Cuneiform Inscriptions*. The ash-hills in the neighbourhood of Urumia are especially important for the earlier history of Zoroastrianism, as there is now little doubt that they represent the sites of fire-temples. Many of these have been explored, and photographs of the pottery and other objects discovered in them will be found in Jackson's *Persia, Past and Present*, pp. 90–98. A scientific account of the pottery disinterred from them was given by Virchow in the *Zeitschrift für Ethnologie*, 30 (1898), pp. 522–527, and 32 (1900), pp. 609–612.

Jesus as Humanist.

By the Rev. J. G. Skemp, M.A., Hale, S. Hants.

The word 'humanist' is here used in its wider signification, not limited to one who is versed in 'the humanities,' but applied to one who is interested in humanity. In this wider sense the Pragmatist, who holds that man 'moves together' (in will, affection, and intellect) 'if he move at all,' sometimes calls himself a 'Humanist.' He defines 'Humanism' as 'the philosophical attitude which without wasting thought upon attempts to construe experience *a priori*, is content to take human experience as the clue to the world of experience, content to take man on his own merits, just as he is to start with' (F. C. S. Schiller, *Humanism*, Preface, p. 19). This not as 'philosophical,' but as practical, instinctive 'attitude' is Humanism as here meant.

When the words 'Jesus' and 'humanist' are thus brought into juxtaposition, the question is suggested whether the interests of Jesus Christ are exclusively ethical and spiritual, or whether He has a disinterested psychological interest in man, akin to that of the dramatist and novelist.

His entire reticence as to that 'fourth' of life that is not 'conduct' is unquestionable. In this sphere He has naught to say. The conditions of His life set it outside His ken. The interests of the Kingdom demand that He should not trench on the sphere of the scientific or artistic. The interests of human intellect demand that no word should be spoken here which might seem to take on the dangerous quality of authority.

But abstinence from this realm is by no means the same thing as absence of psychological interest in life as a whole. In Socrates we have an instance of declared and deliberate withholding from the preoccupations of merely scientific curiosity, coexisting with keenest microscopic regard to all that is human. He does not concern himself with man's nature from the academic side; the more keen is his concern in its practical side. Theorist he will not be; critic of life he is. Refusing to be technical philosopher, he is humanist, and has in him the material and making of a great dramatist or novelist.

In the case of our Lord the absence of scientific preoccupation may prove to be equally compatible with strong psychological interest. The presuppositions are all that way. Any interpretation of the Incarnation that safeguards a real community of nature between Christ and man, and a realization of humanity in the Son of Man, implies that nothing human can be alien to Him. Any construing of His great topic—the Kingdom of God—that makes it frankly and fully a kingdom of earth and man, must find scope within its interests, and therefore within His, for all that is of universal human significance. And, in truth, as the note of all great poetry is the presence of the universal, so no teaching can be great, or can live, that has not in it, and that strongly, the universal human element; and that implies both psychological interest and insight of the sort that we call genius. It is indeed truism to say that there can be no teaching of man without knowledge of man, and that there can be no effective knowledge without the interest of love.

And when we turn to Christ's teaching, presumption becomes certainty. His use of the parable implies the working of artistic sense. His parables have more than a didactic purpose. It is a canon of interpretation that their 'drapery' is not to be confounded with the substance it clothes, and that detail not essential to the central purpose should not be emphasized. But why is there need for that caution? Why is the essential idea draped? Why should that detail be present? In part, no doubt, for mere reasons of intelligibility, but in part also because the story-maker has interest in his story as such, and in character and incident for their own sake, and loves to tell his tale not only with verisimilitude but in picturesque and vivid particulars.

Two sayings of Christ reported by Luke, whose own interests are so keenly humanistic, are significant in this connexion. (1) One given by Matthew (11[19]) in the form, 'And wisdom is justified by her works,' is reported by Luke (7[35]) thus: 'And wisdom is justified of all her children.' It is, of course, significant that in contrasting John and Himself, Jesus represents Himself as the one who 'is come eating and drinking,' and who gets the name, 'a gluttonous man, and a winebibber, a friend of publicans and sinners.' One who was much at feasts, whose talk was largely table-talk, who was opportune to such malconstruction as was implied in this abuse, was presumably a man to whom the interplay of human intercourse, and even the humours of human society (in both the older and more modern sense of 'humour'), were not indifferent. But the essential thing is that our Lord shows a keen interest in the fact that goodness and wisdom may be of different types, each justified of wisdom and each justifying her, and that His interest in this fact is not exclusively ethical but psychological as well.

(2) Still more significant is the saying recorded by Luke alone (5^{39}): 'And no man having drunk old wine desireth new: for he saith, The old is good.' This is the last of a triad of parables on things new and old. The interest as well as the difficulty of the saying is that, while it does not contradict its context, it suddenly substitutes a new view-point—so suddenly that there is some sense of intellectual wrench. The Parabolist is concerned to show the unnaturalness and unprofitableness of any attempt to combine the newness of the Christian spirit and the oldness of Jewish form, and to dissuade His hearers from the vain and incongruous essay. Yet the third parable of the sequence, if not an excuse for such an undertaking, is at any rate an attenuation of its fault and folly. It is as though the Teacher could not think of the patching of old clothes and the bottling of new wine without being reminded of the innate conservatism of human nature, with its preference for old ways and familiar uses—for the old coat that is carefully patched, because it is an easy-fitting favourite, and for the brand that is chosen because the palate savours it. An innocent conservatism! at any rate very human, even in more serious manifestations. And the humanness of it arrests our Lord and suggests the afterthought of this third parable, which never can be truly interpreted by the mere grammarian without the imagination to reproduce the gleam in the Speaker's eye. That gleam is the outshining of a great human sympathy, essentially liberal and humanistic,—an intellectual appreciation of man's ways and a kindly allowance for them. Here, then, psychological interest is not merely associated with ethical, but actually so associated at some risk to the integrity of the moral aim. This once, at any rate, didactic purpose must give place to dramatic instinct, working through humorous, tolerant, and sympathetic observation.

With this precedent to guide us we should be ill-advised to discharge from Christ's sayings that psychological concernment that is the condition of vital teaching. In His great laws—the Beatitudes; the Golden Rule: 'Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it'; 'He that is not against us is for us'; 'He that is not with me is against me'—we have a criticism of life based on sympathetic insight. The Teacher *par excellence* is not only the psychologist 'chief among ten thousand' (that necessarily), but also the loving observer and faithful reporter of what is in man, and the exponent of its ideal possibilities.

Recent Foreign Theology.

Christ and the Gospels.[1]

THIS is one of the most useful of the many books which have been recently printed, in relation to the Leben-Jesu-Forschung. In the brief space of seventy-six pages Professor Jülicher enables the reader to acquaint himself with the present situation, and to note in what direction investigation is tending. The opening chapter is called 'Die Epoche 1901,' and is a scornful and pungent criticism of the work of A. Schweister Von Reimarus zu Wrede. The Marburg professor is unable to conceal his scorn, and does not try to do so. He is more sympathetic when he deals with the other books he passes under review. The three writers he deals with are Wrede, Wellhausen, and Harnack. He does not deal with all the works of these writers, but only with those which are occupied with the sources of the Gospels, and of the Life of Jesus. It is a helpful thing to have a critical account of the work of these writers, in this relation, and when one has read this short work he will likely go on to read the works of Wrede, Wellhausen, and Harnack; and if he does, the whole question in all its tremendous issues will lie open before him. This work is as good an introduction to the new study as any known to us. Not that Jülicher agrees with the writers he criticises, but he is in sympathy with their method, and characterizes it as the only true scientific method. As regards Wellhausen, Jülicher thinks his work on the Gospels is the crown of all his work on the history of Israel, and of his work in reference to Islam. He gives a sympathetic, if critical, account of Wellhausen, and gives a less sympathetic account of Harnack's work on Luke the physician. In some respects his attitude is sharply critical. Finally, Jülicher sets forth his own view of the present situation, and in the concluding paragraph seems to approve of the statement of Wellhausen, that 'to the historical Jesus we cannot go back even if we would,' and as his last word he desires 'The friendly separation of piety and historical science, not in the sense of an antithesis to each other, but on the ground of heartfelt trust, both conscious of their limits, both recognizing each other as equally justified, and both handling its own material exclusively according to its own proper laws.' The only question that arises is, what is the sphere of faith, and what is the province of piety when what is called historical science has done its work? It seems to the present writer that the sphere of faith and of piety has been so restricted, that it can have no material to work on. It is left in the air, and what it had thought to be real has vanished. But faith also is an historical fact, and has its rights, and what passes under the name of historical science needs revision. Sir William Ramsay has asked, 'Shall we hear evidence?' and we think that on this great question the last word has not been said.

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[1] *Vorträge des Hessischen und Nassauischen theologischen ferienkurses*, Heft 3. Neue Linien in der Kritik der evangelischen Überlieferung von D. Adolf Jülicher, Professor der Theologie du Marburg. Verlag von Alfred Tapelmann (vormals. J. Ricker), Giessen, 1906. Price M. 1.60.

James Iverach.

Jahweh and Non-Israelites.[1]

The problem which Dr. Peisker sets himself is by no means unfamiliar. Granted that the religion of Israel was one of the national religions, was the bond between Yahweh and His people looked upon in early times as a necessary or as a voluntary one on His part? Was it a determination of nature or a choice of will? But instead of making a frontal attack, as is usual, our author seeks to get round the subject, and see it from another side. By making out the relations between Yahweh and non-Israelites, he hopes to get a reflected light on the character of the bond between Him and Israel.

The 'Old-Israelite Sources' from which he draws are the Jehovistic history in the Hexateuch and the pre-Deuteronomic documents in Judges, Samuel, and Kings.

The conclusion at which Peisker arrives (p. 94 f.) is distinctly adverse to the view that the union between deity and nation was a necessary, involuntary one. Such a view is declared to be out of harmony with the ruling spirit of the narratives, which speak of Yahweh as the God of all men, and conceive of the diverse races of mankind as so many related members of a body. True, He is the national God, but that is because He has freely elected this people.

We are, however, far more interested in the somewhat roundabout process by which this conclusion is reached than in the result attained. Much stress is laid on the difference between the henotheism of the Elohist and the naïve monotheism of the Yahwist. Significant incidents related by the latter are seen from an unfamiliar point of view. It is pointed out that when the Yahwists are dealing with the period prior to Abraham they take it for granted that the God of all men is identical with Yahweh. The inference is that when He subsequently entered into special relations with a single people it must have been by an act of choice. And He is obviously interested in the conduct of non-Israelites, the hospitality of Lot, the vices of Sodom. Abimelech (Gn 20) draws no distinction between Abraham's god and his. Rahab is as receptive of Yahweh's commands as though she had been one of His prophets. Balaam is spoken of as though he belonged to that order. The widow of Zarephath acknowledges the sovereignty of Elijah's God. Yahweh does not hate men for being heathens, for under certain conditions (Jos 2, Ju $1^{22\text{ff.}}$) His people may show kindness to them. And if there are other circumstances amidst which Israel may deal treacherously with them, it is because it conduces to the triumph of the right cause or the punishment of pagan sins, not because heathens *as such* are entirely outside the pale of Yahweh's regard.

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[1] *Die Beziehungen der Nichtisraeliten zu Jahve nach der altisraelitischen Quellenschriften.* Von Lic. Dr. M. Peisker. Beiheft zur *Z.A.T.W.* Giessen: Töpelmann, 1907. 2s. 6d.

The exegesis of some of the passages discussed is suggestive. Here is an example. After the expulsion from Paradise, God 'was no longer their Preserver in the same sense as He had been: men must work for themselves if He is to preserve them. In fact, Gn $3^{17ff.}$ teaches that Yahweh inflicted a further punishment; He cursed the ground also, causing it to bring forth thorns and thistles for men. It is interesting to notice that this curse was subsequently revoked. For it is said concerning Noah (Gn 5^{29}), that he "shall comfort us for our work and the עצבון (pain) of our hands, because of the ground which Yahweh hath cursed." Clearly these words refer to Gn $3^{17ff.}$: the only question is as to the sense in which Noah is here called the "Comforter." We agree with Holzinger (Genesis, p. 83) that 8^{21a} has to do with our passage, but not as a secondary "editorial connecting link." It correctly interprets Gn 5^{29}, but, taken along with $3^{17ff.}$ and 5^{29}, it represents another tradition than the Deluge tradition, and an independent one. We deem it incorrect to say that the cursing of the ground (8^{21a}) means the sending of the Deluge. And 5^{29} does not signify that it was by the culture of the vine that Noah comforted mankind concerning the cursing of the ground. Rather should we say that in Noah's time God removed the curse with which He had visited the ground because of Adam's sin.'[1] Note also the remark at the foot of p. 22, that Is $11^{6ff.}$, particularly v.^{8}, predicts for the Messianic Kingdom an abolition of the primary curse, the enmity between man and the beasts, especially the serpent.

These examples perhaps justify us in the assertion that starting-points for thought are to be found in some of the incidental matter of this monograph. And the discussion, as a whole, helps to clarify our views on the main question. Yahweh might be the national God of Israel as indisputably as Chemosh was of Moab; yet the bond between the former pair was not necessarily thought of as identical in character with that between the latter. In the 'Old-Israelite Sources' a nobler, broader view is represented.

John Taylor.

Winchcombe.

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[1] P. 21 f.

The Aesthetic Value of the Old Testament.

Under the title *Die Schönheit der Bibel* (E. Pfeiffer, Leipzig) a work by Professor Lic. Aug. Wünsche has recently been published, which, both on account of the excellence of its contents and the attractiveness of its form, deserves to be brought before the friends of O.T. science in a short appreciation. The first volume, which has just appeared, deals with the beauty of the O.T., *i.e.* the beauty looked at from a general æsthetic standpoint, and it seeks to prove that the Scriptures, being unique both in their form and contents, are fitted to win over once more 'the educated among their despisers.' The author has sought to attain this his end by means of a thorough-going and exhaustive æsthetic consideration of the ancient and revered sources of our religious life and moral activity. He emphasizes rightly the fact that the Bible has unfortunately long ceased to be a book of the people in the real sense of the term, and as it actually was for two centuries among the followers of Huss in Bohemia, and the Protestants of Germany, who followed their example; while, on the other hand, at the present day it lies covered with dust in a bookcase, and is seldom taken out. In the prosecution of the above-mentioned purpose, however, the author does not content himself to leave the æsthetic moment in the consideration of the Bible alone in the forefront, but finds it advisable also to take into account the results of scientific investigation, in so far as they are concerned with separation of the documents, interpolations, and editorial redactions of the text.

The maxim, 'From the useful through the true to the beautiful,' which in more recent times has attained its rightful recognition, serves the author as guiding-star in his excellent discussion, which embraces all sides of O.T. literature, and in which a great number of poetical beauties of the Bible, which though by no means concealed yet have been far too little observed, are brought to light. Along with many outstanding excellences, Professor Wünsche's work is singularly free from those shortcomings, which are almost unavoidable in every human undertaking. It is neither a commentary on the Bible, nor an introduction to the O.T., but a classification, according to all the points of view laid down by the laws of æsthetics, of the several features of beauty in the Scriptures. It begins with the beauty of the O.T. writings in general, remarking that the idea of presenting the poetical beauty of the Bible is by no means new, that even in the second half of the eighteenth century two outstanding men, Robert Lowth, the learned bishop of Oxford, and Herder, the refined German poet, discussed the subject in an exhaustive manner.

But to pass on to details, Professor Wünsche deals with the beauties of the O.T. historical narratives, and adduces in support of his contentions the testimonies of the most renowned investigators of modern times. Then the beauties of the poetical books are discussed, and, in particular, the Song of Solomon is subjected to a most detailed examination of its poetical value, and is designated as the pearl of Hebrew lyric. Professor Wünsche discusses in a most interesting way the prophetic books of the O.T. in their religious, ethical, and æsthetic significance, which without doubt stand unique and unexcelled in the whole literature of the world. According to him the prophets are the representatives of that religion, whose essence consists in true knowledge of God and upright heartfelt worship of Him, and which is manifested by moral action in all the relations of life. They dared to hold before the kings, as well as the people, the mirror of their moral condition; they passionately opposed the misdirected public opinion, if the leaders of the national destinies acted according to their own will and pleasure without having the true advantage of the people at heart in seeking to form adventurous alliances. In such cases the word of Jahweh went forth to His chosen and highly gifted servants, men possessed by the deepest moral earnestness and glowing love of their fatherland, like Isaiah or Jeremiah, and they were wont in their burning denunciations to make the truth intelligible to princes as well as to people.

The author has also attempted in detail to lay down clearly the distinction between prophecy and psalm composition. According to him, the prophet's ideal of God and man determines for him his spiritual horizon. All relations in common life and in civic life are examined from this point of view, and in order to give his speeches the greatest emphasis, the prophet even puts them into the mouth of Jahweh Himself. The Psalmists, on the other hand, stand quite consciously in the service of the cult. For them the temple occupies the highest place, while the state and the fate of the people as such are to them indifferent. This explains to us that riddle which is unique in the history of the world, why the Hebrew nation itself came to an end, while the cult in its simplicity has persisted to the present day. The beauty of the Hebrew religious poetry has nothing to equal it.

The concluding chapter, one of the finest in this remarkable book, traces the influence of the O.T. on art. An imposing knowledge of the history of art both of the Middle Ages and of modern times is united with a rich acquaintance with the museums, and the author is not satisfied with merely enumerating all the works of art that are indebted to the beauty of the Bible for their origin. He knows also from the standpoint of a well-informed critic how to appraise them, and to show the dependence of their artistic motive on the beauty of the Bible. J. V. PRÁŠEK.

Prague.

The Russian Sects.[1]

WITH this section of his work Herr Grass concludes his account of the *Khlisti*, or people of God, and adds something about kindred sects. The work will be finished in two more volumes; the second dealing with the *Skoptsi*, or self-mutilators, and the third with the *Dukhobortsi*, or wrestlers with the Spirit.

We have noted in previous articles that the matter contained in this first volume includes not only references to works which have been published in Russia and elsewhere,—and there is a very copious literature,—but also narrations given orally by members of the various sects. Much of this information was procured with difficulty, and the accounts were inaccessible to the student of theology in the West, because they were in Russian. Herr Grass translates the narratives of those who came into contact with the sectaries, and gives us many of their religious chants. The *Khlisti* are supposed to number between 150,000 and 200,000 members. We have already had the history of the sect, and biographies of some of the most conspicuous adherents. The fourth part of the volume, at present under review, describes their ecstasies, the *privod* or introduction to the doctrines of the sect, and the *radenia* or religious exercises. Connected with these are the *svalni griekh* and the strange eucharistic celebrations. There is also an account of their communistic doctrines and lives in monasteries.

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[1] 'Die Russischen Sekten,' von *Mag. Theol.* Karl Konrad Grass. I Bd. iv. (Schluss) Lieferung. Leipzig: J. C. Hinrich'sche Buchhandlung.

Of these sectarians there are many forms, such as the *Skakuni*, the leapers, who seem to have come originally from the Baltic provinces, and the *Malyovantsi*, who show Khlistism influenced by Stundism. It is somewhat curious that among these sects is one the followers of which pray to Napoleon, reminding us of the fanatics who follow the *cultus* of Nicholson, the English general slain at Delhi.

The author calls attention to the great influence of foreign sects upon the Russians. How could the *muzhik* have acquired such mystic conceptions of religion, when the more educated classes of his country seem only to have grasped the outward and material rites of Christianity? The answer seems to be, that many of the forms of heresy prevalent in the West passed over into Russia, such as the Flagellants, Shakers, and others. In the same way, in the early period of Polish history, we have the great spread of the doctrines of the Unitarians from the West.

The notions of witchcraft came to the Slav from the Finn. We know from Horsey's account of Ivan the Terrible, that witches were especially brought from Lapland. The work concludes with an account of the Bogomile heresy, so famous in the earlier Slavonic days. These doctrines spread all over Europe. They are considered by many the chief source from which the teaching of the *Khlisti* arose. They came from Byzantium and Bulgaria, and moved westward. Many of the strange apocryphal books in Old Slavonic are ascribed to the Bogomiles. Their writings contain mixtures of Christian and heathen beliefs, and all the legends which have grown round the history of Christ, such as the story of the tree from which the cross was made, the account of how Christ ploughed, and similar narratives. With the Bogomiles this first volume of the work of Herr Grass ends. Some valuable appendices and a complete bibliography are added. We shall await with interest the volume which treats of the *Skoptsi*.

W. R. Morfill.

Oxford.

The Pilgrim's Progress.

By the Rev. John Kelman, M.A., D.D., Edinburgh.

Vanity Fair.

This passage is one of the permanent and priceless gifts of religion to literature. The world is very sensitive, and all ordinary and direct criticisms of it are keenly resented. But in this brilliant picture it has consented to recognize itself. The genius manifest alike in the name and in the description is so irresistible, the mingled sarcasm and pathos of the passages so true to life, that no course was open for the world but to adopt the title or to change its ways; and, when frankness and repentance were the only alternatives which John Bunyan had left to it, it boldly chose the former.

Bunyan's trade had led him to know well the country fairs of his time and neighbourhood, and his natural disposition had led him to love them only too well. From *Horne's Year-book*, published in 1786, we have the following graphic account of the Fair of Sturbridge, near Bedford:—'The shops or booths are built in rows like streets, having each its name; as Garlick Row, Booksellers' Row, Book Row, etc. Here are all sorts of traders, who sell by wholesale or retail; as goldsmiths, toymen, braziers, turners, milliners, haberdashers, hatters, mercers, drapers, pewterers, china warehouses, and, in a word, most trades that can be found in London. Here also are taverns, coffee-houses, and eating-houses in great plenty. The chief diversions are puppets, rope-dancing, and music-booths. To this fair, people from Bedfordshire and the adjoining counties still resort. Similar kinds of fairs are now kept at Frankfort and Leipzig. These mercantile fairs were very injurious to morals; but not to the extent of debauchery and villainy, which reign in our present annual fairs, near the metropolis and large cities.'

John Bunyan has elsewhere expounded pretty fully his views on trade. In *The Holy War* we find that Mansoul was 'a market town, much given to commerce,' and so 'cumbered with abundance that they shall be forced to make their castle a warehouse.' In *The Life and Death of Mr. Badman*, we have an exposition of an extraordinary number of mean tricks in petty commerce—tricks with weights and measures, with the manipulation of accounts, with dishonest bankruptcy, with selling under cost price, and so on. The lines laid down by Mr. Wiseman for Christian trading would, we fear, be regarded in many quarters as naïve to-day: 'If thou sellest do not commend; if thou buyest do not dispraise, any otherwise but to give the thing that thou hast to do with its just value and worth. Art thou a seller and do things grow cheap? set not thy hand to help or hold them up higher. Art thou a buyer and do things grow dear? use no cunning or deceitful language to pull them down. Leave things to the Providence of God, and do thou with moderation submit to His hand.'

Our walk through Vanity Fair fortunately does not lay upon us the duty of settling the relations between Providence and Political Economy. The main thing which it stands for in the allegory is the change from inward to external life. This is the first crowd we meet with. The introspective aspect of Christian life comes more naturally to the Puritan author, and he has kept largely to that. The public aspect, however, must also be dealt with. The allegory has to locate this, and so it comes to pass that almost all the worldliness and folly which a Christian has to meet with in a lifetime is concentrated in the streets and buildings of this Fair. As it happens, this is a city—'the City of Destruction in gala dress,' and, as we have already noticed, there is here the contrast between city life and life on the highway. The passage is thus specially intended for young people coming from the country to the town, and for all who are called forth to more public situations in shop, factory, office, or university. Yet big cities are not the only places of worldliness, temptation, and sin. Vanity Fair is a relative idea, and all its deadliness and danger may be found in many a quite small compass. It may be, and often is, a country fair.

The picture is evidently intended to represent 'European society as it existed in the days of Charles II.'—honest and dishonest, quiet and outrageous alike. The various rows represent the types of worldliness cultivated by each of the several countries at that time. Yet certainly the special reference is to England. Cheever (p. 10) quotes a remarkable passage from Hume, in which that historian sympathetically describes the relaxation of Puritan strictness at the Restoration, and in the figures of these two pilgrims austerely walking through the noisy streets of Vanity, we can see the forms of such men as Owen, Baxter, Goodwin, and Home, walking apart amidst the dance of contemporary English life. These plainly-clad men have long ago entered among the splendours of the Celestial City, and as we look back into the past, the sadness gathers not on them, but on the faded colours and quenched lights of the world from which they kept aloof. There is no pathos more tragic than that of an ancient Vanity Fair. As we walk through the streets of Pompeii or Herculaneum, as we pore over an old wood-engraving of the Villa of Mæcenas, or as we read such a poem as Browning's 'Toccata of Galuppi's,' we feel the full force of this. They were so intensely alive, these 'dear dead women,' and these men—and now they are so dead. More common than this sentiment of the Vanity Fairs of the past, is the habit of bringing Vanity Fair up to date, and describing it as it may be seen to-day. Thackeray's great classic is, of course, the supreme example of this. But Hawthorne has done it in a few masterly touches which form the cleverest part of his Celestial Railroad. Cheever does it, allegorizing on his own account in some striking pages; and, indeed, the idea is too obvious to have him omitted by any commentator. It is noteworthy that in these modern versions the religion of Vanity Fair is usually marked out for special attention. Thackeray's clergymen, Hawthorne's, and Cheever's, are all of the same school, to which belongs also Meredith's 'Rev. Groseman Buttermore.'

Ancient and modern, Vanity Fair is to some a place of infinite boredom, and presents to them no temptation. To others it is so tempting as to utterly intoxicate them until they openly ask, 'If this be vanity, who'd be wise? Vanity let it be.' But the solemn lesson which Bunyan proclaims at the beginning in his 'lighter than vanity,' must be learned sooner or later. There is a tale of a great Italian lawyer, who had staked his fortune and career on a famous case he was to plead. In the pleading he surpassed himself, and all seemed secure. But in the progress of the case it became clear that he had based his whole argument on the mistaken reading of a statute. At first he resisted the conviction, but eventually he saw that it was so indeed. In bitterness he turned to leave the court, and as he passed they heard him say, 'World, I've found thee out!' To which may be added the words of Thackeray, in which he describes Miss Crawley's deathbed: 'Picture to yourself, oh fair young reader, a worldly, selfish, graceless, thankless, religionless old woman, writhing in pain and fear, and without her wig. Picture her yourself, and, e'er you be old, learn to love and pray.'

Beelzebub.

It is characteristic of Bunyan that, in spite of his abnormally developed imagination and the literary fashion of his day, his demonology is so restrained. We have already pointed out, that while Milton's Satan, sometimes indeed represented as a toad or reptile, is sometimes a great and really magnificently princely figure, no devil of John Bunyan's is ever admirable. His Beelzebub is purposely kept out of sight. We see his works, and hear his laughter from the empty air or behind the palace wall, but himself we do not see. But he is always loathsome, despicable, and hated with a deadly hate. He is liker Luther's devil than Milton's—not a literary creation, but a terrifying memory of experience. Bunyan could never have drawn Mephistopheles, that 'familiarly devilish' creation of Goethe's. His Beelzebub is indeed a monarch of vast power. Yet the emphasis is always laid not so much on the power as on the malignancy of it, and on the despicable meanness of its exercise. He is coarse and scoundrelly, nearer Milton's toad than his archfiend. The weird conception of the city owned by a devil reminds us of Victor Hugo's *Notre Dame*, and of one especially of the carved demons whose stony leer, as he looks down upon the city, seems still to say, 'It is mine, and I shall claim my own.'

The Merchandise.

The bitter words of Tacitus come to mind as we read this list of wares, that 'at Rome anything may be had for money.' There is the same combination of solid material reality and meretricious brilliance, which always characterizes the picture of the Pursuit of Pleasure. It needs some strength of moral fibre to resist the power of that impression, and in Part III. it is a stroke almost of genius that makes Yielding mistake this Fair for the Celestial City, and forthwith enter a tavern, where he gets drunk and dies in the night.

Beelzebub 'governs by amusing,' like a sort of infernal music hall manager. It is a secret that can always be made profitable. It was the policy of the later Roman Empire, as the ruined amphitheatres that lie on the hillsides of many lands still attest. In every age when the disease of pleasure-loving has become epidemic in certain sections of the community, Beelzebub and his representatives find that he who can amuse can rule. The appeal to the lust of pleasure is a potent force in politics as well as elsewhere, and Vanity Fair stands for great and terrible facts in public life. 'There was a sort of stock or scrip called Conscience,' says the author of the Celestial Railroad, 'which seemed to be in great demand and would purchase almost anything. Indeed, few rich commodities were to be obtained without paying a heavy sum in this particular stock, and a man's business was seldom very lucrative unless he knew precisely when and how to throw his hoard of Conscience into the market. . . . Occasionally a member of Congress recruited his pocket by the sale of his constituents, and I was assured that public officers have often sold their country at very moderate prices. . . . Tracts of land and golden mansions situate in the Celestial City were often exchanged at very disadvantageous rates for a few years' lease of small, dismal, inconvenient tenements in Vanity Fair. . . . I once had the pleasure to see him [Beelzebub] bargaining with a miser for his soul, which, after much ingenious skirmishing on both sides, His Highness succeeded in obtaining at about the value of sixpence. The prince remarked, with a smile, that he was a loser by the transaction.'

Every word of this strange catalogue of sale has public or private history behind it. One has not to seek long among the records of European diplomacy to find the names of countries that have been bought and sold. As to wives and husbands, the story of Napoleon and Josephine is but a conspicuous instance of much that is done in humbler places. Richter, in his *Levana*, describes the tricks of the matrimonial market not too bitterly when he speaks of fashionable mothers and daughters who sacrifice hearts to gain a fashionable alliance as 'shooting wildfowl with diamonds.' As to the 'souls' that were for sale, that is the ghastliest touch of all, and the most patent fact.

One article of commerce is omitted, and yet it is implicit in all the rest. In *Grace Abounding* we read that John Bunyan's great temptation at one time was 'To sell and part with this most blessed Christ, to exchange Him for the things of this life, for anything.' It was this suggestion that became for a whole year almost an insanity with Bunyan, so that 'I could neither eat my food, stoop for a pin, chop a stick, or cast mine eyes to look on this or that, but still the temptation would come, "Sell Christ for this, or sell Christ for that; sell Him, sell Him."' There is no word of this in the present passage, yet this is what it all implies. The men were very poor. Their one possession was Christ. Would they play the part of Judas? Put thus, the temptation seems so disproportionate and monstrously unreasonable that one would think it must cease to be a temptation at all. Yet many men sell Christ for trifles offered in their own Vanity Fair, and that is often a pitiable market enough.

The rows are national in their names, every country having its own form of Vanity. But Rome receives special notice, in view of the struggles of the time between the fashionable ritualism and the unfashionable Protestant worship. Perhaps there may be an allusion to the sale of indulgences, but more probably the reference is to the sensuous as opposed to the spiritual ways of religion. If the sneer at Rome seem to some uncalled for, it is to be remembered that this was written during the reign of that King of England who 'was crowned in his youth with the Covenant in his hand, and died with the Host sticking in his throat.'

The Pilgrims.

Their way lay just through this town of Vanity. Not that there were not other ways, as in the case of the Hill Difficulty, which would have led them round the walls. Every religious faith has found it necessary to provide for the unsocial and ascetic moods of its professors. The Roman faith has done this by its conventual and hermitage life; the Protestant by such hymns as Cowper's—

> 'Far from the world, O Lord, I flee
> From strife and tumult far,
> From scenes where Satan wages still
> His most successful war.'

These soft ways of evading the world are tempting enough at times. As occasional luxuries, they are not only legitimate but very helpful, as one of these Pilgrims had already found in the House Beautiful. But in the main the way lies up the face of Hill Difficulty and just through Vanity Fair. If it were not so, Satan would always and everywhere 'wage his most successful war.' As Bunyan reminds us, Jesus Christ Himself had found His course to lie that way; and tempted men may well tremble to think what would have been the consequence to them had He avoided the danger of the direct path. When, however, we try to translate our allegory into plain terms, and inquire into the meaning of this walk just through the Fair, we find ourselves at once among subtle questions of casuistry. If it be the mark of a Christian to be obviously and violently different from the world, the easy expedient of non-conformity in every detail of speech, manner, and conduct is open to him. So we have at once that fantastic and exaggerated mannerism which advertises a peculiar people. The solution of the problem seems to be that nonconformity, as well as conformity, may be a snare to Christian men. Either, when it becomes an end in itself, is a means of 'taking the eye off the object.' Looking to Jesus, and to the straight path of His will, one learns to disregard the conventionalities either of the world or of its enemies, to judge each detail of conduct by one's own light, and so to be original in the sense of direct dealing with conscience and with God. While this is so upon essential matters, one finds, as a rule, that in things non-essential the most profitable and worthy course is that which is the least conspicuous. There is no virtue in my painting my front door red because my godless neighbour happens to have painted his green.

These men, however, walking through the street with no parade of protest or of difference, soon attracted the notice of the natives. It is surely an insecure condition of affairs in which men raise a hubbub about any whom they see unlike themselves. There is not so much to break the monotony of life for most of us, that we should so resent an innovation *a priori*. It is to be feared that a restless conscience must have been at work here to account for the attack. Three points of difference had attracted their attention.

1. *Their raiment.*—'You, sir, I entertain for one of my Hundred; only, I do not like the fashion of your garments: you will say, they are Persian; but let them be changed' (*King Lear*, quoted for *Ferishtah's Fancies*). It is curious that after the fight with Apollyon, we never again hear of Christian's armour. The exigencies of the allegory are sufficient to explain this, and we may conceive of the two in Vanity Fair clad in those robes of righteousness which the shining one gives to pilgrims at the Cross.

There is nothing in which, then and now, there has been less freedom of action than in clothes. Men are accustomed to treat the bondage of fashion in dress as weakness exclusively cultivated by the other sex. Let any man to-day dress himself in the early Victorian garments of John Leech's pictures, and venture but once down the quietest street in his district, and he will find himself less emancipated than he thought. In his *Foundations of Belief*, Mr. A. J. Balfour has a clever and instructive chapter upon fashions, which is not without its bearing upon this part of the *Pilgrim's Progress*. In Bunyan's day the Puritan was a marked man by his dress, and no doubt this picture is drawn directly from the life.

Yet it was not merely the cut of the Pilgrims' garments which disgusted these well-dressed people. They wore old and tattered garments—an inexcusable thing to observe in the streets of any self-respecting community. Yet old and tattered flags are hung in cathedrals, and if the uniform of a soldier back from the wars excites the ridicule of dandies who have been hanging about the antechambers of the Court while he was fighting for them, well, so much the worse for the dandies. There is many a lad and many a girl whose clothes are worn till they are shabby, that they may help their parents, or contribute towards the scanty income of the family. And there is many a life that is intellectually and artistically threadbare because it has spent its resources on others.

But besides all this, which, after all, is accidental, the very fact of the robe of righteousness is an offence to the men of the world. With all its tinsel, their clothing is not keeping out the rain or the wind from them, and they know well enough which is the better cloth when they see men protected by it from the weather.

All these things offended the men of the Fair, and so they called the Pilgrims 'Bedlams.' It is an easy taunt, this name of lunatic. In most men's mouths it means simply 'different from myself,' at least 'unlike other people.' The Pharisees used it of the Master Himself; and their descendants, and the populace who echo their words, still use it of His followers. It is a taunt very hard to bear. A man who can be indifferent to scurrility and immune to the vilest slanders, may yet find it almost intolerable to find himself not taken seriously at all. Those are wise who remember that this of lunacy is a double-edged accusation. Either they or their accusers are beside themselves. And the taunt often expresses nothing more than a shrewd suspicion on the part of those who use it, that their own judgment is not too securely seated. God has, after all, set Eternity in the hearts of men, and those who live for the things of time, in those few years that are so obviously hastening into the unknown, can hardly escape such doubts in their bad quarters of an hour.

2. The pilgrims' *speech* also irritated them. The men of the Fair doubtless said that it was their Puritan drawl which got upon their nerves, and that they disliked men who talked sanctimoniously. But it was such speech as that which he had heard the two poor women of Bedford use that Bunyan meant, of which he says in *Grace Abounding*, 'Methought they spake as if joy did make them speak; they spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world.' That was the real trouble of it—the feel of a new world. Vanity Fair is above all things provincial, a place of the narrowest outlook and the most intensely local spirit. In its littleness and vulgarity it resents and despises everything foreign, and those who know something of the true breadth of the world of human interests are sure to offend its insularity.

3. *The pilgrims set light by their wares.*—There is a touch from real life, for we are told that Holy Hunt of Hitchin, a friend of Bunyan's, passing the market-place where mountebanks were performing, one cried after him, 'Look there, Mr. Hunt!' Turning his head another way, he replied, 'Turn away mine eyes from beholding vanity.' If it be replied that Holy Hunt of Hitchin was perhaps an unlikely person to judge fairly of such things as Art, or

Literature, or Science, and that these also are good gifts of God, and may be looked on as the inheritance of His saints, Bunyan's reply is in his Pilgrims' words, 'We buy the Truth.' The finest gifts of the world may or may not be part of the Truth. It is easy for the inhabitants to speak of them in lofty and solemn terms as the true gifts of heaven. But all depends upon whether they are seen and sought after in the light of time or in the light of Eternity. 'Truth,' as has been memorably said, 'is the cry of all, but the game of only a few.' Vanity Fair, seeking eagerly after many good things as well as many bad ones, seeks them only for the enrichment and pleasure of this earthly life. That motive turns them at best into half-truths, which for practical purposes, and in their effect on the spirit, become the most dangerous kinds of lies.

It is no wonder that this retort angered the townsmen. Had the Pilgrims called their ideals wicked, they would have cared less. But to call them false—empty and passing shows, which only deluded men would follow as they were doing—that touched their vanity and struck home.

Very striking and far-reaching in its suggestiveness is this conception of the Christian's course as a lifelong purchase of truth. It reminds us of the pilgrimage of Piers the Plowman, and the goal of Truth to which it led. Half-truths and lies, which can pass the hour pleasantly, are always cheap: truth is dear, and may be had only at a great price. The searcher for truth, whether it be scientific or religious, always finds it costly. The poem 'A Grammarian's Funeral' is Browning's great statement of its price. It costs prejudice, self-will, and habits of thought that have to be surrendered; pleasures and much time that have to be sacrificed; health perhaps, and inclination certainly, if study is to be efficient. Those who buy the truth are a standing conscience to all intellectual, moral, and spiritual dilettantes.

The Burning Bush.

By the Rev. W. O. E. Oesterley, M.A., B.D., London.

I.

The phenomenon of the Burning Bush[1] is represented as having occurred on the 'mountain of God,' *i.e.* Mount Horeb. It will not be necessary to insist on so obvious a truth that the name Horeb must originally have been, in some way or other, connected with a god;[2] whether a god Horeb existed, after whom the mount was called, or whether (as is more likely) the character of the locality suggested the name, which later on became attached to a god,—whichever of these two suppositions be correct, is a matter of secondary importance; the important point is that a god Horeb (whether this be a proper name or merely an appellative) was believed to have his dwelling-place upon this mountain. The name 'Horeb' comes from the root חרב (*ḥârabh*), 'to dry up.' If, as appears probable, Mount Horeb and Mount Sinai are not to be differentiated geographically,[3] then one is perhaps justified in regarding Horeb as a descriptive appellative of Sin, the Moon-god. Again, if, with many authorities,[4] we locate Sinai-Horeb on the north-west coast of Arabia, looking on to the Aelanitic gulf, the appropriateness of the presence there of the sanctuary of a god, one of whose characteristics was that of 'drying up,' is very marked, for the ebb and flow of the tides in this gulf are of a striking character. The god who dwelt on the mount was clearly, therefore, regarded as one who was, in some sense, antagonistic to the element of water. It is not an unreasonable deduction to argue, further, that a belief must have existed in a connexion between this god of the mount and the element of fire; we shall return to this point presently. These things are worth considering, for they help us in seeking an explanation of the story of the Burning Bush.

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[1] For parallels, see Doughty, *Arabia Deserta*, i. 490.

[2] For parallels, see Nielsen, *Die altarabische Mondreligion und die mosaische Ueberlieferung*, pp. 132, 133.

[3] See the *Oxford Hebrew Lexicon*, *s.v.* חרב; Sayce, *The Higher Criticism and the Monuments*, pp. 269 ff.; Jeremias, *Das A.T. im Lichte des alten Orients*, p. 258; it is disputed by von Gall, *Altisraelitische Kultstätten*, pp. 15 ff.

[4] *E.g.* Moore, *Judges*, p. 140; Stade, *Biblische Theologie des A.T.* i. 29.

II.

All explanations of this story must be in the nature of theory, unless one is prepared to accept *literally* the Biblical account, which the present writer confesses he is unable to do.

The following facts may undoubtedly be regarded as historical:—

i. The place of the 'Burning' Bush was a sanctuary; see especially Ex 3^{5}.

ii. In this sanctuary there stood, according to custom, a holy tree;[1] see, in support of this custom, Jos 24^{26}, Hos 4^{13}, and elsewhere.

iii. Moses, inspired like the prophets of later times, realized, while worshipping in this sanctuary, that his life's work was: to guide and teach his fellow-tribesmen.

iv. Instructed by Jethro, he believed in the god of this sanctuary, and accepted him as the god of Israel.

[Taught by their prophets, the Israelites, by very slow degrees, as the O.T. shows, came to learn that there were no such things as national gods, but that He whom they had been worshipping was the One and Only God; cf. St. Paul at Athens, Ac $17^{22ff.}$.]

The memory of these historical facts lingered in the memory of the Israelites. But it is well known that there is a natural tendency for *accretions* to attach themselves to traditions which have a real basis in fact. Not infrequently such accretions can be indicated with a considerable amount of certainty; whether this can be done in the present case must remain a matter of opinion; at any rate, granting that they exist here, they are accretions of a very natural kind, and may be stated thus:

One who occupied such a pre-eminent position among his people as Moses did, one whose life's work had shown such signal marks of Divine guidance, must surely have received his commission from the very mouth of the nation's God Himself. It must be remembered that to the Israelites, owing to their primitive conceptions of deity, theophanies were regarded as being quite in the natural order of things where the national heroes of old were concerned. The manner and form of the Divine appearance would, however, be pictured in accordance with the conceptions held with regard to the nature and characteristics of the deity. Now, in the narrative before us, the main conceptions concerning the Divine appearance are two:

i. His presence in a tree (bush).

ii. His appearance in fire.

We must now try and show from the O.T. that the later conceptions about *Jahwe* are quite in accordance with these two ideas.

i. The conception of a theophany taking place in a tree will be seen to be a familiar one by consulting, for example, such passages as the following:—Gn 18^{1}, *And the Lord appeared unto him by* (Heb. 'in') *the oaks* (sing. in LXX) *of Mamre. . . .* Gn $12^{6.7}$, *And Abram passed . . . unto the oak of Moreh . . . and the Lord appeared unto Abram . . . and there builded he an altar unto the Lord, who appeared unto him.* Jg $6^{11.12}$, *And the angel of the Lord came and sat under the oak which was in Ophrah . . . and the angel of the Lord appeared unto him. . . .* 2 S 5^{24}, *And it shall be, when thou hearest the sound of marching in the tops of the mulberry trees, that then thou shalt bestir thyself: for then is the Lord gone out before thee . . .*;[2] cf. Gn 21^{33}.

ii. The passages which speak of the connexion of fire with Jahwe are very numerous, some of them, however, have a special significance here. It is on Mount Horeb that Elijah seeks Jahwe, whose presence is heralded by tempest, earthquake, and fire (1 K $19^{8ff.}$); and it is Jahwe of Horeb who sends down fire to consume the bullock offered to Him in sacrifice (1 K 18^{38}); it is again the God of Elijah who sends down fire from heaven at the request of His prophet (2 K $1^{10ff.}$); and when Jahwe, the God of Elijah (2 K 2^{14}), takes His servant to Himself, it is in a chariot of fire drawn by horses of fire that he is taken (2 K 2^{11}). Among the many other passages illustrative of this point, it will be sufficient to refer to the following:—

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[1] For parallels, see Goldziher, *Muhammedanische Studien*, ii. 349 ff.; Curtiss, *Primitive Semitic Religion To-day*, chap. xi.

[2] See, further, Sachau, *Reise in Syrien und Mesopotamien*, p. 115.

Ex 19^{18} 24^{17}, Lv 9^{24} 10^{2}, Nu 11^{1-3}, Dt 4^{12}, Ps 11^{6} 18^{15} 50^{3}, Am 7^{4}.[1]

[Two objections may be briefly dealt with here. Even if it should be proved that Horeb and Sinai are two entirely different mountains, our argument would not be affected, for they *were* identified by the Israelites. And secondly, if it be objected that, inasmuch as the god on Sinai-Horeb was a Moon-god, the connexion of fire with him is incongruous, the answer is that, to the early Israelites, the moon, like the sun and like the lightning, was fiery; cf. Ps 121^{6}, *The sun shall not smite thee by day, nor the moon by night.*]

It will thus be seen that (supposing the theory here advocated to be correct), if in later days the belief was held that the national God must have appeared to the national hero in order to give him his great commission, the conceptions which the Israelites had concerning Jahwe[2] would make the manner of His supposed objective appearance agree, in quite a natural way, with the account given in Ex 3^{1-6}. The materials for the building-up of legendary matter upon the basis of historical fact were ready to hand. If Jahwe was conceived of as a God of fire, the bush or tree in which He appeared would of course be thought of as enveloped in flames as long as He was present in it; but the bush would not necessarily be thought of as consumed, any more than Moses was when, a little later, he is represented as going to the top of the burning mountain (Ex $19^{18, 20}$).

Finally, the composite character of the passage under consideration is clearly seen in that the deity is spoken of under three names: 'the angel of Jahweh,' 'Jahweh,' and 'Elohim.' The fact that the narrative is gathered together from different traditions shows that the contention as to legendary accretion is not an arbitrary one.

There is a somewhat similar belief at the present day. In a certain spot in Wales there is to be seen a bush (now railed in) in which some years ago the Virgin Mary appeared in shining light; the spot is now regarded as holy, and on the anniversary of the appearance, a procession is formed and proceeds to the bush, where a service is held. If such *naïve* superstitions are possible in Great Britain in the twentieth century, can the belief in the Burning Bush of thirty centuries ago in Arabia occasion surprise?

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[1] Cf., too, the whole idea of the כבוד י״ ('the glory of Jahwe'). There is an interesting Babylonian cylinder-seal depicting the Moon-god appearing through the fire on the altar, an illustration of which is given in Nielsen, *op. cit.* p. 107.

[2] For the origin of Jahwe-worship, see the author's article in *Church and Synagogue*, v. 122 ff.; cf. THE EXPOSITORY TIMES, xiv. 536 f.

Literature.

THE NEW EVANGEL: STUDIES IN THE 'NEW THEOLOGY.' By J. Warschauer, M.A., D.Phil., Author of *Anti-Nunquam*. (*James Clarke & Co.*)

THIS is a very earnest and able statement of what the author chooses to identify with the 'New Theology.' But in some important respects it is very different from that which has recently been so prominently before the public under that title. No one will find anything painful or offensive in this book. It contains a remarkably clear statement of what the author regards as that restatement of Christian doctrine which 'the new philosophy, the new criticism, and the new science are compelling in the interests of the unchanging Christian faith itself, and in order to keep its essence intact.' The 'otherness' of man from God is made quite distinct, the reality of sin convincingly shown, the incarnation of God in Christ maintained, and the work of Christ as Saviour affirmed. There is much in the book of which, did space permit, we should like to speak in terms of high appreciation. To those who are troubled by doubts concerning the eternal verities, and whose minds are influenced by science, philosophy, or criticism, this book ought to be very helpful.

There are only two criticisms we feel it to be necessary to make. The teaching of this book is identified by its author with the 'New Theology, because it is based on 'the immanence of God.' But all modern theology asserts in some sense the Divine immanence. The newness of the 'New

Theology' is only in its substitution of immanence for that transcendence which Christ constantly taught. That in so far as it does this it is in error, is clear from the book before us. Our knowledge of God is said to be derived from the 'inferences' which we draw from His immanence. But what these give us is not a merely immanent God, but a transcendent Being, the Infinite Spirit in whom 'we live, and move, and have our being.' Especially is this true of the supreme revelation in Christ, whose life was lived in constant communion with a transcendent God and Father, near to all, and seeking all to become His true children. The *Father* for whom the heart 'cries out' is surely transcendent to His children. If man's knowledge of God has always *grown*, God Himself must always have been greater than any expression given of Him in the world. The 'otherness' of God from man that makes sin possible shows that God, in whatever way we may speak of His immanence, is always transcendent to our personality. 'God is Spirit,' and it is with this transcendent, infinite, all-environing Father-Spirit that we have to do—who 'is not far from each one of us.' The transcendence against which our author fights is not that which is constantly asserted in Scripture (above all, by Christ), or in modern theology, but is either a mere philosophical abstraction, or a popular misconception. In the immanence which he claims for man as man more is included than is warranted. That man is 'the Temple of God' is said only of the Christian man in whom the Holy Spirit dwells. 'Because we are sons, God hath sent forth the Spirit of His Son into our hearts, crying, Abba, Father,' is not spoken of all men indiscriminately; and it is nowhere said that man is 'a partaker in the Divine nature,' but only that he may *become* such.

Our other remark is that, while it is said by Dr. Warschauer that 'it is by grace we are ultimately saved,' the theology here presented stops short of a full evangelical presentation of the gospel of salvation. While much is well and truly said concerning the Cross, the author, like Mr. Campbell, seems to reject its relation to the forgiveness of sin. He does not recognize its necessity for giving an assured peace to the awakened conscience, or for bringing God's gracious forgiveness to the soul, so as to save it from sin; the 'synthesis' he has reached is not yet wide enough to embrace the full evangelical doctrine of grace. Indeed, he says it is a 'grace which does not take the place of works, nor can, we think, be won except through works, but supplements and crowns the latter. For, as sin is the antithesis to love, so love is the antidote to sin; and he who loves much, his sins are forgiven.' But this last was said of one who loved much, *because* she had had much forgiven. God's forgiveness is wholly of grace, not of works at all. As long as the 'New Theology' fails to see this, it will fail to have any real gospel to sinful men unable to save themselves, or even, with their consciousness of sin, to assure their hearts before God.

W. L. Walker.

Shettleston.

CHEYNE ON GENESIS.

Traditions and Beliefs of Ancient Israel. By T. K. Cheyne, D.Litt., D.D. (*A. & C. Black.* 15s. net.)

There are those who remember the time when a new volume by Professor Cheyne was the event of a theological publishing season. *Jerahmeel* has put an end to all that. But the new book must command attention in spite of *Jerahmeel.*

It is a commentary on the Book of Genesis. It was begun as a volume of the 'International Critical Commentary.' That it does not appear in that famous series is no doubt due to *Jerahmeel.* That it might still have been included in the series no one will claim. Professor Cheyne himself does not claim it. For *Jerahmeel* is ubiquitous. And it is only in spite of that, and by working, as it were, back from *Jerahmeel*, that any good can be got out of the book.

But when that is done, then much good can be got out of it. The places and the persons are topsy-turvy. But the Book of Genesis does not consist of persons and places. What it consists of is religion. And Dr. Cheyne possesses the religious instinct so powerfully that no will-o'-the-wisp can decoy him from his steadfast recognition of every sign of it.

But let us look at the textual criticism first. Take the 'Wrestling-match,' as Dr. Cheyne calls it, by the river Jabbok. Where was this Jabbok? Wellhausen thinks it was the Jarmuk; Dillmann, Driver, and others the Nahr 'ez-Zerka. Professor Cheyne will have none of these. The name Jabbok is a worn-down form of Jarham, that is, Jerahmeel. Is it strange to find a North Arabian stream in North-Eastern Palestine? Dr. Cheyne answers that the North Arabian immigrants carried their names with them.

Come now to the wrestling. Who was Jacob's antagonist? The Bible text says (Gn 32^{28}), 'Thou hast contended with God (*'elohim*), and with men (*'anashim*), and hast prevailed.' Dr. Cheyne accepts the text so far as to hold, and insist upon it, that the antagonist was superhuman. In fact, he holds that He was 'the second person of the divine duad or triad.' But what divine duad or triad? The Jerahmeelite, of course; the word *'elohim* (God) itself being 'either an alteration or a corruption (or half one and half the other)' of Jerahmeel. It is said that Jacob contended with God and with *men*. The word for 'men' here is also a corruption. It is a corruption for Ishmael, which is another form of Jerahmeel. So the words 'God' and 'men' are just corruptions of one word, and that word is 'Jerahmeel.'

There remain the names 'Jacob' and 'Israel.' What are they, and what did they come from? Professor Cheyne gathers them and others like or unlike them together, and he says, 'consistently with our results so far, we cannot doubt that the common origin of all these forms is—Jerahmeel.'

And yet Dr. Cheyne finds religion in the Book of Genesis. He finds the religion of the compilers of the book, and he finds traces of a religion far older than theirs, 'an early religion that belonged to an Arabian tribe once famous and powerful, afterwards almost lost to history, but now by textual criticism recovered to the light of day—the great race of the Jerahmeelites.' And so in the end everything—men and gods, rivers and mountains, and cities and seas—comes at last to Jerahmeel. The Jerahmeelites may have been a race of much magnificence, but they had a poor faculty for finding new names.

ETHICS AND ATONEMENT.

Ethics and Atonement. By W. F. Lofthouse, M.A. (*Methuen.* 5s. net.)

This book has been published for nearly a year. It was missed through some misunderstanding. Certainly it ought to have had attention. For now that we have had the privilege of reading it, we are free to confess that of all the books recently published on the Atonement this seems to us to bring the doctrine of Scripture home to our modern consciousness best.

Above all things the modern doctrine of the Atonement must be ethical. We may be making too much of Ethics. We may be in danger of identifying it with spirituality, or even of making it the instrument of banishing the supernatural. But however that may be, every doctrine must be ethical, if it is to do us good. It may be more, but it must be that. Professor Lofthouse brings the Atonement into relation to Ethics.

And yet how far he is from the denial of that which is spiritual and supernatural! The demand of the day receives attention here, but no exaggeration. An atonement which did not bring forth righteousness is no atonement. But Professor Lofthouse knows no place for an atonement that is not accomplished from without us by the God-man Christ Jesus, and that does not form Christ in us.

Let this suffice now. Let those of our readers who may have missed the book with us understand that it is not out of date yet, nor likely to be for some years to come.

Notes on Books.

Coleridge's *Lectures and Notes on Shakespeare*—an immortal on an immortal—will now be found in the York Library (Bell; 2s. net), the most convenient of all its editions.

Under the title of *The Growth of Christianity* (A. & C. Black; 6s.), Professor Percy Gardner has published a volume of 'London Lectures.' The Lectures were not delivered in London or anywhere else. But they were begun for delivery, and when the engagement fell off, Dr. Gardner still retained the form, and wrote the Lectures. So the book is addressed to a popular audience, and the author is always present.

The purpose of the book is to give a history of the progress of Christianity as it passed from Jerusalem across Asia and Europe; and not only to give a history of it, but also, and much more, to account for the history. Now we know that Professor Percy Gardner does not accept the supernatural in Christianity. This book, therefore, accounts for the surprising history of early Christianity on natural grounds. It is Gibbon again, but with the motive power as the chief thing, the external historical events being here only as vehicle.

The writing is full of charm, charm that belongs both to the manner and to the spirit. There is nothing offensive in it. To the believer in the supernatural it errs by defect, errs fundamentally of course; but the most ardent believer in the supernatural will recognize the beauty of this story of a purely natural and human Christ and Christianity. A man must surely be long baptized in a naturalistic atmosphere before he can write so courteously and simply ignore the miracles, especially the resurrection from the dead and the gift of the Spirit. And the question will arise, 'Is this Christianity?' And again the question, 'Would Christianity, if it had been this, really have conquered Asia and Europe?'

Yet from this book, so careful in statement, so Christian in spirit, there is much for us to learn.

If you cannot travel, sit at your fireside and read Bradshaw's *Through Routes to the Chief Cities of the World* (Blacklock & Co.; 5s. net). If you can travel, take it with you; you cannot travel without it. It is a new book, but very soon it will be as familiar in the traveller's hand as a Baedeker. Henceforth it will be the 'globe-trotter's' indispensable *vade mecum.*

The arrangement is by routes, and the routes are arranged according to continents. London being the starting-point, the continental routes come first. They are given in alphabetical order, beginning with the journey to Amsterdam, and ending with the services to Turkey.

The information which the volume contains is wonderful—wonderful in amount, wonderful in accuracy. Since much of the work has been done by that most accurate and indefatigable editor, Professor A. H. Keane, LL.D., the accuracy is explainable. Still, we marvel at the labour which must have been spent upon the book. Every route is described minutely; every town has a note which tells its population, its climate, its hotels, and all the rest that the traveller requires. There are also vocabularies and phrases wherever they are necessary, and for the English traveller they are very often necessary. There are books to read, and sights to see. In short, there is every item of information that the traveller requires, and the maps are simply magnificent.

Mr. George T. Brown has become the publisher of the late Dean Farrar's sermons, and he has issued the volume on *The Ten Commandments* at the price of half a crown net.

We are getting all our philosophy now in essays and reviews. We have no great constructive philosopher, it seems, as we have no great poet, historian, or novelist. Well, it is the will of the gods, let us receive it as chastening. The latest contribution, and it is characteristic, is *The Philosophical Radicals and other Essays*, by A. Seth Pringle-Pattison, LL.D., Professor of Logic and Metaphysics in the University of Edinburgh (Blackwood; 6s. net). The essays have mostly appeared in quarterlies, the reviews in monthlies, and we have read some of them. But a re-reading will be rewarded. For they are, as we have said, the most characteristic product of the philosophical writing of our time; and in their concentration and incisiveness make it manifest that our time is not so scurvily served by the gods after all. It is said that we are soon to emerge from the age of criticism. We have not emerged yet. Let us get the good of what we have. Here we have not only criticism, but criticism of criticism, as in the critical review of Professor Jones' critical account of Lotze's doctrine of Thought. That also is good. By means of both these acute critics and our own brains we get some idea of what Lotze's doctrine of thought was not—the first and necessary step to the discovery of what it was.

How long does it take to complete a commentary? In the Life of Philip Schaff we are told that the American edition of Lange, of which he was editor, dragged its slow length along till it became a cause of merriment in the family. The Cambridge Bible for Schools and Colleges is not complete yet. Its first editor was Dr. Perowne, then Dean of Peterborough, afterwards Bishop of Worcester. Then the editorship was split up, Professor Kirkpatrick, now Dean of Ely, getting the Old Testament, and Dr. Armitage Robinson, now Dean of Westminster, the New. The New Testament is complete, but the Old Testament has still some way to go.

Another step has been taken with the issue of *The Book of Esther*. It is edited by Dr. A. W. Streane (Cambridge Press; 1s. 6d. net). Dr. Streane is a conservative scholar. Besides that, he has kept in view the character of his readers. Still, it is courageous of him absolutely to ignore the vast literature of recent years which makes Esther out to be a fragment of folklore. His belief is that the Book of Esther is a historical romance. That is to say, there is actual history behind it, but the history has been idealized. He does not torture his text, therefore, to find an historical setting for every event and an historical place for every person.

The Warburtonian Lectures have scarcely the fame of the Bamptons. But the volume of the Warburtonian Lectures for 1903–1907 is fit to stand beside any ordinary Bampton. The author is Dr. Edgar C. S. Gibson, Bishop of Gloucester; the title, *The Old Testament in the New* (Wells Gardner; 3s. 6d.). Dr. Gibson has chosen a field of study much neglected though most important. He has searched for the hidden unrecognized quotations in the New Testament from the Old; and when he has found them, he has shown that they are the key to the passages in which they occur.

Professor Findlay has published his second volume on the Prophets. Its course is from the first Isaiah to Nahum. The third volume is also just ready, and a fourth will complete the set. The volumes belong to Dr. Gregory's series of 'Books for Bible Students.' The special title is *The Books of the Prophets* (Kelly; 2s. 6d.). THE EXPOSITORY TIMES has so recently contained a series of articles on Jeremiah by Professor Findlay that the exceptionally fine character of his studies in the Prophets is fresh in our memory. Professor Findlay is as careful with the history as with the religion of the Prophets; he is as much interested in the religion as in the history. He shows how inseparable to a Hebrew prophet history and religion always were. Jehovah, in fact, was inconceivable apart from what we call politics. But then what we call politics was holiness and righteousness.

Dr. Alexander Maclaren has just been expressing his wonder that Congregationalists and Baptists remain apart. Is Baptism nothing then—the time of it and the manner of it? Here is a book on the time and the manner of Baptism, and it runs to 628 pages—is that nothing? Its title is *Christian Baptism*. Its author is the Rev. Robert Ayres, a Wesleyan, and it is published by Mr. Kelly at the Wesleyan Book Room (5s. net). No one will read it. Mr. Ayres could not expect that. But many will dip into it, and gather weapons (never mind the metaphor) to cast at the enemy. For Mr. Ayres has a lively style and takes up unmistakable positions. His handling of Mr. Cooke's book on Baptism is particularly severe. We hope Mr. Cooke will not think it necessary to write as large a book in reply.

Professor Sanday has warned us that a book by Professor W. P. Du Bose, of the University of the South, must be read, however hard the reading be. His most recent book is *The Gospel according to St. Paul* (Longmans; 5s. net). It is a book to teach one humility. For there is not a paragraph in it but has to be re-read; and if it is read a third time, the sense of ignorance is deepened. Nor is it that the style is so difficult. Certainly the style could be easier. There is a deliberate disregard of such devices as might entice the unthinking. But the meaning can always be got at. The trouble comes from the amount of meaning which every paragraph carries, and the newness of so great a proportion of it.

Dr. Du Bose sets out to describe the Christ of St. Paul. He calls his book the *Gospel* of St. Paul, and only in the last short chapter does he use the title 'the Christ of St. Paul.' But the gospel is Christ. It is not good news about Christ; Christ is the good news. We have therefore from first to last to deal with the Person of our Lord; and if to enter theologically into the Person of our Lord is difficult, the difficulty is much multiplied when we are asked to enter experimentally also. It is Christ in us that is the end of the book; and Christ in us expresses the ultimate of human thought, the ultimate of human will.

One prominent feature is the author's frankness. Does Dr. Du Bose explain everything? No. He says frankly, and that again and again, that there are things he cannot explain. He raises the difficulty, states it in its most distressing form, and leaves it.

The Reform Movement in Judaism—that is the title of a new book by Dr. David Philipson (Macmillan; 8s. 6d. net). Is anything to come of the Reform Movement in Judaism? We have watched its progress with intense interest and with hope, we have read this history of it, as it first appeared in the pages of the *Jewish Quarterly Review*. There is no doubting the sincerity or even the earnestness of the reformers. Their suffering is sufficient evidence. And they have suffered, more than the Gentile can possibly appreciate. But what is to come of it? Only some present suffering, and then the old things back again? Only at best a somewhat freer attitude to the study of the Old Testament, and a suspicion of sniffing in the presence of the ritual of food and sacrifice? Is there no more to come out of it than the repetition of a barren formula that the Jew must henceforth and for ever stand for the unity of God?

It is hard to see why the Jewish reformer stops short of Christianity. He has utterly outgrown the age-long hatred to the Nazarene. St. Paul is still an object of dislike, but Jesus of Nazareth is accepted. Why is He not accepted altogether?

Dr. Philipson does not tell us. But he writes the history of a great widespread movement to which we cannot be indifferent, and in which we may surely see the goodwill of Him that dwelt in the Bush.

The Church Worship Association of the United Free Church of Scotland has issued an *Anthology of Prayers for Public Worship* (Macniven; 2s. 6d. net).

Professor Orr is the great God-send of the modern believer in the verbal inspiration of the Bible. He does not believe in verbal inspiration himself. He is as far removed from that fetish as Professor Cheyne. But he finds so very little to alter in the Bible, that the believer in verbal inspiration can in these dire times accept him as a brother and be thankful.

His latest book is entitled *The Bible under Trial* (Marshall Brothers). It is a large handsome book, though there is not a great deal in it; for it was originally contributed in a series of articles to *The Life of Faith*, and the publishers have retained the spacing and the paragraph headings of that newspaper. In doing so, they have done wisely. The book is addressed to the unlearned, and the unlearned need short paragraphs and prominent headlines.

But while Professor Orr addresses himself to the unlearned, it must not be supposed that he takes advantage of their ignorance. He makes no appeal to prejudice. He sets down no unverifiable statement. He is sweeping enough in his scorn of the irreligious Bible critic, and he has good right and good reason to be. And if he does not distinguish clearly between the irreligious and the religious critic, that is not to be wondered at; human infirmity will always appear at some point.

By its simplicity and its conservatism it will do good. For they who would not read a more radical volume on the Bible will read this.

There are two questions to be answered by a would-be biographer. One, Is the biography worth writing? The other, Can I write it? Now the biography of every evangelist is not worth writing. And if the biography of *W. Spencer Walton* had been worth writing, it is clear that the Rev. George E. Weeks, B.D., was not the man to write it.

There is nothing in it. There is not an adventure worth describing; there is not an experience worth studying; there is not a letter worth reading. Mr. Spencer Walton did splendid work as an evangelist in South Africa and elsewhere, and he did plenty of it. But there is no record here of anything so exceptional or outstanding as to make an addition to the overcrowded shelf of biography a necessity.

And then—perhaps this is the whole trouble—Mr. Weeks has not had time to make a biography of it. He confesses that. But confessions do not always atone for sins. We never see the man; we are never with him in his work; from first to last we are never caught.

There is one good thing in the book, an appendix of sermon outlines. The publishers are Messrs. Marshall Brothers (3s. 6d. net).

A Day-Book of Short Readings for Busy People (Masters; 6s. net). The volume 'From Advent to Trinity' has already been noticed. This is now the volume 'From Trinity to Advent.'

The Rev. J. H. Jowett, of Birmingham, is already in the front rank of preachers; he is steadily rising to the first place. He does not need to wait for the passing of the mighty; he waits only for universal recognition. No man with such a grasp of modern conditions has a more frankly evangelical message to deliver. His new book, *The*

Silver Lining (3s. 6d. net), has been published by Mr. Melrose.

Mr. Edwin A. Pratt has written an apology for the publican. Its title is *The Licensed Trade* (Murray; 5s. net). It is not the ancient Jewish tax-gatherer, but the modern British dealer in strong drink. And the apology is thorough. The licensed trade is a glorious British institution. Every plan of improvement, every scheme of the temperance reformer, is a blunder. Leave the publican alone. Leave him to sell what he likes, when he likes, and as much as he likes. Is there no intemperance, then, and is there no evil in it? Yes, there is intemperance, and Mr. Pratt is much distressed with the evil of it. It is the intemperance of the temperance reformer, the intemperance of that terrible person, the teetotaler. Is there no evil in drinking, in much drinking? Yes, there is evil, but it is in drinking tea or coffee. And Mr. Pratt draws a dreadful picture of the possible effects of tea or coffee drinking upon the human system.

Mr. James Robinson is ready in good time with a volume of sermons for Harvest and Flower Festivals. He calls it *God's Garden* (3s. 6d. net). The first sermon is by the Rev. W. L. Walker, the author of *Spiritual Monism*, and a very fine sermon it is,—one of the finest children's sermons we have ever read. It gives the title to the book. Its text is, 'And the Lord God planted a garden' (Gn 2^8). There is a beast in the garden. Sometimes he is a *lazy* animal; sometimes he is a *wild* beast; sometimes he is an *unclean* beast; and always he is a most *cunning* beast, who tells us a fine plausible story and makes tempting promises.

Professor George William Knox of Union Theological Seminary, New York, is one of the ripest students of Religion, and he has had the advantage of a residence in Japan. He was chosen for the sixth series of 'American Lectures on the History of Religions,' and he chose for his subject *The Development of Religion in Japan* (Putnam; 6s.).

For a study of the development of Religion, Japan offers a peculiarly tempting field. It is very difficult. There is much in the earlier cults of Japan that is still obscure and disputed. But its difficulty is not insurmountable, and it makes the work more enticing. One of the questions in dispute is as to the antiquity of Ancestor-worship, now the only form of religion which to the Western eye the Japanese seem to have. Professor Knox is in touch with Mr. Aston and other modern scholars who find that the oldest Shinto had no proper Ancestor-worship at all. So this, which is the great characteristic of Japanese worship, is an import, just as the pigtail is an import into China.

Among other uses of the book, one is that it enables us to study Buddhism, and also Confucianism, not in a general and philosophical way, but practically and on the spot. We see to what extent these religious beliefs proved adaptable to new circumstances, and how they satisfied the hungry hearts of foreigners. And then we say, If these most imperfect and essentially local faiths could root themselves in Japan, how hopeful is the outlook for the one perfect and universal Faith.

W. Holman Bentley, D.D., the Life and Labours of a Congo Pioneer, by his widow, H. M. Bentley (R.T.S.; 6s. net). This book has come at the right time. We are all deeply distressed about the Congo, and this is such a story of the Congo and Christ as will deepen our distress and give us no rest till things are righted there. It is the life's history of Holman Bentley. But Holman Bentley gave his life for the Congo, and the book is not simply another biography, it is a new chapter in the history of the progress of the Kingdom. Few chapters will be found more characteristic. It differs certainly from the record contained in the first Acts of the Apostles, but only in the outward circumstances. In character it is the same. There is the same dependence on the Spirit, and the same fearless advance and patient endurance.

Mrs. Bentley has written the book right well. Every page is in its place and helps the story forward. Her husband is a hero; but her hero is not her husband, but Christ. And so the human element only gives the story human interest, there is no suspicion that more is made of the man than of the work.

Professor Lawlor, of Dublin, has revised, for a sixth edition, *Ireland and the Celtic Church*, by Professor Stokes (S.P.C.K.; 5s.). The book is thus sent forth with a new lease of life. It has done more than any other book to tell the world outside

Ireland what Irish Christianity has been. But it had gone out of print, and there was no other book ready to do its work. Professor Lawlor has corrected mistakes and added many valuable references, especially to the more recent literature.

The Chaplain of Trinity College, Cambridge, the Rev. H. F. Stewart, B.D., has written a book on the Invocation of Saints, which is fit to be accepted as the standard authority on that subject for the English reader. His whole title is *Doctrina Romanensium De Invocatione Sanctorum* (S.P.C.K.; 2s. 6d.).

Is it still possible to use the argument from prophecy? It must be possible, unless we are to throw over the evangelists. How, then, may we still use it? Dr. H. A. Redpath tells us with great conviction in a small book called *Christ the Fulfilment of Prophecy* (S.P.C.K.; 6d.). His argument is that the idea of the fulfilment of prophecy came not from the evangelists, but from Christ Himself; so that if we are to reject the argument from prophecy, we must reject the testimony of our Lord to Himself.

The writer who can manage a theological conversation can do anything in theology. Dr. Francis Aveling has written out a number of conversations on theological matters, calling his book *The Philosophers of the Smoking-Room* (Sands; 3s. 6d. net), and he has contrived it so that there is no dull page in the book. The speakers are a Priest, a Parson, a Poet, and an Agnostic Doctor. Of course the Priest has the best of it. The point of the book is in the words of the Doctor, that if he were not an Agnostic he would be a Catholic, there being no proper half-way house. But in spite of the inevitable it is good reading, and not at all offensive.

About this matter of the half-way house. Is not that the wrong way to put it? Is not the Parson further away than the Priest from the Agnostic? Are not the Priest and the Agnostic one so far as they go together, and is not that why they get on so well together?

The Bible is not a manual of Botany. And so the flowers mentioned in it do not exhaust the flora of Palestine. When the traveller visits the Holy Land he carries with him some small book (of which there are many) describing the flowers of the Bible, and he finds that only one in fifty of the flowers which catch his eye is mentioned in it. There is one great scientific work which deals with the whole of the flora of Palestine, Dr. Post's *Flora of Syria, Palestine, and Sinai.* But now there is a small, portable, interesting, and sufficiently scientific book of which the title is *Flowers and Trees of Palestine* (Stock). It has been written by Miss Augusta Temple, sister of the late Right Hon. Sir Richard Temple, Bart.

Most attention is given to the plants of the Bible, but the very purpose of the volume is to meet the needs of the modern traveller, and so the Land as well as the Book is covered. The aim is practical, but the picturesque is not forgotten. All that science demands is here, but also all that the heart desires. And so far as we have been able to test it and compare it with the authorities, the work is thoroughly reliable. After the general description, which is illustrated with photographs, there is an alphabetical list, which gives both the scientific and the popular titles.

Out of the multitude of books for the study of the Bible which at present are pouring forth, select those issued at the University of Chicago Press, and, as the latest, *Christianity and the Bible*, by Henry F. Waring. The British publisher is Mr. Fisher Unwin (4s. 6d. net). It is divided into four parts. The first part is introductory. It defines religious life and literature, interpretation and inspiration, and the things which make for true Bible study. The second part describes the times of the Bible. The third gives a sketch of Christianity since Bible times. And the fourth offers an estimate of the position and influence of Christianity to-day. In the use of the book the student is recommended to take Parts I. and II. first. For the book is intended to serve for the severest study, as well as for the easiest reading. It closes with an appendix of questions.

Messrs. Williams & Norgate have published an English translation of Harnack's recent book on *Luke the Physician* (6s.). The translation has been made by the Rev. J. R. Wilkinson, M.A., late Scholar of Worcester College, Oxford, and Rector of Winford. Harnack has written a note to accompany the English translation, in which he says that he has amplified the appendix on St. Luke and St. John, but that otherwise the translation represents the German original. Then he says: 'I gladly seize the opportunity of expressing my thanks to the English scholars Hawkins, Hobart, and Plummer for all that I have learnt from their works.' We are glad to have this word from Harnack.

It is not necessary at this time of day to say much in the way of recommendation of Lea's *History of Sacerdotal Celibacy in the Christian Church.* It has been for forty years the standard work on the subject. The second edition was published twenty-three years ago. This is the third. The author explains its position. He had not expected to revise the book a third time, and took no careful note of the literature that was appearing. Still he did revise it, in the later parts thoroughly, so that the third edition is more than the first or second. But there was no great necessity for revision. New literature might come, but it would not seriously affect the value of this book. For it was built upon a thorough knowledge of the original sources, and it was written with fairness of judgment. The publishers are Messrs. Williams & Norgate (2 vols., 21s. net).

Contributions and Comments.

Punishment as Retribution.

Mr. Beibitz, in his article on 'Some Modern Views of the Atonement,' vigorously denounces the idea that punishment is, or rather ought to be, retributive. He sees clearly that the point is an important one, and that much depends upon it. But I venture to think that he has misunderstood the theory of retributive punishment, that punishment is primarily and rightly retributive, and that no doctrine of the Atonement which claims to be scriptural can possibly dispense with the conception of punishment as retribution. And I cannot but believe that the admittedly growing dislike to this theory of punishment is of a piece with the present tendency to depreciate the seriousness of sin, and to empty the Atonement of its truest and most life-giving significance.

Mr. Beibitz looks on retribution as implying ultimately vindictiveness, and holds that it is entirely excluded from the administration of human justice. He takes as an instance a judge passing sentence on a criminal, and argues that if the punishment is retributive there must ultimately be some feeling of vindictiveness towards the criminal on the part of the judge or of society. But vindictiveness is essentially a personal feeling between one man and another. It has its basis in personal wrong received. An offence against the laws of the country is surely on quite a different plane. Adherence to law is necessary if there is to be social well-being in a community. We may almost personify the Laws, as Plato makes Socrates do in the *Crito*: doubtless the idea of making the criminal better enters into human punishments, and quite possibly ought to enter still more, but the real justification of punishment is that the criminal by his act has deserved punishment, and from this the element of vindictiveness is entirely absent.

But let us consider the question a little more closely: we are all agreed that sin is hateful, and that we ought to do our best to get rid of it. At the same time, we do not therefore consider the sinner to be hateful; to adopt a current phrase, we ought to love the sinner, but hate the sin. Yes, but to put it in this way is to make an abstraction of sin, while in point of fact we can only deal with sin as it meets us in individuals. We cannot punish sin except by punishing the sinner. Often, indeed, the sinner will cry out with deepest conviction, 'Not I—that is, not my own real self—but sin that dwelleth in me.' Yet so long as sin is there, the man has in him 'that which ought not to be,' and as he passes judgment on himself in repentance, so is judgment passed upon him by punishment. It is the judgment of righteousness or comparative righteousness upon sin, the manifestation of the illegality of sin in the reaping by the sinner of sin's necessary consequences.

All this, of course, does not for a moment go to disprove that there is a corrective element in punishment. Punishment may be, and very often is, corrective, but it depends upon the sinner whether his punishment shall be corrective or not. Dr. Moberly pointed out that punishment changes its character according as it is humbly submitted to or not. But this forces us to admit, first, that the punishment is originally inflicted as the due reward of sin, for it rests in the sinner's power alone to make of it something more than this; and, secondly, that the sinner himself, in order to enable the punishment to be a help to him in the fight with sin, must begin by acknowledging the perfect justice of the punishment, that he has deserved to be punished,—in other words, that punishment is first of all retributive.

May we not be too inclined to hold that when a sin has been committed, the most important thing to do is to make the sinner better for the future rather than to show as clearly as possible the abomination of sin? Punishment may, indeed, bring about both results, but while it immediately affects the latter, it cannot be certain about the former. We cannot afford to throw over the idea of righteousness as a law; for the Christian as well as the Greek δράσαντα παθεῖν must remain an essentially just and righteous truth.

Or, again, consider the problem of forgiveness. No one would argue that forgiveness is fulfilled in the remission of punishment, but clearly the question of the remission of punishment enters in, as the first part of the Parable of the Unmerciful Servant shows. In certain cases forgiveness is made manifest by the remission of the penalty that otherwise would have followed sin. It may be said that repentant persons can be forgiven and still punished; but the very fact that we have to point out that in such cases the punishment, instead of being remitted, is continued for its corrective influence, is a proof that the punishment has changed its character and is no longer simply the due reward of sin.

There is much in Scripture, even in our Lord's sayings, that supports the retributive view of punishment. Are sin and punishment as a necessary sequence expressed anywhere more vividly than in the pages of the prophets and historians of Israel who see again and again in the nation's defeats and calamities the avenging—not vindictive—hand of God? And though it is quite true that no balance can be struck between a quantity of sin and a quantity of punishment, Christ expressly declares that some offences will be punished with more stripes than others, while St. Paul's wonderful exposition of the wrath of God against human sin hardly allows us to imagine that he thought of the Divine punishment simply as corrective.

What must be our conclusion, then, on the connexion between sin and punishment? Surely that of the dying thief—that we are justly punished because of our offences. And who would deny it of himself? Does not each one of us when he sins know that he deserves to be punished? If this is true as a matter of the deepest personal conviction, we must frame a theory harmonious with such experience.

In conclusion there is just one word to be said about the Atonement. We cannot think of our Lord as undergoing punishment, whether retributive or corrective, so far as He Himself is concerned; for He was without sin. But in so far as He identified Himself with the race of men in all their experiences, and was, as St. Paul says, made sin for us, the 'punishment' which fell upon Him was essentially retributive. He bowed His head to the result of the sins of the world, and the wages of sin was death. The death of Christ is the supreme illustration of the fact of the retributive element in punishment: that Christ died for us, that His sufferings were vicarious, does not alter the fact that it was sin which brought Him to death; so long as we hold that there is a vital connexion between the sin of the world and the *death* of Christ, so long must we continue to hold that the Sinless One, who was put to death as an evil-doer, in some sense bore the punishment which evil-doers deserve. J. K. Mozley.

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The Virgin Birth in St. John's Gospel.

Is it quite so certain, as is sometimes assumed, that 'neither St. Paul nor St. John knows anything of the Virgin Birth; or if they know, they ignore it'? It is at any rate worth considering whether a careful examination of St. John's prologue will not afford evidence both of a knowledge on St. John's part of this Divine event, and also of an expression of that knowledge which would be intelligible to his readers. The language of the prologue is exact and guarded. The facts about the eternally pre-existent Christ are denoted by the substantive verb: *ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν . . . ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.* See also vv.$^{8.\ 9.\ 10}$.

When, however, the moment of creation is reached different forms of the verb *γίγνεσθαι* begin to be used: *πάντα δὶ αὐτοῦ ἐγένὲτο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν . . . ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ . . . ὁ κόσμος δι᾽ αὐτοῦ ἐγένετο.* Then, as part of the creative process, come the momentous words: *καὶ ὁ λόγος σὰρξ ἐγένετο* (v.^{14}). This expression is in itself unique and suggestive of a birth differing from the ordinary birth of a man, but the descriptive phrase which follows points still more clearly to an event unparalleled and divine, excluding human fatherhood: *καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός.* 'And we beheld his glory, glory as of the only begotten from the Father' (R.V.). The marginal rendering, 'an only begotten from a father,' so far as it has an intelligible meaning, comes to signify the same thing. In any case, the rendering of the Revised Version is adopted in this argument, of which the contention is that *μονογενοῦς*, from its position in the prologue, and from its form as a composite of *γίγνεσθαι*, must refer not to the eternal generation of the Son of God, but to the human birth of the Son of Man.

If this be conceded, the term 'only begotten,' or, as Westcott prefers to render it, 'the only born of the Father,' manifestly denotes a Being whose generation and birth into the world was not that of an ordinary man. It denotes One whose generation was unique, who was divinely born. It is a term which wonderfully corresponds with the narrative of the Virgin Birth in the first and third Gospels, and which would admirably sum up a truth accepted by the Church.

An examination of the other passages, in which *μονογενής* occurs, fully bears out the reference here contended for to the human birth as distinct from the eternal generation of the Christ. The word *μονογενής* occurs in four other passages in relation to the Christ; three of these are in the Gospel of St. John (1^{18} $3^{16.18}$), and one in the First Epistle of St. John (4^{9}). In the first of these passages, for *ὁ μονογενὴς υἱός* the remarkable variant *μονογενὴς Θεός* is strongly supported, and is accepted by Westcott and Hort. No words could more decisively affirm the Divine generation of the Christ and the union in Him of created humanity with the eternal deity; it is equivalent to the Pauline *Θεὸς ἐν χριστῷ*. The two verses of chap. 3, in which *μονογενής* is found, are definitely treating of the mission of the Son into the world. And there is the same reference when the word occurs in 1 Jn 4^{9}.

As the present argument is concerned only with the Biblical use of *μονογενής*, it is not necessary to answer objections to the meaning here affirmed based on the later application of the term to the eternal pre-existence of the Christ. It is certainly true that the terms 'begotten' or 'only begotten' are applied to the eternal generation of the Son of God in the language of creeds and liturgies. But such application is not, strictly speaking, scriptural; and it is a matter of regret that a term connoting creation or generation should have been used in reference to the eternal Son of God. It may, indeed, be said that this very term 'Son of God' has much the same significance as 'only begotten.' This is only partly true. But the expression 'Son of God' was needed to indicate the identity of nature of the Father and the Son; and it was possible to exclude the thoughts of succession or inferiority which humanly are attached to the word. It was, however, a theological mistake to emphasize the human side of the conception by the addition of the term 'only begotten,' which falls into its rightful position in St. John's prologue to his Gospel.

If, then, we may be permitted to regard *μονογενὴς παρὰ πατρός* as an expression intended to convey the truth of a miraculous birth from a Virgin, we can realize its associations for the disciples of St. John. For them the glory as of 'the only born of the Father' meant, the 'glory of the Virgin born.'

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Cain—Abel—Seth.

THE modern research which has revealed to us a Babylonish stratum of legendary history underlying the Hebrew drama of creation, naturally raises the question whether Seth be not an addition by the Hebrew compiler, in order to avoid the distasteful fact that his nation would otherwise, in the course of nature, be descended from Cain, and possibly might inherit some of his ways! I should be grateful if you would allow light to be thrown on the question, and would let me briefly state the reasons which have led me to suspect this to be a fact, if anything so prehistoric can be called a fact.

In the (usually called J) narrative of the first murder, Gn 4 (of which I believe no trace has yet been discovered in Babylonian cosmogony), Cain is described as 'going out from the presence of the Lord,' by which we understand that the historian dismisses him both from Hebrew history and the territory over which Jahweh was considered to be supreme ruler; but an interesting list of his descendants is given, vv.[17-26]. Seth is introduced as a consoler of Adam and Eve, and as a substitute for Cain. Chap. 5 (usually attributed to the P writer) repeats the birth of Seth, beginning with Adam, and completely ignores Cain and Abel in the genealogy which follows. Seth is born when Adam is 130 years old. This genealogy gives the names of ten patriarchs. That in Gn 4 gives the names of seven, both including Adam. Professor Zimmern (*Bab. and Heb. Genesis*) says: 'Here we are presented with the same tradition from two different sources and in two different forms; Gn 5 adds the names of Seth and Enos, and at the end that of Noah, which is absent in chap. 4. The names are, with trifling variations, the same in both lists. In spite of the primitive touches of the seven-name list, the P writer for once has given the older version as to number, order, and form of the names.'

The Babylonian tradition, preserved by Berosus, tells that there were ten kings who lived between the Creation and the Deluge, the last being the hero of the Flood—the Noah of the Bible. These kings lived abnormally long lives, and covered 432,000 years. The names of the kings correspond, more rather than less exactly, with those of the patriarchs of Genesis. For instance, Zimmern points out, as does also Professor Sayce (see Expos. Times, June 1906), that Enos, third patriarch in Gn 5, means, in Hebrew, 'man'; and Amelon, third king in Bab. list, also means 'the man' [of Sippara]; and Cainan or Kenan, the fourth patriarch, means 'smith' or 'craftsman,' which corresponds with the fourth king, Ammenon or Ummanu, 'the craftsman' [of Chaldea]. Professor Sayce also says that in the legends of Eridu, near which the Garden of Eden was situated, the name of the first man which has been read *Adapa* is now found to be *Adamu*, signifying 'man'; and though in the Babylonian list *Alorus* stands for the first king, there are enough correspondences in the other names to prove that we have in the two Hebrew versions two echoes of the ancient list of kings, of which the older is the ten-name list of Gn 5. Henoch, the seventh patriarch,—the Enoch whose name means 'well-regulated discipline,' who 'walked with God' 365 years,—is represented by Enmeduranki, the seventh king of Babylon, who was king of Sippar, city of the Sun-god. As servant of the Sun-god, he was intimate with the secrets of heaven and earth. His course was 365 years, short compared to the great age of the others, the days of the solar year being counted as the years of his life. It will be a source of regret to many, that the beautiful words, 'Enoch walked with God,' have their *origin* in this Babylonian king, whose course in the service of the Sun-god was a yearly one of 365 days. But surely the idea may still be suggestive to the individual, and the moral has been focused for us in Ken's poem:

> Awake my soul, and with the sun
> Thy daily course of duty run.

It is perhaps hardly necessary to show how Lamech and his son Noah are the last members of both Hebrew genealogies, and how Noah corresponds with the hero of the Babylonian epic, which includes the Flood story.

As regards the locality where Cain's descendants with their skilful hands lived and multiplied, Madame Ragozin, in her *Story of Chaldea*, gives many reasons for believing that they were the Shumir-Accadian race, who flourished around the Euphrates in earliest times, with whose genius in buildings and books, and even with whose prayers and religious ideas, we are now familiarized,—thanks to explorations in buried cities, now in course of interpretation. She shows how the race of Noah mingled with, and finally superseded, these Shumir-Accadians, adopting and developing many of their early beliefs.

Though I suppose few, if any, of the educated modern Jews consider these genealogies historical, and though most now believe them to be based on the Babylonian allegory, by which the ten patriarchs represent a great world-year of ten months, to indicate the immense antiquity of the world, yet their psychical influence is of great interest when one studies the Jew of the first century A.D. Possibly it throws light on the retort of Jesus to the oft-repeated assertion of the Jews: 'Abraham is our father; we were never in bondage to any man' (Jn 8^{33-47}). Jesus had assumed that they were in bondage to *sin*. He agrees: 'I know ye are Abraham's descendants; but [unlike Abraham, you have the natures of murderers] ye seek to kill me; this did not Abraham.' And then He adds, 'Ye do the deeds of your father'; and upon their going behind Abraham and claiming God as their Father, He also goes behind Abraham and says, 'Ye are of your father the devil, who was a murderer in the beginning, and a liar,' and 'Because I tell you the truth, ye believe me not.' Now these are the very characteristics of Cain in the Hebrew myth which depicts how murder and lying came into the world. It also represents the first instance in the succession of what Jesus describes as prophet-murder, which had stained the Hebrew annals 'from the days of righteous Abel to his own day' (Mt 23^{31-37}). It is clear that Jesus treated all the Jewish stories as historical, and Abel is pointed out by Him as heading the 'prophets, wise men and scribes,' who had been sent to lead the Hebrews into ways of righteousness, and died for it. The writer of the Epistle to the Hebrews follows this idea out in 11^{4}. And John the Apostle has very deeply imbibed the thought of Jesus expressed in Jn 8^{44}.

This seems to me to open up the question whether this early legend of Cain was not at the root of the Hebrew belief in the Adversary, the Devil, Beelzebub, Satan, etc.; and it is of interest to compare the passage 1 Jn 4^{8-15}, where the view of the Apostle John is, that Cain was 'of that wicked one,' which gives Cain as close a connexion with the Devil as is attributed to Abel with God. (In $v.^{10}$ it is implied that he was 'of God,'—born of God.) The same passage also depicts the devilish influence of hatred, as well as the Divine influence of love, as having their rise 'from the beginning.' (Compare $v.^{8}$ with $v.^{11}$.) Adam's share in the Fall, so prominent in St. Paul's view, is ignored, and Cain's act seems to him (the Apostle John) to have let loose the power of evil into the world.

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Criticism and Conversion.

ABOUT the year 1868 I made the acquaintance at Biarritz of a French Protestant gentleman, who told me the story of his conversion. Nominally a Protestant, but utterly indifferent, he was studying painting at Naples. He found that he had mistaken his vocation; his real bent was for language. Taking up philology he began to read the Hebrew of the early chapters in Genesis for linguistic purposes only. Soon a deeper interest was awakened. He had studied but a few chapters before he became convinced of the truth of revelation. He spent great part of his subsequent life in endeavouring to improve the French of the Old and New Testament.

A few years afterwards I made acquaintance at the meeting of the Société des Sciences et des Arts de Bayonne, with M. H. du Boucher, who afterwards founded the Société de Borda, at Dax. He was nominally a Roman Catholic, really an unbeliever. Fond of languages, he took up the study of the Hebrew of the early chapters of Genesis. February 17, 1875, he read at a meeting of the Bayonne Society, a paper entitled 'Le Chapitre V. de la Genèse et l'Archéologie Préhistorique.' Both the paper and a condensed report of the discussion which followed, are given in the volume of the *Bulletin de la Société des Sciences et Arts de Bayonne*, 1874–77, p. xxxv. and p. 169. There were present two of the Cathedral clergy, myself, several Roman Catholic laymen, a Jew, and some militant freethinkers. The purport of the paper was to show that the names of the patriarchs might be tribal, or refer to inventions or steps in civilisation. M. du Boucher spoke of his joy in finding science confirm revelation; still, he offered to submit to the higher authority of the Church, if his interpretation were in error. Then the discussion broke out. The freethinkers objected that the whole method was faulty and *a priori*, that it was impossible otherwise to arrive at such conclusions. M. du Boucher insisted that he had gone to the study without preconceived opinions, that he had gathered his convictions from the study. The clergy maintained that such a result was possible, *sans arrière pensée religieuse*; that the Catholic Church has not imposed any interpretation on this chapter, and that opinion on it is altogether free. M. du Boucher courageously faced the storm, and maintained the reality of his conversion.

I think that Archbishop Leighton mentions the case of a man being converted by hearing this Gn 5 read in Glasgow Cathedral; but this was from the repetition of the words 'he died,' and from a different order of ideas. Do not such facts show us that the convictions of faith and the demonstrations of science lie in different mental planes? The demonstrations of science can be taught with fitting opportunity to any capable of understanding them. Science is communicable. No one knows what will, or what may, bring the conviction of faith home to any one's mind. What will have the deepest influence on one man will have none at all on another. 'The Spirit bloweth where it listeth.' All means are powerful in His hands.

Wentworth Webster.

Sare, Basses Pyrénées.

The Name 'Jahweh.'

I was much interested in the notes on Dr. Clay's volume, *Light on the Old Testament from Babel*, in the April issue. It seems perfectly clear that the name *Jau-ilu* means 'Jahweh is God,' and the fact that the name dates, at any rate, from the time of Hammurabi must not prevent us from admitting the truth, even if it upsets preconceived opinions. It was long ago suggested, and Prof. Hommel has stated it as his opinion, that the name *Ea* or *Aa* was the origin of the Babylonian divine name Ya'u, which is cognate with the Hebrew Yah or Jah. Now Ea or Aa was the Creator, and the Semitic belief was that, when Merodach overcame Tiamat, the great dragon of the abyss, he was made King of all the Gods. Even Ea, his father, gave him up all his privileges. Take the following from the Babylonian Hymn of Creation:—

> Ea heard, and he rejoiced in heart;
> Thus he spake:—He whose renowned name his father's name so glorified,—
> He shall be like me, and Ea shall be his name,
> The total of my commands, all of them, let him possess.
> The whole of my pronouncements, he, even he, shall make known.

That is to say, Ea is represented as voluntarily merging himself in Merodach, the sun-god. But the name of Ea, the Creator, the father of the Gods, was not forgotten. Dr. Pinches gives us the following:—Bel-Yau, 'Bel is Jah'; Nabû-Yâ, 'Nebo is Jah'; Ya-Dagunu, 'Jah is Dagon.'

But when this is generally recognized, will the consequences be serious? Perhaps, before this takes place, one characteristic of the genius of Israel will also be generally recognized? Take, for example, Gn 4[1], 'And the man knew his wife, and she conceived, and bare Cain, and said, I have gotten a man with the help of Jahweh.' But Cain cannot mean 'gotten,' for it cannot be derived from the Hebrew verb, *Kānāh*. It may mean 'Smith,' but it cannot mean 'gotten.'

Take, again, Gn 5[28], 'And Lamech lived an hundred and eighty-two years, and begat a son; and he called his name Noah, saying, This same shall comfort us for our work.' But Noah signifies 'rest,' and cannot be derived from the Hebrew word *Nahem*, 'to comfort.'

Lastly, take Ex 2[10], 'And she called his name Moses, and said, Because I drew him out of the water.' But Moses is an Egyptian word meaning 'a son,' and could not be derived from the Hebrew *Mashah*, 'to draw out.'

The fact is that, in these and numberless other cases, the Hebrew explanation of the name depends not on etymology, but on *assonance*. The name is explained by a word which it resembles in sound. It is almost a kind of pun on the word, and we find this practice all through the Old Testament.

So the Israelites took the name Jah or Jahweh to be that of their God, but they explained it in their own way. As they wrote it, it is, to all appearance, the third person imperfect of הָוָה, 'to be,' and they probably understood by it, 'He will be.' In other words, they took the oldest name for God, and gave it a new content.

The case of those who are anxious in regard to the results of such new knowledge is met by Dr. Driver, with his usual sanity, in an excursus to his edition of Genesis in the Westminster Commentaries. He points out 'that what is really important is not the ultimate etymology of the words, but what they *came actually to denote*; all that is of real theological interest or importance is to know what the words *came to mean to the Hebrews*, and what are the character and attributes of the Being whom they are used in the Old Testament to denote.'

If the name Jahweh got an entirely new connotation at the time of the Exodus, and that connotation remained fixed in Hebrew theology, it seems to me that it would be quite reasonable to say that prior to that date God was not known to the Israelites by the name Jahweh.

L. A. Pooler.

Downpatrick.

Deut. xxxii. 10.

'He kept him as the apple of his eye.'

There is an interesting parallel to this beautiful picture from Egypt. Plutarch tells us (*De Is. et Os.* 33), and it has been corroborated by the science of linguistics: *ἔτι τὴν Αἴγυπτον ἐν ταῖς μάλιστα μελάγγειον οὖσαν ὥσπερ τὸ μέλαν τοῦ ὀφθαλμοῦ χημίαν καλοῦσι καὶ καρδίᾳ παρεικάζουσι.* And in a text from Edfu (treated by Ebers, 'Die Körperteile im Altägyptischen' in the *Abhandlungen* of the Academy of Munich, 1879, p. iii.) we read: 'Egypt (literally, the black [country]) which is called after the eye of Osiris; *for it is his pupil.*' There is a Jewish tradition—or if tradition be said too much, the statement—that the original reading of Zec $2^{12\,(8)}$ was: he that toucheth you, toucheth the apple of *mine* (not his) eye. Israel the pupil of Jahveh, as Egypt the pupil of Osiris. Strange, by the way, that this alleged reading is not even mentioned in the new commentaries of Nowack and Marti; it is found with Geden, the Massoretic Notes, p. 9; Strack, *Prolegomena*, p. 87; from *Shemoth Rabba* in the name of R. Jehoshua. EB. NESTLE.

Maulbronn.

Note on Lamentations i. 12.

LÖHR, in Nowack's *Handkommentar*, pronounces the beginning of this verse to be corrupt beyond possibility of recovery, being unable to derive any help from the versions. The difficulty of extracting the ordinary translation from the Hebrew is patent. Does not the Targum give us a clue to the true text and sense? It reads אשבעית לכון. Does not this point to an original אאלכם, 'I adjure you all ye that pass by'? This gives a good sense, though I cannot find any other instance of the Hiphil of אלה being rendered in the Targums by this particular verb. The לוא is very easily accounted for, coming between זוללה and אאלכם. I have no more modern commentary than that of Löhr (1894) beside me, and so cannot say if this explanation occurs in any other. J. T. S. STOPFORD.

St. Mewan Rectory, St. Austell.

Raising of Lazarus and the Synoptic Gospels.

THE omission of mention of the raising of Lazarus by the Synoptists has thrown doubt upon the historicity of that event. Thus Dr. Salmon, while he 'feels no distress at ordinary omissions or discrepancies which are sufficiently accounted for by the necessarily fragmentary character of the records of the narrative which have been preserved,' yet regards the 'absence from the Synoptists of any mention of the raising of Lazarus as a great stumbling-block' (*Human Element in the Gospels*, 435). And Professor Burkitt surrenders the historical truth of the miracle for the same reason. The omission of any mention of this miracle by St. Mark is strange, but may perhaps be due to the fragmentary nature of his Gospel, or to the fact that the miracle did not appear so notable to St. Peter as it does to us. There is something also in Dean Farrar's remark that 'we trace in the Synoptists a special reticence about the family at Bethany'—a reticence which may have been designed to prevent an 'irreverent curiosity.' The question, however, arises, is it true to say that there is no mention whatever of the miracle in St. Matthew? One of the strangest incidents related by St. Matthew in connexion with our Lord's Crucifixion is that contained in 27^{51-53}, the opening of the tombs, and the appearance of the bodies of the Saints to many in Jerusalem. This incident is not explained by merely saying that it is legendary, the real question is, why did the writer of the first Gospel insert this peculiar narrative in his Gospel, and what truth or fact lies beneath it? The story is so strange that it is unlikely the writer invented it, and its insertion is almost inexplicable unless it represent some fact or truth. Now the question arises, may we not have in this strange story a version of the raising of Lazarus? Suppose the first Evangelist to have been aware of a tradition that there had been a raising of the dead closely connected with our Lord's Passion, and that the person raised to life again had been seen in the streets of Jerusalem after our Lord's Resurrection, as must have been the case, if Lazarus was really raised from the dead, but not to have been aware of the details of the miracle, it would not be inconsistent with his manner of writing his Gospel, to make a general mention of the tradition such as we find here. The brevity of the narrative and the absence of detail are against its being the invention and insertion of a later age.

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Edinburgh.

Almug or Algum.

The second name has apparently been derived from the first, by the common accident of transposing letters in Hebrew words. The first occurs in 1 K $10^{11.12}$; the second in 2 Ch 2^{8} $9^{10.11}$.[1]

The actual tree is not known with certainty, but Josephus considered it to be some kind of fir or other allied tree.

The object before me is to show reasons for suspecting it to be the yew (*Taxus baccata*) of botanists, and *Smilax* of Theophrastus, who compares it to *prinos*, the ever-green oak, being as 'tough as oak.' Euripides and Aristophanes refer to it as *Milax*. Referring to the passages mentioned, we find in Kings that almug trees were used 'for pillars for the house of the Lord, harps also and psalteries for the singers.' In Chronicles we read the algum trees came from Lebanon.[2]

The LXX seems to throw some light upon the difficulty. It has no mention of 'algum' at all, but inserts 'hewn timber'[3] of cedar, juniper, and fir from Lebanon.

The LXX would seem, therefore, to imply that, like Josephus, it was some member of the coniferous family.

I will now approach the problem from another direction. On the discovery of the palaces at Nineveh, wooden beams were unearthed. An inscription was also found stating that 'cedar wood' came from Lebanon. A microscopical examination of a piece of wood in my possession, bought by Dr. Layard, proves it to be wood of the yew tree—a wood which is notorious for its strength, toughness, and durability.

As the yew has not been recognized in any Hebrew word, but was called *Smilax* by the Greeks, the question is, can we discover any connexion between this word and Almug?

Smilax occurs in the LXX in the following passage. Jeremiah, speaking of the downfall of the king of Egypt, says: 'The sword hath devoured thy *smilax*. Why has the apis fled from thee? The young bull, thy chosen one, has not remained, because the Lord hath discharged him.'[4]

This *smilax* seems clearly to represent a king supposed to be firmly established on his throne, while the great age to which the yew tree will grow would be an excellent reference to the kingdom of Egypt. Of course, no yew trees ever grew in Egypt; but the tree is only taken symbolically, and would be well known in Syria and Palestine, and to the readers of Jeremiah's prophecy.

Lastly, may we guess at an etymological connexion?

Scholars are familiar with the fact that in Greek words beginning with SM, the S is often omitted,[5] as *smilax* itself became *milax* (Att.), just as *micros* came from *smikros*. Liddell and Scott observe that S is *added* or *left out* before M, according to convenience.

The late eminent Greek scholar, Dr. J. W. Donaldson, propounded the following change from *Borusthenes* into Dnieper. Taking the consonants, B,R(S),Th,N,(S) and removing the two S's, we get as equivalents by Grimm's Law—P,R,D,N; then by transposition DNPR, or Dnieper.

Applying these principles to Almug, transpose the M once more, or rather, I would suggest, *restore* it to its primitive position, and we start with MLG.

Supplying the lost S's, we have SMLGS, which is equivalent to *smilax*.

Almug and Algum would seem, therefore, to be Hebraic conceptions of this Greek word.

George Henslow.

Leamington.

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[1] Dr. Driver puts the date of Kings about 600 B.C., and that of Chronicles about 330.

[2] The repetition of 'from Ophir' is probably a transcriber's error (1 K 10^{11}).

[3] *Xula peleketa*. *Smilax* has apparently some derivation like *smileutos*, *i.e.* 'cut or carved,' *smile* being a carving tool or sculptor's chisel. May not this indicate some corruption in the Hebrew text over the Greek name *Smilax*?

[4] Jer (Heb. $46^{14.15}$) LXX $26^{14.15}$.

[5] S is often added to the end of a word, thus the root *tag* gives rise to *tax*.

Entre Nous.

Allen's 'St. Matthew.'—There is no book which grows more with fuller study than the latest issue of the 'International Critical Commentary.' A careful reviewer in *The Biblical World* for June says: 'Mr. W. C. Allen, of Oxford University, author of the new *Commentary on the*

Gospel of Matthew, shows how the Apostolic conception of Jesus grew during the Apostolic age, as evidenced by the advanced view of Christ which the Gospel of Matthew presents as compared with the Gospel of Mark.'

And then he quotes Mr. Allen: 'It is evident that contemplation of the life of the Lord and reflexion upon His person and work, and all that it meant for human life; and the deepening reverence that springs spontaneously from the life of meditation upon His words and from spiritual communion with Him, and from worship of God in His name, were gradually leading Christian writers, partly to refine and purify, partly to make careful choice of, the language in which they described His life. In connexion with His Sacred Person the choicest words only must be used—choicest not for splendour or beauty of sound or of suggestion, but as conveying in the simplest and most direct way the greatest amount of truth about Him with the least admixture of wrong emphasis. In this respect the Synoptic Gospels present in miniature the same process that afterwards took place on a large scale in the history of the creeds. Already the Gospel writers found themselves committed to the task of describing the life of One whom they knew to have been a truly human person, whom they yet believed to have been an incarnation of the Eternal.'

The Review of Theology and Philosophy.—The third volume (Edinburgh: Schulze) begins in July. It begins with a 'Survey of Recent Criticism of the Books of Isaiah and Jeremiah,' by Professor G. A. Smith. Among the reviews there is a particularly interesting notice of Gennrich's *Die Lehre von der Wiedergeburt*, by Professor W. Adams Brown. He speaks of Gennrich's grip of the 'fundamentals' as in no way loosened by his adherence to critical methods. He speaks also of his knowledge of foreign theology—'But the Westminster theology, with all for which it stands, seems to lie beyond the horizon of even the most catholic of German theological writers.

The N.T. Lexicon.—In reply to a correspondent, there is no new Lexicon of the New Testament in preparation that we are aware of. In his last article in THE EXPOSITORY TIMES, Professor Deissmann spoke of the need of it, and indicated the lines on which its preparation should proceed. But neither he nor any one else, so far as we know, has yet commenced the very formidable undertaking. The Lexicon at present is Thayer.

One of the most puzzling things about the study of the New Testament is the comparative neglect of Cremer's *Biblico-Theological Lexicon*. We have no idea of the actual circulation of the book. What we mean is that we do not see it in men's libraries, not so often as we see Thayer, for example. And yet, for the preacher at least, Thayer has not, with Cremer, a look in. Moreover, it is, what the humorist calls the ordinary dictionary, a most interesting book to read.

The Great Text Commentary.—The following have been selected as Great Texts in Isaiah:—1^{3}, 1^{18}, 2^{4}, 6^{1-3}, 6^{8}, 9^{6}, 11^{6}, 12^{3}, $21^{11.12}$, 32^{2}, 33^{17}, 40^{3}, 40^{31}, 42^{3}, 50^{10}, 53^{3}, $53^{4.5}$, 53^{6}, 55^{1}, $55^{6.7}$, 57^{15}, 60^{1}, 61^{1}, 63^{9}.

Illustrations are invited for those texts. The source of the illustration should always be stated, if it is not from the writer's own experience. Illustrations may be sent for any number of texts, but they must all be received at St. Cyrus, Montrose, Scotland, by the last day of November. For the best illustration of each text a choice may be made of any volume of the 'International Critical Commentary,' or any volume of the 'International Theological Library,' or any two volumes of 'The Scholar as Preacher' series, or of the series entitled 'Religion in Literature and Life.'

The Great Text Commentary.—The best illustration this month has been sent by the Rev. R. P. Butterfield, Castle Hill, Kandy, Ceylon, to whom a copy of Davidson's *The Stoic Creed* has been sent. Illustrations for the Great Text for September must be received by the 1st of August. The text is Lk 11^{13}.

The Great Text for October is Lk 13^{24}—'And he said unto them, Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able.' A copy of Scott's *The Fourth Gospel: Its Purpose and Theology*, or of Allen's *St. Matthew* ('Int. Crit. Com.'), will be given for the best illustration. Illustrations must be received by the 1st of September.

The Great Text for November is Lk 15^{10}—'Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.' A copy of Hodgson's *Primitive Christian Education*, or Davidson's *The Stoic Creed*, or Reid's *Jesus and Nicodemus*, or Gwatkin's *The Eye for Spiritual Things*, will be given for the best illustration. Illustrations must be received by the 1st of October.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THERE is a remarkable article in the *Jewish Quarterly Review* for July. Its title is the one word 'Corban.' Its author is Mr. J. H. A. Hart, M.A., Fellow and Lecturer in Theology in St. John's College, Cambridge. It is remarkable in more ways than one. Remarkable is its author's acquaintance with Philo. The language is remarkable in which the article is written. But its interpretation of a familiar passage in the Gospels is most remarkable of all.

Philo is used throughout the article to illustrate the author's arguments. He is used with a felicity which proves that the difference between scholarship and genius is only a difference of degree. But Philo need not detain us. The language concerns us more. It recalls Doughty's *Arabia Deserta*. Thus, the Sadducees 'derived from the Hellenizers the art of plucking the roses and with them all the charm and joy of brave sublunary things.' Again, 'the minutiæ of the Tradition seem to us the meticulous requirements of a wanton pedantry.' And the like. Yet who will deny that the language is appropriate? To attempt to turn it into everyday English is undoubtedly to lose the flavour of it. But it is with the interpretation that we have most to do.

The passage occurs in St. Mark's Gospel. Mr. Hart translates it for himself, and very literally. This is his translation. 'And he was saying to them, Ye do well that ye leave the commandment of God, that ye may establish your tradition. For Moses said, Honour thy father and thy mother; and, He that curseth father or mother let him surely die: but ye say, If a man say to the father or the mother, Corban be the profit thou mightest have had of me—no longer do ye let him leave to do anything to the father or the mother [making of none effect the word of God by the tradition which ye delivered; and many such-like things ye do] (Mk 7^{9-13}).'

Now, so far as we know, and Mr. Hart says nothing to the contrary, every reader of this passage, from the very beginning until now, has taken it to mean that our Lord reproved the Pharisees for diverting to sacred uses money which ought to have gone to the maintenance of a man's parents. And, as it is to be supposed that the money so diverted would, in part at least, reach the Pharisees themselves at last, it has been understood to be a reproof of covetousness. Mr. Hart rejects that interpretation out and out. He takes the meaning of the passage to be very nearly the opposite of that. He believes that Christ commends the Pharisees for insisting upon it, that when a man has vowed a vow to God he should pay his vow, even though his parents should suffer.

From an ordinary man such an interpretation would be the mere eccentricity of ignorance. From Mr. Hart it may be eccentricity, but it is not ignorance. It is possible that this article will for ever alter the interpretation of the passage, and even our estimate of the Pharisees.

The first thing to notice is that our Lord seems to commend the Pharisees for what they do. 'Ye do well,' He says, 'that ye leave the commandment of God, that ye may establish your tradition.' The translation is, perhaps, not quite so literal here as elsewhere. More literally, it is 'Well do ye leave the commandment of God.' In the ordinary interpretation the 'well' is taken ironically, and the irony is slightly emphasized in the English Versions by the use of the phrase 'full well.' Mr. Hart is quite entitled to take it seriously. But if it may be taken seriously, how can our Lord seriously commend the Pharisees for leaving the commandment of God that they may establish their own tradition?

It was always within their right, says Mr. Hart, so to do. Jesus Himself, as a Rabbi, set aside the commandment of God, saying, 'Ye have heard that it was said to them of old time: but I say unto you.' And they could appeal to precedent. Had not the Psalmist set aside the whole system of sacrifices? Had not Jeremiah foreseen a new Covenant?

What, then, was the commandment of God which the Pharisees set aside on this occasion? It was the Fifth of the Ten Words. It was the first commandment with promise. In the next sentence it is put into the mouth of Moses: 'For Moses said, Honour thy father and thy mother; and, He that curseth father or mother let him surely die.'

The Pharisees set aside this commandment by insisting on a man keeping the vow called Corban. Corban means a gift. It means a gift vowed to the sanctuary. If at any time a man had taken a vow that, should God prosper him, he would devote the profits of some undertaking (or a portion of them) to sacred uses, and if he afterwards found that circumstances required that he should give them to his parents instead, he came to the Scribe and laid the case before him. The Scribe would likely release him from his vow. He had that power, and Mr. Hart tells us that he almost always exercised his power in that direction. For Mr. Hart has a great opinion of the humanity of the Pharisees and their Scribes.

Generally speaking, he says, the Scribe would tell the man that in the altered circumstances it was his duty to transfer the money to his parents. But he would not always tell him so. Something might depend upon the man, something upon the circumstances, and something upon the Scribe. There was indeed a conflict of opinion among the Pharisees on such a question. There were schools; one school being more rigid in keeping a man to his vow, another more lax in releasing him from it. Mr. Hart understands that Jesus Himself belonged to the stricter school, and that in this passage He approves those Pharisees who refused to release the man from his vow.

Was it hard upon the parents? It might be very hard. No one felt that more keenly than Jesus did. Had He not Himself made a vow to God? It was not the profits of some enterprise that He had dedicated; it was His own life. There came a day when, perhaps, the husband of Mary and head of the family in Nazareth died. Jesus should naturally have taken the chief place in the family and become its mainstay. But His vow was upon Him. And however hard He felt it, never was it His way to let the claims of family stand between Him and the service of God. To His followers He said, 'He that hateth not his father and his mother cannot be my disciple.' He had been given to Mary as a son, but no sooner had He been given than He was snatched away by His oath. He felt that keenly. But He had come to do the will of the Father and to finish His work. And Mary had to wait till the crucifixion, when another son was given to her in His place.

He felt it keenly. There is a curious break in the construction of this passage in St. Mark. Mr. Hart marks it by a dash. 'If a man say to the father or the mother, Corban be the profit thou mightest have had of me—no longer do ye let him leave to do anything to the father or the mother.' What is the meaning of the break? Mr. Hart believes that it is due to emotion. As He uttered the words in which He commended the Pharisees who refused to loose a man from his oath to God, even at the call of a parent's necessity, Jesus remembered the family in Nazareth. He remembered Mary and her need of a son and support. He could not break His vow. He could not go back to Nazareth and the bench of the carpenter. But the broken sentence testifies to the keenness with which He felt it.

One day at the Pool of Bethesda, Jesus healed a man, and told him to take up his bed and walk. It was the Sabbath. Accordingly, the Jews said to him that was cured, 'It is the Sabbath, and it is not lawful for thee to take up thy bed' (Jn 5^{10}).

What was the Sabbath given for? It is evident that the Jews did not know. They thought it was given for physical rest. And there seems no doubt that the Fourth Commandment was given for physical rest. But the Sabbath is older than the Fourth Commandment. The Jews did not go far enough back. They said to the man, 'It is not lawful for thee to take up thy bed.' But when Jesus came to answer their objection, He carried them beyond the Ten Commandments. He carried them back to the Creation itself.

The Jews were quite willing to go back to the Creation. They understood that the narrative of the Creation supported them. Does it not say that 'on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made'? Our Lord answered, 'My Father worketh even until now' (Jn 5^{17}). He did not contradict the Creation narrative; He told the Jews that they misunderstood it.

For the rest of God at the Creation was not physical rest. With all its anthropomorphism the Old Testament does not say that God was tired of the six days' working and therefore rested on the seventh. There is a rest of the body, with which the Fourth Commandment has to do; but there is also a rest of the spirit, and that was the rest of the seventh day.

The rest of the spirit is the rest of satisfaction. 'God saw everything that he had made, and behold it was very good.' Therefore He rested. All was in harmony. There was harmony of movement and harmony of will. And if the harmony of the things which God made had continued, His rest would have continued also.

The harmony of movement did continue. The sun and the moon kept their course unerringly. The heavens continued to declare the glory of God, and the firmament to show forth His handiwork. But the harmony of will was broken. And the rest of God was broken with it.

From the moment that sin entered, God began to work again. And He had been working ever since. What had His work consisted of? It was the same as the work which Jesus was doing upon earth. In a little book on *The Simple Things of the Christian Life*, which Messrs. James Clarke of Fleet Street published recently, Dr. Campbell

Morgan calls it rescue work. It is the word of an evangelist. Our Lord was an evangelist also. He would not have disdained to call it rescue work. It was healing the sick, cleansing the lepers, casting out devils.

'My Father worketh even until now, and I work.' Well, we know that Christ was at work, at work every day, and we know what His work was. But we must not think that God began His rescue work when Christ was born in Bethlehem. 'My Father worketh even until now.' It could not be otherwise. The moment that the harmony of the universe was broken, the rest of God was broken also, and He cannot enter into His rest again until the harmony is restored. All through the ages God has been doing rescue work. He has been healing the sick, cleansing the lepers, casting out devils.

So the Jews missed the meaning of their Sabbath. It was given for the rest of the body. For six days' work are enough for toil, and they did well to see that the body had the seventh for rest. But the body is not to come before the soul. It is lawful on any day 'to do good.' For 'good' is the rescue work of God, and from that there can be no rest till all are rescued.

There is an article in the new number of *The American Journal of Religious Psychology and Education* on the 'Psychology of Prophecy.' The author is Rabbi Jacob H. Kaplan, Ph.D., of Denver, Colorado. Rabbi Kaplan belongs to the modern liberal movement in Judaism. He will not therefore hesitate to handle the Old Testament as he thinks fit. The article is full of a Higher Criticism that is drastic enough. But its significance does not lie there. It lies in the application to the phenomena of prophecy of the new study of psychology. It is not unlikely that it introduces a new era in the religious interpretation of the Old Testament.

What is a prophet? That is Rabbi Kaplan's first question. And he answers: 'The prophet was the national spokesman of Jahweh. He uttered an abundance of words, through great mental and emotional excitement, often deep and profound truths, the import of which, because of ignorance of psychological laws, was often not known or intelligible to the prophet himself. These mysterious mind-phenomena of all descriptions, from simple dreams to and through all the stages of psychological illusions, from clairvoyance and clair-audience, to convulsion, delirium, epilepsy, madness and insanity, in short all the mental phenomena deviating in the slightest degree from the everyday normal were considered, by agent and witness alike, as direct inspirations and revelations either mediately through spirits, good or evil, or immediately from God.'

So the prophet was the mouthpiece of God. That is the first thing. That made him a prophet. 'Not in any figurative sense,' says Dr. Kaplan, 'but literally, and not only to the ancients but to us to-day, the prophet is the mouthpiece of God.'

But the Hebrew prophet was also the child of his nation. Rabbi Kaplan calls him the loving child of his nation. He was a patriot. Not in the vulgar sense in which we use patriot to-day, but in a sense so sublime that few of us to-day are capable of understanding it. 'Whenever in the great crises of his people the prophet saw inevitable ruin and confusion, he soared aloft on prophetic pinions, comforting his own bleeding heart and the hearts of his people by the hope and message of peace, that some day the ideal king, the Messiah, will bring order out of chaos and harmony out of confusion, that he will be a royal and loyal counsellor, a faithful servant of his God and of his people.'

The prophet was also possessed of prescience. For he was a student of nature and of his times. And sometimes he flowered forth into a statesman —not waiting to be asked or appointed to office, but offering his services with a ready 'Here am I, send me.' And 'in all these activities,' says Rabbi Kaplan, 'the prophet acted not through miracle or supernatural power, but in and along with natural laws, displaying all the beauty and power of the human heart under the favourable conditions of oppression, danger, confusion, poverty, imprisonment, love, hatred, ambition, and above all religious and patriotic enthusiasm.'

It is evident that prophecy presents a fine opportunity to the student of psychology. Not that Rabbi Kaplan would claim that the Hebrew prophet is wholly separate from his brethren, or from the priest, the diviner, and the necromancer of other nations. But he is separate enough to admit of separate study. And when all the elements that are common to other men are eliminated, he finds the following peculiarly prophetic elements that require explanation in a psychology of prophecy—the Prophetic Call, Premonition, Revelation, Dream, Vision, Audition, Ecstasy, and Inspiration.

The starting-point in the psychology of prophecy is the Divine call. The prophets are all conscious of a Divine call. What does that mean? What does it mean psychologically? Now, it must not for a moment be supposed that Rabbi Kaplan denies the hand of God in the prophetic call. But in a psychological study of prophecy his business is not with God, but with man. And the first thing he notices is that God calls a man when the man is ready for the call. He discovers the psychology of the prophetic call in Ex 3^4: 'When the LORD saw that Moses *turned aside to see*, God called him.' It was not chance. It was not caprice on God's part. Moses was ready. Another man would have passed on. Moses turned aside to see. And it was because Moses turned aside to see that God called him.

Nor does a man turn aside to see accidentally. He has been preparing for it. There is a prophetic temperament also. The prophet, like the poet, is born not made. And, last of all, there must be the grand occasion. 'It is only,' says Rabbi Kaplan, 'through some such overpowering experiences as a premonition of Israel's downfall that so vast a conception as that of Jahweh's universality and justice is at all intelligible to any one who comprehends the vastness and grandeur of the religious conceptions of the prophets. It was a religious revelation of so unique a character that we can well comprehend how these men have been believed, and believed themselves, to stand in direct communion with God, speaking with Him mouth to mouth.'

We need not follow Dr. Kaplan through the chapters on Premonition, Revelation, Dream, Vision, Audition, Ecstasy. We have seen his method. It is the same throughout. Let us pass to the last chapter, on Inspiration. Does Rabbi Kaplan believe that the Hebrew prophet was truly inspired of God?

He knows what inspiration means, and he makes no attempt to explain it away. 'From the lowest savage,' he says, 'to the highest philosophers of ancient Greece the conception of inspiration was that God or some higher powers occasionally used some men as their instruments through whom they worked, or as the mouth-piece through whom they spoke, that is, the inspired person did things and uttered thoughts not his own, but God's.'

Does Rabbi Kaplan believe in the inspiration of the Hebrew prophets? He believes that Divine inspiration 'can never mean that the human ceases at any point to operate and becomes passive in the power of some non-ego, but rather that the human rises with all the splendour and pristine glory of its native forces to the highest pinnacle of its own power.' 'Inspiration,' he says again, 'is the highest eloquence of thought, speech, or action, a result of the temperament, power, inheritance, energy of genius, under the exhilaration and stimulation of some great enthusiasm and mental excitement, and eloquence so far above what the genius himself is ordinarily capable of, that it is easily believed to be not his own work, thought, or action, but the result of some higher power than self.'

Or again,—for we must do Rabbi Kaplan and the new psychology justice here—'Therefore,' he says, 'we shall define inspiration as that state of the human mind in which mental activity, accelerated it may be externally by means of drugs, wine, music, dance, and the like, or subjectively by strong emotion and passionate feeling and interest, is so rapid that in this state of mental energy the mind's reaction time is practically nil, and the subject finds at his command all the conscious and unconscious impressions of his mind, and occasionally, or often, the trailing clouds of glorious thoughts from countless generations of soul evolution, all of which rises suddenly in majesty to meet the occasion, and the result, whether in art, in sculpture, in music, or in religion, is so profound and beyond the subject's normal ability as to carry the conviction that some mysterious power, the spirit of God, has wrought the result through him.'

And the moment we conclude that in Rabbi Kaplan's opinion it is a wholly natural matter and the Spirit of God has nothing to do with it, we find we are mistaken. The Spirit of God has everything to do with it. In the ultimate analysis, says Rabbi Kaplan, it is literally true that the Spirit of God speaks and acts through the prophet. For 'there is no distinction of kind in mind. Human mind and Divine mind are one.'

Dr. Hastings Rashdall has sent an article to *The American Journal of Theology* on 'The Motive of Modern Missionary Work.' It appears in the number for July.

Now, Dr. Hastings Rashdall is what used to be called a Broad Churchman. Broad Churchmen have dropped the adjective, because of the difficulty of being considered both broad and deep. And they have dropped the substantive, because the word 'Churchman' has come to signify something which they have no desire to be. Dr. Hastings Rashdall is a 'Liberal Theologian' now.

He is one of the most liberal theologians in the world. It is good, therefore, to discover what he reckons the missionary motive to be. It is good to know that he believes there is such a thing as a missionary motive remaining.

For the liberal theologian has hitherto done very little for missions. Dr. Hastings Rashdall confesses it. The missionary societies, he laments, are managed and manned by theologians whom he calls narrow. 'The greatest of the missionary societies of the English Church,' he says, 'is largely in the hands of the narrowest section of the narrowest party in that Church.' He refers to the Church Missionary Society. And he accuses the Church Missionary Society of refusing 'an admirably qualified candidate of otherwise evangelical opinions, on account of a measure of sympathy with critical theology which few of our present Bishops would disclaim.' That is the one side. On the other side there are other very energetic missionary societies and missionary orders. But with their narrow ritualism Dr. Rashdall has no more sympathy than with the narrow evangelicalism of the Church Missionary Society. Dr. Rashdall writes his article with the serious purpose of rousing liberal theologians to found a missionary society of their own.

Well, what would its motive be? Dr. Rashdall tells us, first of all, what it would not be. It would not be the desire to rescue the heathen from hell. 'It cannot be denied,' says Dr. Rashdall, 'that missionary appeals have frequently assumed that some awful fate was in store for the heathen, no matter how fully they acted up to their lights, and no matter how great the measure of that light, if they died without having accepted the gospel message.' He does not think that for some time missionaries have been preaching 'the hell of ferocious theologians like Tertullian or Calvin.' But he understands that they still 'refuse definitely to disclaim the possibility of everlasting punishment befalling relatively good men who die without having heard of the gospel of Jesus Christ.' He does not deny that such preaching is effective where men have been found who are frightened by it. But the liberal theologian does not believe in everlasting punishment. The fear of hell is 'a hangman's whip.' Liberal theologians refuse to carry it.

Nor would its motive be the missionary's 'marching orders.' For liberal theologians do not believe that Christ ever gave these marching orders. The words which are found in St. Matthew's Gospel, 'Go ye into all the world and preach the gospel to every creature,' says Dr. Rashdall, 'are among the most disputed of all the sayings attributed to our Lord in the Synoptic Gospels.' More than that, he plainly says that he would not accept it, even if its authenticity were unassailable, if it did not commend itself to his own reason and conscience. He has read the lines:

> Theirs not to make reply,
> Theirs not to reason why,
> Theirs but to do and die.

He has heard them repeated in sermons. He understands that more than anything else they express the motive of the ordinary missionary. But he does not believe in them. He cannot altogether conceal his contempt for such 'drill-sergeant theology.' If he cannot reason why, he will have nothing to do with missions. Marching orders are not for him.

What, then, would be the motive of a liberal missionary society? Its first motive would be the belief that Christianity is good for the civilization of the world. Dr. Rashdall has no doubt that Christianity is good for the civilization of the world. He does not say that it is the only force which makes for civilization; but it is one of the forces. He asks the anti-missionary Christian where we at the present time should be if Christianity had not come to us; and he answers 'neither Christian nor civilized.'

The second motive is the belief that Christianity is the best religion in the world. How much better it is than other religions,—how much better than Brahmanism or Buddhism, for example,—he does not say. For he has to be careful not to fall into the mistake of 'minimizing the elements either of theological or of ethical truth which are common to all or many of the higher religions.' But he does not need to say. It is enough that Christianity is better. Surely it is our business to teach the world truth rather than falsehood, and a higher truth rather than a lower one. And precept leads to practice. It is not for the sake of the abstract truth that the liberal theologian would carry Christianity to India. It is because Christians behave better than Mohammedans to women and to slaves.

These are to be the motives of the modern missionary. The first is Christianity as a civilizing agency; the second is Christianity as the best of the religions. On these motives is the Liberal Theological Missionary Society to be founded, and its missionaries are to go forth. Are the missionaries ready? Perhaps it might be well if Dr. Hastings Rashdall were himself to get ready to go.

For no missionary ever yet went to the heathen with such a Gospel. Dr. Rashdall says that if the missionaries had not come to us, we should probably still be neither Christian nor civilized. Does he think that they came with Christianity as a civilizing agency in their right hand, and in their left Christianity as the best religion in the world? Why does he ignore the missionary motive which has sent every missionary to the heathen from the beginning until now? Why does he ignore the motive which sent Jesus of Nazareth?

Dr. Rashdall is a critic of the Gospels. As a critic of the Gospels he gets rid of the missionary's 'marching orders.' But he knows that by no criticism that was ever applied to the Gospels can he get rid of the motive with which Jesus left His home in Nazareth to go to the heathen. He went 'to seek and to save the lost.' On every page of the Gospels that is written. We cannot have the Gospels without it. Why does Dr. Hastings Rashdall ignore that motive?

He may suggest that He dealt with that motive when He spoke of the fear of hell. Does he mean that when Jesus came out to seek and to save the lost He carried with Him nothing but the hell of a ferocious theologian? To be lost may be more than the most ferocious theologian ever imagined. But it is not the terror of hell that has ever been the missionary's motive. It is not a future fear of any kind. It is a present fact. It is the difference between being lost and being found. It is because the missionary has discovered the happiness of being found to be so great, that he has realized how great is the misery of being lost. And that contrast has always sent him to the heathen. The 'Modern Missionary Motive' is not Christianity as a civilizing agency, but Christ as a saving power.

A Zoroastrian Idyll.

By Professor the Rev. James Hope Moulton, M.A., D.Lit., Manchester.

O Thou Wise Lord, who when Thy world was young
Didst pierce the grim night of the eastern sky
With gladsome rays of truth and purity,
Forgive the error of this venturous song
That strives to hymn Thy bounty. May my tongue
Tell of Thy Seer, and how against the Lie
Pure thoughts, pure words, pure actions' victory
Rang from his herald trumpet loud and long:—
So from the blaze wherein Thy glories dwell
Once more athwart the sunless gloom a star
Shall flash its guiding message, and from far
The Sage of Iran answer to the spell,
And speed with trophies of a faith long dim
To find his Lord and bow the knee to Him.

Ad Astra.[1]

Glory to Thee, O Mazda! Lo, I turn
From dazzling visions of Thy home of light,
And find me weary in the strife again,
To battle with the watchful fiends that line
Man's path to heaven. Yet in the sacred Fire[2]
I pray Thee let my waking thoughts recall
Sights that can soothe and strengthen.
I beheld,
And lo, from out the eternal House of Song,[3]
One came and answered my unspoken prayer:—
'How came I hither? Thou must tell the tale
Of what I was, a mortal, for the years
Of bliss have swept the memory away.
It may be the fell demons of disease
Vanquished my body, while the Nasu[4] nigh
Waited the hour to swoop upon her prey.
What recked I? I was free.
Three days[5] I watched
Hard by the spot whence weeping friends had borne

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[1] The lines which follow are a free paraphrase of the Zoroastrian scriptures describing the destiny of the righteous soul after death. Most of the traits included here are taken from the fragment known as Yasht 22, in which the prophet Zarathushtra (Zoroaster) asks the Deity (Ahura Mazda, later Ormazd, 'Wise Lord') of the destiny of good and evil souls after death. The fate of the evil man is described in terms mechanically balancing the features of the picture presented here—a hideous hag replacing the fair maiden, and so forth. Darmesteter's translation in *Sacred Books of the East* (The Zend Avesta, Part ii.) may be consulted.

[2] In Parsism Fire, the 'body of Ahura Mazda' is the most sacred of elements, and the medium of communion with God.

[3] *Garô demâna*, the supreme Paradise where dwells God with His angels.

[4] *Nasu* (=Greek *νέκυς*), the *daēva* or demon of death and corruption. (In this introductory paragraph there is nothing answering to Yasht 22 or other texts.)

[5] This belief that the soul hovered for three days near the body after death was found among the Jews: see Dr. Marcus Dods on John xi. 39 (*Expos. Greek Test.*). Whether this was independent or borrowed from Parsism is uncertain: see on the whole subject 'Zoroastrianism' in Hastings' *Dictionary of the Bible*.

The demon-haunted frame that once was mine.
New light had dawned on all the earthly scenes
Where once I seemed to struggle all alone
Against the Lie[1]; for myriad angel forms
Thronged o'er the foughten field, and silently
Strengthened the weary warrior with their aid.
And joy whose like the world had never known
Bade me forget the tears that death had drawn
And death should dry.
Four glorious Dawns had risen,
And with the wakening loveliness of day
Came breezes whispering from the southern sky,
Laden with fragrant sweetness. I beheld,
And floating lightly on the enamoured winds
A Presence sped and hovered over me,
A maiden, roseate as the blush of morn,
Stately and pure as heaven, and on her face
The freshness of a bloom untouched of Time.
Amazed I cried, 'Who art thou, maiden fair,
Fairer than aught on earth these eyes have seen?'
And she in answer spake, 'I am Thyself,
Thy thoughts, thy words, thy actions, glorified
By every conquest over base desire,
By every offering of a holy prayer
To the Wise Lord in Heaven, every deed
Of kindly help done to the good and pure;
By these I come thus lovely, come to guide
Thy steps to that dread Bridge[2] where waits for thee
The Prophet, charged with judgement.'
On the winds
A little space we flew, yet spanned therein
Ten times the gulf that severs sun and star,
On to the South, where like a buried noon
Glimmered a growing glory—onward still,
Till heavens burning with ethereal light
Revealed the House of Song. High-towered it stood,
With flashing diamonds walled, suspense in air;
And far beneath a chasm fathomless
To keenest vision, whence a muffled wail
Strained through the solid darkness and betrayed
Fell Angra Mainyu's[3] realm.
Long time I gazed
Dazzled at Heaven, or blinded upon Hell;
Till o'er the abyss I saw a thin bright line
Stretched up to that fair portal, and I knew
The Bridge of Judgement. Lo, an angel dread
Sat there beside, and in his hand the scales
To weigh the good and evil.[4] At his bar
I stood, yet feared not, while good spirits pled
And demons fierce accused me, till the scale
Sank with the load of everlasting joy.
So with my Angel forth I sped and passed
The Bridge of Judgement, passed the Heavens Three,
Good Thought, Good Word, Good Action, and beyond
Soared to the place of Everlasting Light,
Ahura Mazda's boundless House of Song.
A saint's voice hailed me, 'How hast hither come,
From carnal world to spiritual, from the realm
Of death to life, to bliss that cannot die?'
And from the Throne came answer, 'Question not
Him that hath trod the dread and unknown path
Which parts the body and the soul for aye.'

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[1] Among the Persians 'the Lie' (*Drauga*, akin to the Avestan demon *Druj*) is a comprehensive term for all evil. Compare Herodotus on the education of a young Persian noble—'to draw the bow, to ride the horse, to speak the truth,' the supreme virtue.

[2] The Bridge of the Judge, over which the good passed into Paradise, while the evil fell off into Hell. Rashnu, the angel of judgement, sat beside it with his scales to weigh the good against the evil. In his own poems (Gâthâs) Zarathushtra promises himself to accompany the pious to the Bridge: hence the next line in the text.

[3] Angra Mainyu, or Ahriman, the co-eternal Spirit of Evil, who strives with Ahura through the ages of the world's history, but is destined to be destroyed at the *frashôkereti* or regeneration, when Good will triumph for ever.

[4] See above. It was a principle of Persian jurisprudence that 'a man was not tried for a specific offence only: the whole life of the accused was reviewed, and he was acquitted if good deeds outbalanced evil. This was reflected in the Divine judgement; and, logically enough, a limbo called Hamestakân provided for cases where the balance was even.

The Theology of the Parables.

By the Rev. R. M. Lithgow, Lisbon.

There is an inherent authority and impressiveness about the parables of our Lord singularly appropriate to the great verities of divine instruction with which they are charged. It is not only in the obvious parables of judgment that we find that which arouses very distinctly solemn feelings as the simple language of the parabolic teaching addresses itself to us. There is something here which gives us an instinctive sense of the divine voice appealing to our deepest being in the mysterious awfulness of absolute truth. Notwithstanding its sunny setting of the lake shore in springtime, the parable of the Sower can awaken suggestions akin to those aroused by the vault of heaven as seen on a starry night. For in what we apprehend there is that which staggers us with its veiled indications of the unfathomable depth beyond.

One source of these feelings is the divine meaning with which these parables seem to invest all things. If human 'manners are not idle,' much less so are the operations of God in nature, and the works of the divine wisdom all around. These are all vocal with divine messages for man. 'Day unto day uttereth speech, night unto night teacheth knowledge.' The spiritual significance of the natural world in all its aspects, the unity of truth, is a leading lesson taught us in the parables.

But another source of the solemnity attaching to the parables is their reiterated setting forth of the awful possibilities involved in human life. Nowhere have we more vividly portrayed the wondrous and terrible contrasts of human character and destiny. There are few of Christ's parables which do not imply, or make some reference to, the depth of woe or height of bliss to which man may come, while two-thirds of them present more or less distinctly to us this alternative as the sum of man's eternal outlook. The vital importance of morality, and the tremendous responsibilities of divine grace, are everywhere enforced here by a most notable and impressive eschatology.

But while the parables thus present to us the aspect of a portentous cloud, into which one fears to enter, we do so only to discover that it is a human voice which speaks to us therefrom in words full of truth and grace. For a consideration of the parabolic teaching in its full scope discloses to us a sympathetic statement of man's case, and a presentment of the divine side of things in appropriate keeping therewith. Man's natural condition is fully noted and dealt with, the divine care of man and its grounds are beautifully depicted, the provision made for his deepest wants is set forth, while the divine claims and human responsibilities which this grace of Highest God brings with it, have their suitable place in the parabolic doctrine too. It is with this survey of what the parables tell us of man and his relations with his Maker that we propose here shortly to deal.

There is then, to begin with, an element of natural theology in Christ's parabolic teaching. This we have set before us in the initial group of parables found in the thirteenth chapter of Matthew's Gospel. Here two truths are taught us in regard to the natural conditions and their results. (1) There are moral distinctions in the human soil prior to any acquaintance made by it with that good seed which Christ interprets for us as the word of the kingdom. Further, (2) there is a principle of growth in human nature and character which affects alike that which is good and that which is bad. Development is an inherent quality of the human soul, but for which even the kingdom of heaven could make no progress there. That the human soil differs in quality and value, and that the earth yieldeth fruit of herself, causing tares as well as corn to grow, are two notable pronouncements in regard to man's state by nature.

This much we are taught in the parables of the Sower, and of the Tares in Matthew's Gospel, as well as in that of the Growing Corn reported for us by Mark. The two former of these have as their natural corollary that of the Net, the position of which, in the seventh rather than in the third place in Matthew's initial series, seems due to its figure being drawn from the animal kingdom, while those of the preceding parables are taken from the mineral and vegetable ones, and those of all Matthew's later recorded parables from the higher sphere of human life. This graduated arrangement of the figures in Matthew's parables is a thing to be noted as not without bearing on our present study. For Matthew's is the logical sequence of the parables, except in the single instance of this parable of the Net, and the fact of the graduated series of illustrations would seem to have a significance of its own.

Now these earlier parables with which we are dealing make no distinct reference either to the offer or the acceptance of God's grace, and with the encouragement which their special class of illustrations affords us, may we not regard them as capable of being applied to communications of divine blessing apart from the conscious receipt of this through the work of Jesus Christ? We are far from failing to appreciate their applicability in that direction, although here noting that they are given us in Matthew's Gospel before, in his record of the parables, we meet with any distinct mention of God's grace in Christ. Here, at least, the most obvious point in the parables which tell us of the soil and the seed (Sower and Tares) is that of the vital difference of what is good and what is bad, and in the parable of the Net it is to this point still that our attention is directed. May we not then take all the six parables dealing with the great distinction between good and evil, and with growth (Mustard Seed, Leaven, and Growing Corn), as relating to this sphere of natural theology, and teaching us that no man anywhere can be without a development of either good or evil in him, which must prove the determining matter in his immortal destiny?

But this moral view of humanity given us in these Matthean parables finds its relief in the picture of man's state as we have this given us in the equivalent parables recorded by Luke. Here the new element introduced is man's relationship to God and the possibilities which this presents. Human nature with its potentialities for good or evil looked at as soil, or seed, or plant, presents a sad and rather hopeless prospect. When regarded as the property of God, however, and related in the most sacred way to Him, a new light falls on the picture. When instead of backward soil and bad seed, man is represented as a sheep lost to the Good Shepherd, or a runaway son of the Heavenly Father, the scene is at once changed in a marvellous fashion. The hopelessness of man's case is confronted with the hope which lies for him in God. It is now seen where the greater interest lies in regard to man's recovery from the tyranny of evil. When confining our attention to the vegetable and animal kingdoms we had forgotten their dependence upon the kindly heavens. Here in this story of the Prodigal Son, however, our gaze is wholly turned in that direction. And as we contemplate the Father's grief in losing, his solicitude in waiting for, his joy in getting back his boy, we see what a human and yet heavenly, what a pathetic and divinely potent gospel it was which Jesus came to preach.

But besides the threefold parable of the divine salvation, we have other substitutes in Luke for Matthew's mournful view of man. If growth be a human feature, the provision for it is divine. For the human heart there is the need of divine sustenance, of divine protection, and divine forgiveness. And God, as no Selfish Neighbour but a present help in need, as no Unjust Judge but the stay of the orphan and the widow, and above all else as the God of grace, and in Christ the friend of publicans and sinners, is set forth as all that man needs in order to the healing and health of his soul. As divinely justified, provided for, protected, man's possible development in goodness remains no longer a dubious matter. And this much is clearly taught us in the three Lucan parables on prayer.

Returning now to the parables in Matthew, the only two left in his initial group are those of the Treasure and the Pearl. In a somewhat enigmatical fashion they tell us of a great prize which it is worth man's while to part with all in order to secure. Knowing, as we do, that the *summum bonum* is the divine salvation, we discover in these parables Matthew's first parabolic reference to the divine grace in Christ. The next and only other Galilean parable we meet with in this Gospel serves to make this clear, for in it (the Unmerciful Servant) we find this matter plainly referred to, in a story which lets us see that, as in these parables of the Treasure and the Pearl, the receipt of God's grace is conditioned by the most exacting demands. Here then in Matthew's record of Christ's parables we step from the atmosphere of the law into that of the gospel, from the sphere of morality into that of grace.

It is a notable feature of Matthew, as a recorder of Christ's parabolic teaching, that he never seems to get wholly away from his Old Testament point of view, regarding the kingdom of grace from the outside as it were, and distinctly limited in his ability to set it fully forth. As an offered or possible blessing, it is dimly and mysteriously portrayed as a necessary wedding robe, a hid treasure, a pearl to be sought diligently and only to be purchased at a great price. On the other hand, Luke's report of our Lord's parabolic discourses is radiant all throughout with the light and cheer of the gospel. We have seen that even when setting forth man's natural state as lost, there is in the very implications of this thought a hopefulness foreign to Matthew's less genial terminology. The development which man prosecutes in Luke's parables as borrower, beseecher, and penitent (Friend at Midnight, Importunate Widow, Pharisee and Publican) is greatly aided by the Helpful Neighbour, Righteous Vindicator, and Pardoning God with whom he has to do.

It is then, in view of their several features, distinctly interesting to discover that just when dealing with the vital importance and conditions of grace, are the parables in Luke most suggestive of those in Matthew. That is to say, it is at this point that Luke's picture is most severe. For what is Luke's equivalent of the momentous Treasure at one's feet? Is it not that leprous beggar lying at Dives' door, this niggardly patron's care of whom would have made such an infinite difference to his eternal fortunes? And what again is the counterpart in Luke to the Pearlfinder of Matthew's Gospel? Is it not that Good Samaritan whose care, as drawn by Christ, of the sick man he might have passed by, is our Lord's abiding answer to the question, Master, what shall I do to inherit eternal life? And if Luke, in the parable of the Two Debtors, gives us a more cheerful view of man's response to the divine conditions, imposed on the receipt of grace and entrance into the kingdom, than does Matthew in his equivalent of the Unmerciful Servant, still it is here at the narrow gate that these two reporters of Christ's parables come, as we should expect, most nearly together.

From this point onward the two evangelists keep each other close company, presenting us doctrinally with a wonderfully strict parallel in the several remaining parables which they record. As this parallel, however, is neither a literary nor historical one, it may be well to glance at the arrangement of the parables in these respects by the three Synoptic evangelists. Mark reports for us in all but four parables. Three of these, those of the Sower, the Growing Corn, and the Mustard Seed, spoken by Christ on the Galilean lakeside, are given us together in the fourth chapter of his Gospel. His only other parable, that of the Husbandmen, is reported as spoken by our Lord in the Temple at the close of His ministry. Matthew records for us nine parables as spoken in Galilee, the seven in the thirteenth chapter of his Gospel, as also those of the Lost Sheep and the Unmerciful Servant. These latter are separated from the initial cluster by the doctrinally important intimation to the disciples by Christ of His impending sufferings, in keeping with which we have found these parables among the first making definite mention of grace. Matthew's next parable, that of the Vineyard Labourers, is reported as delivered by Christ in Judea beyond Jordan in the course of His final journey to Jerusalem, but prior to the notable statement that 'the Son of Man came to give His life a ransom for many.' Its somewhat obscurely gracious teaching is very suitable to this position. The last five parables of this Gospel, those of the Two Sons, the Husbandmen, the Wedding Feast, the Ten Virgins, and the Talents, are all reported as part of Christ's final discourses in the Temple, and afford us a most impressive series of pictures in regard to the responsibilities of grace.

While Matthew's account of the parables as thus delivered, fits entirely into that of Mark, Luke's historical setting of those he records follows a rather different course. He gives us but two as spoken in Galilee, those of the Two Debtors and the Sower. To these, however, the records of Matthew and Mark clearly require us to add other five recorded by him, those of the Mustard Seed and the Leaven, as well as that of the Lost Sheep, with its adjuncts the Lost Coin and the Prodigal Son. These five, along with other ten,[1] forming the bulk of those given us in Luke's Gospel, are represented as spoken by Christ at various times and places on His way from Galilee to Jerusalem. Then follows, as spoken near to Jerusalem, the parable of the Pounds, while Luke, like Mark, winds up his record of our Lord's parables with that of the Husbandmen, addressed to the scribes and priests, or to the people in the Temple.

We have then distinct traces in the Synoptic narratives of a Galilean, an itinerary, and a Temple series of parables, severally giving predominance to the subjects of natural theology, the divine grace, and the implications of its acceptance. And still while at one in this, each of the three evangelists by his treatment of the matter reveals his own personality. In Matthew's orderly and logical record of Christ's sayings and discourses with its historical atmosphere we can recognize the tale of the eye-witness, as we can Mark's second-hand narrative in his more sketchy outlines, and the treatise of deliberate evangelic design, with its indications of the literary artist's freedom, in Luke's special setting of the parables of our Lord. The graciousness of this beloved physician is revealed in his distribution of the judicial parables between the most evangelic ones, while the severity of the quondam tax-gatherer is no less apparent in his solemn marshalling together of all the tragic parables of doom, which give so distinct a character to the later chapters of his Gospel.

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[1] Borrowing Friend, Importunate Widow, Pharisee and Publican, Good Samaritan, Dives and Lazarus, Barren Fig-tree, Farm Servants, Great Supper, Sagacious Steward, Rich Fool.

The notably parallel parables of Matthew and Luke relating to the kingdom of grace begin with a pair represented by both evangelists alike as spoken by Christ after leaving Galilee on His last journey to Jerusalem. These are the parables of the Vineyard Labourers in Matthew and of the Pounds in Luke. These form part of a series setting before us three several aspects of the claims which God has upon His people as the recipients of His grace. That aspect set before us here is the duty of devoted service. The picture in one case is that of labourers engaged to work for a singularly uncommercial employer, in the other that of servants entrusted with money to trade with by their king. Only grace can solve the problem of the strange incongruity of the relationship between the parties and the way in which the servants are dealt with in either instance. Clearly devotion and loyalty are more essential than mere service or success in the demands of the Master here. It is as servants of a gracious lord, and subjects of a gracious king, that there is so severely exacted of the toilers and traders of these parables some distinct response to this disposition. Grace, to begin with, makes men God's debtors, and as such at His willing disposal and workers for Him. It is only as the sense of the divine grace inspires the human heart with gratitude and gracious feelings that man can rightly serve God or truly advance His interests. The two several representations of this matter given in the parables of the Labourers and of the Pounds, remind us on the one hand of how man's toil in the vineyard can further God's work, and on the other how man's own best interests are involved in his faithful service of God.

In the next pair of parables, those of the Husbandmen and of the Barren Fig-Tree, God's claim upon man as the occupant of His property, and man's accountability to God for his use or abuse of this position, are most suggestively depicted. A leafy but fruitless Fig-Tree encumbering the ground, and Husbandmen to whom a vineyard has been let out, but who in the most unscrupulous and offensive manner decline to recognize the just rights of its owner, are the several figures by which man's attitude to his Maker in this respect is set forth in the parabolic records of Luke and Matthew. Addressed as the latter of these parables was to the high-priests, while the former had its occasion in view of a public disaster, we may discern a reference in them to national as well as personal responsibility in connexion with the place and opportunities allotted to nations and individuals in the gracious providence of God.

A third and more tender aspect of the claims of the divine grace is drawn for us in the parables of the Farm Servants and of the Two Sons, wherein man's place in the divine household and family is set before us as the highest reason why he should give his most loyal and devoted service to his God and Father above. It is the divine relationship imparted by God's grace which at once takes away all thought of merit from man's devotion, and by the consideration of which he is best fitted to render acceptable service to God. Here in the parable of the Two Sons does Matthew in his selection from this element in our Lord's discourses come nearest to that gracious aspect of the parabolic teaching preserved for us by Luke.

The several claims of service, relationship, and entrustment set before us in these three pairs of parables naturally demand a diligent discharge of duty, warm devotion and affection, and a faithful and vigilant care. Now Matthew's last three parables are distinctly judicial in character, and deal with the doom incurred for lack of these three qualities. Only, whereas when treating them as divine claims the order has been as here given, another no less suitable and instructive one is followed in the judicial parables. There, instead of service, the offer of grace comes first. Man's indifference to this, with all its involved relationships, is depicted for us in the parable of the Wedding Feast and Robe. It is man's rejection of the divine grace, as we may see from the reference in the context to the rejected Cornerstone, that is here brought under notice. Luke's parable of the Great Supper deals with the same subject, although it is, in typical fashion, the divine provision which is prominent in this case, while it is a professedly excusable indifference rather than an open rejection of the host's invitation that is here pictured. Dr. Bruce, indeed, includes this one among the parables of grace, although it is so obvious a parallel to that of the Wedding Feast included by that illuminative expositor among the parables of judgment. The fact that the parable of the Two Sons also finds its place in this latter category, while that of the Talents does not, is significant of the unsatisfactory character of the existing classifications of the parables.

Matthew's parable of the Bridesmaids, or Ten Virgins, portrays the penalty of carelessness and inattention. The vigilance and thought for the future so sadly lacking here are found to the full in the Sagacious Steward as depicted in that parable recorded by Luke. While the penalty of the Bridesmaids' drowsiness is to find the festal door closed against them, the reward of his prudent foresight is a welcome reception into the eternal tents. The shrewdness of the worldly wise man has here its own lesson for the children of light in regard to their heavenly inheritance. For it is fidelity in the trusteeship of the present that alone insures to us the treasures of the hereafter.

The last parable recorded in Matthew's Gospel is that of the Talents, which, succeeded as it immediately is by Christ's discourse on the final judgment, has more of the solemnities of doom about it than any other. It is man's discharge or neglect of duty, with its appropriate reward or punishment, that is the matter dealt with here. This parable then has the same relation to that of the Labourers as the parable of the Ten Virgins has to that of the Husbandmen. Luke's equivalent for it is his tragic parable of the Rich Fool. In both cases the doomed soul has but thought of himself, and thus perverted his golden opportunities. And for this the worthless servant is cast into the outer darkness, and the man of wealth is deprived of the only life he has provided for.

The eschatological element is not, however, confined to these impressive parables of doom. Of the thirty parables we have referred to, only nine lack this in the way of implication or distinct statement. Nor are the fateful issues of good and evil only depicted in connexion with the world to come. Fate and judgment are set forth as ever present with us, and essentially inherent in our present attitude to good and evil, or, in other words, in our actual relationship to God. No less than twenty-five of these parables imply or present us with as many distinct contrasts between what is good and what is bad, what is right and what is wrong, what is wise and what is foolish, what is profitable and what is detrimental, between what involves all possible felicity and what involves unfathomable woe. Indeed, the most obvious feature of Christ's parables is the uncompromising character of the absolute distinctions which are there drawn, and of the awful issues which these entail.

Parallel of Matthean and Lucan Parables.

The Great Distinction.	
Sower, Mt xiii.	Lost Sheep, Lk xv.
Tares ,,	Lost Coin ,,
Net ,,	Prodigal Son ,,
Growth and Prayer.	
Growing Corn, Mk iv.	Borrowing Friend, Lk iv.
Mustard Seed, Mt xiii.	Importunate Widow, Lk xviii.
Leaven ,,	Pharisee and Publican ,,
Grace and its Conditions.	
Treasure, Mt xiii.	Dives and Lazarus, Lk xvi.
Pearl ,,	Good Samaritan ,, x.
Unmerciful Servant, Mt xviii.	Two Debtors ,, vii.
The Divine Claims.	
Labourers, Mt xx.	Pounds, Lk xix.
Two Sons ,, xxi.	Farm Servants, Lk xvii.
Husbandmen ,,	Barren Fig-tree ,, xiii.
Judgment and Doom.	
Wedding Robe, Mt xxii.	Great Supper, Lk xiv.
Ten Virgins ,, xxv.	Sagacious Steward, Lk xvi
Talents ,, xxv.	Rich Fool ,, xii.

Literature.

THE JOHANNINE LITERATURE AND ACTS.

The Johannine Literature and the Acts of the Apostles. By Henry Prentiss Forbes, A.M., D.D. Vol. iv. of 'International Handbooks to the New Testament.' (New York and London: *G. P. Putnam's Sons.* Price 7s. 6d.)

The plan of this series assigns more prominence to the results of critical processes, in their bearing upon the interpretation of the New Testament, than to the details of proof. A certain scrappiness is almost inevitable in the notes; the comments now and then seem bare and curt. What is more, in the hands of an inferior scholar, the introduction might easily become sketchy or crude, *obiter dicta* scratching the surface instead of delving to the root. But Dr. Forbes, like his fellow-countryman who edited the Synoptic Gospels in this commentary, manages to impress the reader with an equity and penetration of judgment which suggest that behind the brevity of the paragraphs, necessitated by the limits assigned him, independent and open-minded work must lie. The main characteristic of the volume is sturdy sense. This is particularly visible in the pages upon Acts and the Apocalypse, though Dr. Forbes assigns too little weight to the 'apologetic' element in Acts as addressed implicitly to the Roman world, and cannot grant Luke more than the possible composition of the 'we-journal.' The Apocalypse is assigned to Domitian's reign, and expounded in popular fashion on the lines of the best modern criticism, while the Imperial cultus and Nero redivivus are properly recognized. From point to point the problems of literary criticism as well as of eschatological tradition appear to be estimated very fairly.[1] The pages upon the Fourth Gospel are more flexible to the touch of modern criticism than any English commentary of recent origin. Dr. Forbes has no fear of tradition. He sees that 'the picture of Jesus waging a controversy at Jerusalem with Jews concerning His divinity or humanity as Messiah is clearly unhistorical, and that these Jews and their arguments are the second-century realities such as confronted Justin, and produced the *Dialogue with Trypho, a Jew*' (p. 158). A standpoint of this kind makes his notes stand by themselves in English. Like Wellhausen and Heitmüller, he independently thinks of chaps. 15–16 as a duplicate tradition (p. 162); more happily, he treats the tradition in a way that suggests he is to be added to the growing number of scholars who accept the hypothesis that John the son of Zebedee was martyred early in the first century. This involves John the Presbyter in the authorship of the Gospel. Altogether the commentary is striking by reason of its frankness, and for the most part its contents are quite satisfactory as the presentation of its theory. The edition certainly will form an excellent companion and introduction, for those who cannot read German, to Mr. E. F. Scott's masterly volume on the Fourth Gospel's Theology. Finally, a few pages on the Johannine Epistles treat these in a similar spirit of critical detachment, although the exigencies of compression prevent much discussion of details.

The success of this unpretentious book cannot be appreciated, indeed, until one remembers the unique difficulties of the New Testament books, which form its subject, and the limit under which the author had to work. From a study of the Johannine literature especially, most critics, unless they carry their conclusions ready-made to the ground of debate, have still to return with an armful of open questions and a handful of results. The partial agreements won upon the field of the external evidence are not as yet balanced by much harmony upon the relation of the historical to the symbolical element in the Fourth Gospel, and the literary structure of the Apocalypse still presents problems of perplexing obscurity. Criticism of it is too often a sort of illuminated smoke. All this renders the composition of a commentary on these books difficult, and the production of an adequate commentary very difficult. We lay down Dr. Forbes' volume with the sincere wish that he had had twice the space at his command, and with the hope that he may find it possible to return before long to a more thorough discussion of the critical problems which he has shown himself here so competent to handle. An adequate English edition of the Johannine literature, in whole or part, is still within Bacon's 'chart of things to be wished for.' JAMES MOFFATT.

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[1] The number of the Beast, by the bye, has gone the way of many nobler things of late, and suffered a sea-change into Yerahmeel. Dr. Cheyne (*Traditions and Beliefs of Ancient Israel*, 1907, p. 248) now holds that *ἄριθμος γὰρ ἀνθρώπου ἐστίν* (13^{18}) is a gloss on *τὸν ἄριθμον τοῦ θηρίου*, and that the number has supplanted 'Asshur-Ishmael,' the fuller name of the district called usually Yerahmeel or Yishmael. The Logos in 19^{12-13} is also (pp. 60, 293) corrected with ממרא, which is a current corruption of Yerahmeel, the Divine Being.

THE RELIGION OF THE EGYPTIANS.

A HANDBOOK OF EGYPTIAN RELIGION. By Adolf Erman. Translated by A. S. Griffith. (*Constable.* 10s. 6d. net.)

The best review of this book would be a reprint of Mr. Griffith's preface. But that is not the privilege of a reviewer in this country, where an author is not even allowed to review his own books, as is so freely and so satisfactorily done in Germany. The next best is to read the book and say what we think of it ourselves.

The first thing is that it is a guide-book. The next, that it is a revolution in guide-books. Its language is not the language of guides (the only language which philology has not yet classified), it is such language as ordinary men and women use. Its explanations have coherence and connexion. The objects in the museum are illustrated, so that we can fancy the guide with his stick pointing to them; but they are in order, there is a progress in thought, a development in execution, one thing leads on to another. The whole method of 'conducting' is altered. That which before was a test of physical endurance has become an instruction in restfulness.

Now, as we pass through this imaginary museum with Dr. Erman, we do not expect to be told where this thing was found, what that thing is for: we are in the presence of thoughts, not things; we are conversing with an ancient mysterious people; we are following the progress of their religious development. And the secret is, not merely that Professor Erman is the discoverer of an historical development in the religion of Egypt, but chiefly that he has kept himself altogether out of sight and left us to trace the progress of the Egyptians ourselves, simply arranging for us their ideas of the gods and of the life to come.

To the student of Egyptology the chief value of the book will be, not in Professor Erman's own opinions, some of which are too novel to be reliable, but in the fulness of the quotations from the original texts, together with the accuracy of the references. Henceforth it will be in the power of the poorest scholar to study the sources for himself and form his own ideas of the religious life of the Egyptians, and it would be difficult to find a better mental training. If any reluctance to admit the study of Religion into our seminaries still exists, this volume should remove it. In the presence of the Egyptian at his devotions, the most frivolous mind will become serious; in contact with his ideas of life, the slowest mind will open to its responsibilities.

Notes on Books.

If you still doubt the superiority of American pedagogy (the very word, so familiar there, is a sign of it) read *Everyday Ethics*, by Ella Lyman Cabot (Bell; 5s. net). It is a book for the schoolroom. It is a book for teaching the teacher how to teach morality to the young people before the evil days come. What a purposeful book it is. How elaborately it lays out the scheme, and how persistently it carries out every detail of it. A book of this size and complexity to teach boys and girls how to behave! We comfort our conscience, and say example is better than precept. But why not have both? And then think how difficult it would be for the teacher to show a bad example while teaching from such a book as this—an example, say, of impatience with the stupidity of a dull child, while teaching the chapter on Sympathy.

The Clarendon Press editions of English authors have no permanent rival. The texts are reliable, the notes are intelligible, and the presswork is finished and durable. A volume of *Voyages of the Elizabethan Seamen*, edited by E. J. Payne and C. R. Beazley, has just been issued (4s. 6d.). It is not new. It is the former two volumes crushed into one by the omission of the 'melancholy, almost disgraceful, last voyage and last letter of Thomas Cavendish, as well as of Raleigh's dreary and "philomythic" *Discovery of Guiana*, and of the introductory matter relating to these texts.'

Messrs. Constable have done an excellent service to the study of religion by the issue of their shilling series, 'Religions, Ancient and Modern.' The latest volume is *Judaism*, by Mr. Israel Abrahams. And a clearer epitome of what the Jews still stand for in religion could not be desired.

Muhammadans have never suffered from excess of modesty. One of the most curious of their claims is the claim to possess a gospel which is better than any of the four Canonical Gospels, being, indeed, the only true and authentic gospel in existence. It goes by the name of the Gospel of Barnabas. Now the only Gospel of Barnabas at present known to exist, whether in Muhammadanism or out of it, is contained in an Italian manuscript which lies in the Hofbibliothek at Vienna. There was once a Spanish translation of that Italian manuscript in Oxford, but it has been lost. Of an Arabic original, though the Muhammadans claim to possess it, there is no evidence anywhere. And the idea that an Arabic original ever existed seems to be due to a mere conjecture of Cramer. The probability (which is a practical certainty) is that the Italian Gospel is itself the original, and that it was written in the sixteenth century by some Muhammadan, who simply made use of the Christian Gospels in order to make up a new gospel out of them in the interests of Muhammadanism. His purpose was no doubt a missionary one, but he arrived too late in the history of the world to turn Christians into Muhammadans in that way.

The Gospel of Barnabas has not much of a history, but what it has is curious. It is also itself more curious than edifying. But it was well worth the labour which has been spent upon it by Lonsdale and Laura Ragg. For four years they have worked upon the Italian manuscript, and now at last an edition of *The Gospel of Barnabas*, edited and translated from the Italian MS. in the Imperial Library at Vienna, has been published at the Clarendon Press (16s. net). It contains the Italian text, with a translation on every page opposite, and a facsimile of two pages by way of frontispiece. It contains also a full introduction, with an account of the MS. itself, the subject-matter of Barnabas, and a discussion of the question of the lost gnostic gospel, with a note by Professor Margoliouth. The book closes with an index of subjects and an index of texts.

When the creator has ended the historian begins. There is no creation in Philosophy now, so there are many historians of Philosophy. The latest is a Scottish one: the author, Archibald B. D. Alexander M.A. (Maclehose; 8s. 6d. net). Mr. Alexander describes his book as *A Short History of Philosophy*, though it runs to 600 pages. For the subject is great. The beginning is Thales, and the end is Green.

For whom is the Short History written? Not for the scholar, of course; nor, we think, for the student. It is clearly no mere text-book for the classroom. It is written for the ordinary educated reader of books if he will take to such a serious book as this, but especially for the teacher and the preacher. If we mistake him not, Mr. Alexander has had the Scottish preacher most in mind. He has realized that ignorance of philosophy, formerly reckoned a sign of grace (from a misunderstanding of St. Paul), is now only a sign of ignorance. He has discovered that no preacher of the gospel can now afford to know nothing of all that the mind of man has done in the interpretation of the world. He has, perhaps painfully and quite recently, become aware of the disastrous folly of a teacher of religion uttering his own undigested thoughts on the problems which have occupied the greatest minds in all the centuries, as if no one had ever given a thought to such things before him. So the book is neither technical nor popular. It is easy enough reading to those who are determined to read it, but it is not easy enough to be useless. Beyond all the short histories of philosophy, it is the book for the preacher.

Last month a book was reviewed in defence of the trade in alcohol. Its argument was that there is much evil in drinking tea and coffee, but alcohol can do no harm. This month an answer to that book has been published. Not intentionally, of course. The one book is wholly independent of the other. But the reply is direct and crushing. Its title is *Alcohol and the Human Body* (Macmillan; 5s. net). It is written by Sir Victor Horsley and Mary D. Sturge, M.D. It is a medical book. It is written in medical language, out of the actual experience of medical practitioners, and it is illustrated with medical diagrams. Its subject is alcohol and the human *body*. We believe that it is in this way that the alcoholic demon is to be dispossessed. The appeal to religion (except in conversion) and to morality are as nothing in comparison with the appeal to health and strength—at least with the average Englishman. Questions of health and strength have almost got upon the nerves of Englishmen lately. It is an opportunity not to be lost. Get men and women to read even one of the chapters of this terrible book, the chapter on 'Alcohol and the Digestive System,' for example, and the 'public opinion' for which we have been waiting will very soon be with us.

Mary Whiton Calkins, Professor of Philosophy and Psychology in Wellesley College, has published, through Messrs. Macmillan, a volume on *The Persistent Problems of Philosophy* ($2.50 net). It recalls two facts which have been before us recently, one that there is a widespread interest in philosophy in the States, the other that women are contributing to the subject side by side with men. No stronger grasp of the great issues has been taken by any recent writer than by Professor Calkins. And if one looks for originality, it is found, first of all, in the conception of the book, and then in the direct contact of the author's original mind with every problem at its very heart. The conception is to study the problems of philosophy according to systems, the systems being arranged in a line of development. Each system has a title — Pluralistic Dualism, the System of Descartes; Pluralistic Materialism, the System of Hobbes; Pluralistic Spiritualism, the Systems of Leibniz and of Berkeley; Pluralistic Phenomenalistic Idealism, the System of Hume; and so on.

The titles are not long-winded labels. For, we say, the second characteristic of the work is the author's personal interest in every problem: observe the occurring phrase, 'As far as I understand it.' Nothing could be further from the fact than to suppose that the systems of the philosophers are dead and labelled and laid in museum cases. Professor Calkins holds rather that no death ever takes place in philosophy. Every problem is alive now, and ever will be. For the things which philosophy deals with are the things of the mind of man, not of Hume's mind or Hegel's; and they will be there as long as man is there to entertain them, ever on the edge of solution but never solved.

The volume has been written for students. For their further study a careful selection of literature is added to the exposition of each system. But its value to the student will lie above all else in the example it offers of the open mind and the waiting reward.

The 'New Theology' of recent fame having been rejected, there is great danger that men will come to the conclusion that there is no new theology. If there is not, if there is not a new theology for every generation, then the old theology is dead. Read a new book which has been written by Professor Shailer Mathews, of Chicago. It is called *The Church and the Changing Order* (Macmillan; 6s. 6d. net). It is a book of theology, and it is all new. Not one single doctrine of theology is spoken of as the last generation would have spoken of it. And more than that, the whole idea of the place and the use of theology is altered. The most conspicuous alteration is the insistence on the thought that theology is for the use of this world and not for the world to come. But the more subtle differences are the more significant. A searching chapter is entitled 'The Church and Scholarship'; another is called 'The Church and the Gospel.' For a man may be a scholar and a Churchman without having discovered that Christ is alive, and this new theology says that scholarship is nothing and Churchmanship is nothing, but the living Christ.

If He lived or died, I do not know,
For who shall disprove the words of the dead,
And who may approve of the wisdom they said,
That lips of dust uttered so long ago?
And where He is buried I may not know.

If He lived or died, I cannot say,
But loneliness knows the sound of His name;
That men could imagine such love is the same
To me as a living of yesterday,
And words which God speaks are the prayers men say.

If He lived or died, I may not know,
For who shall disprove the words of the dead,
Or who may approve of the wisdom they said?
For me He is not of the long ago,
But speaks in the morn of my life, I know.

This is the new theology. The scholar proves that He rose from the dead, and that is good. The Church is built on an empty tomb. That also is good. But Christ must speak in the morn of the life.

Messrs. Marshall Brothers, of Keswick House, in Paternoster Row, are the publishers of two unpretentious but genuine volumes of devotion. The one is entitled *Quiet Moments*. It is written by Constance Coote, the author of *We know not Why*. The other is a small volume of sacred poems, of which the first is the most important, and gives its title to the book: *Where is the King?*

In *The Meaning and Message of the Cross* (Revell; 3s. 6d. net), Dr. Henry C. Mabie quotes from Principal P. T. Forsyth these words: 'The Prince of Life and the Prince of this world were destined to meet in a struggle which is inevitable, and a judgment which is final. And that meeting was in the Cross.' With a great admiration for Dr. Forsyth, and in thorough sympathy with these words, Dr. Mabie writes his book. He is not afraid of quotation, but he has ideas of his own, and he can express them. He brings us at once to the centre of things, and we recognize that in spite of our familiarity with his attitude, he still has new things to bring out of his treasury. We should do well to make a thorough study of this loyal, orthodox book, and the sooner the better.

The great struggle of the future, they say, will be between Christ and Muhammad. Some of Christ's followers are preparing for it by suggesting that for some of the nations of the earth Muhammad is as good as Christ. The Muhammadans never make that mistake. They never admit that Christ will do as well as Muhammad. For those Christians who think that Muhammadanism may serve as, at least, a half-way house towards Christianity, we recommend the reading of *Our Moslem Sisters*, edited by Annie van Sommer and Samuel M. Zwemer (Revell; 3s. 6d. net). There is nothing revolting. There is nothing sensational in the book. It is a description of the daily life of Muhammadan women. But we should have said their daily degradation. It was an infidel who declared that Christianity must be judged by its treatment of women. Let the challenge be accepted; let Christianity and Muhammadanism both be judged by their treatment of women. Who will write the book about Christian women to place beside this book about the women of Islam?

The Merrick Lectureship is not well known by name in this country. Yet Professor Stalker and Professor George Adam Smith have gone to America and delivered the Merrick Lectures. Will the new course carry the name across? It is by Mr. Robert Elliott Speer, M.A., and its title is *The Marks of a Man* (Revell; 3s. 6d. net). It is a volume of Christian Ethics. For the Merrick Lectures may be on any subject within the range of Religion and Ethics. In the hands of Mr. Speer, Ethics is treated very practically, much as if the hearer or reader were some earnest, energetic young man, who meant to do well by himself and by his God in the life that lay before him. He is not to dream about what character is, or waste time in vain regret of what it might have been; he is to go forward and make it what he fully determines it shall be. Titles of the chapters of the books are Truth, Purity, Service, Freedom, Progress, and Patience.

It is now, apparently, possible to cover the whole of China, not with missionaries, but with the missionary method. It is possible to make out a missionary map of the whole country, to show not where the missionaries are, but where they have yet to go, and how they are to get there. The country is known, the people are understood, sufficiently well to say now what ought to be done in order to bring China to the feet of Jesus.

Mr. Jacob Speicher has said it in *The Conquest of the Cross in China* (Revell; 5s. net). He has been many years in China himself as a member of the American Baptist Mission; and he has got in touch with other men who have been many years there—Hudson Taylor, Griffith John, W. A. P. Martin, and the like—and although he modestly writes only of the south of China, which he knows, his book is a directory of the militant life for the march of the Cross through this whole country.

First, he describes the country and the people; next, the character of the missionary who is to go there; and then the way in which stations should be planted, money used and not abused,—and at last China left to be wholly brought to Christ by the Chinese.

New editions of two books published by the S.P.C.K. have been issued: Warren's *Liturgy and Ritual of the Ante-Nicene Church* (5s.), and Swete's *Church Services and Service-Books* (2s. 6d.). Both are established as the standard popular treatises on their subject.

When Mr. Henry Buckle retired in 1902 after thirty years' service in Burma, he learned that 'the truth of the life after death was one of the absorbing topics of the day.' He had never studied the subject before, but he studied it now, and after five years he published *The After Life* (Stock; 7s. 6d. net). It is a volume of quotations. One hundred and thirteen authors are quoted. But the quotations are made with a purpose. The purpose is to show that belief in an intermediate state was sanctioned by Christ, and has been taught by the Catholic Church from the days of the Apostles until now. For Mr. Buckle believes in probation, and there must be a time and a place for it. He believes in probation and in the final restoration of at least most of the sinners of mankind. But he does not spend time on these things; he is content to show that it is reasonable to believe in a life to come, which so many good men have believed in.

The word 'Humanism' has got somewhat mixed of late. We know the old Humanism of the Humanists. But Mr. Schiller, oblivious of their existence, has applied the word to that very new philosophy called Pragmatism, or to some phase of it. And now here is Mr. J. M. Robertson with a book on *Pioneer Humanists* (Watts; 6s. net), in which we have another use of the word, this time apparently to signify those who in the history of the world have thought more of man than of God. Mr. Robertson's humanists are Machiavelli, Bacon, Hobbes, Spinoza, Shaftesbury, Mandeville, Gibbon, and Mary Wollstonecraft. He has much good to say of them all. He says it also with a defiance in his manner, as if the world had not hitherto recognized its true benefactors, and it were left to him both to discover and defend them. And the men and one woman deserve all the good that he says about them. But the defiance is worth studying too. For by this time the world should have come to a right judgment of these men and one woman, as it always does—give it time enough. It may be, after all, that with all the good in them, they still lacked something which the world and not Mr. Robertson has missed. What if it were that they did not seek first the Kingdom of God and His righteousness? But there they are; and although Mr. Robertson may not be able now to alter the world's judgment of them, he has written another book which it is quite pleasant to read.

Are the Samaritans worth a volume of 360 pages? The Jews would not have said so. For the Samaritans were a sect and a heresy. But now it is the sects and the heresies that are found to be most picturesque. And because of their picturesqueness they receive most attention from men of letters.

But the Bohlen Lectures for 1906 are more than a literary adventure. Round the Samaritans there have gathered some of the knottiest problems in historical scholarship. It has been held, for example (it is still held by some), that the Samaritan Pentateuch is sufficient to bring down the whole edifice of Pentateuchal criticism. More difficult, however, than that, and more hopeful, is the investigation into the development of Samaritan theology—the attitude of the Samaritans to the Law, their relationship to Moses, their belief in God, their outlook toward the Last Things. And it is the peculiarity of Samaritan study that, the more the time that is given to it, the more is the time it demands.

The title of the Bohlen Lectures is *The Samaritans, the Earliest Jewish Sect: Their History, Theology, and Literature* (Winston; $2 net). The lecturer is James Alan Montgomery, Ph.D., Professor in Old Testament Literature and Language in the Philadelphia Divinity School. The volume is without doubt the most thorough description of the Samaritans that has ever been written in English. Professor Montgomery is aware of the picturesqueness of his subject. Every aid that photography and good English can render has been taken advantage of. The photographs, indeed, are a distinct feature of the work. But he is mainly a scholar, and has searched out with great thoroughness every problem belonging to his subject, quoting his authorities as he goes, and then giving a most useful 'Samaritan Bibliography' at the end.

Professor Alois Musil, of Vienna, has followed his elaborate map of Arabia Petræa, noticed a few months ago in The Expository Times, by a sumptuous volume of some 440 pages, large 8vo, descriptive of Moab (*Arabia Petræa: I. Moab, Topographischer Reisebericht mit* 1 *Tafel und* 190

Abbildungen im Texte, Wien, 1907). Between 1896 and 1902 Professor Musil made six expeditions into Moab, in the course of which he surveyed the country very carefully (from about 31° 55′ N. to 30° 55′ S., and from the Dead Sea on the W. to about 37° E.), and took full topographical notes of all the localities visited, including not only ruins, interesting architecturally or historically, but also mountains, valleys, rivers, roads, etc. These notes he has now written out and arranged in the present volume, in accordance with the several routes taken by him. The descriptions are in all cases very minute, and abound in valuable and interesting details.

It is a characteristic and admirable feature of the work, which adds greatly to its value, that at the end of each section there are cited *in extenso* extracts from the Bible, Greek and Latin writers (Josephus, Jerome, early and mediæval travellers, etc.), and Arabic historians or geographers, which bear upon the localities that have been described in it: thus on p. 58 *sqq.* there are four pages of extracts relating to el-Kerak (Kir-ḥeres), on p. 210 *sqq.* several relating to Zerka, and similarly on other places. The illustrations (based upon photographs) are excellent: we may instance the numerous views of el-Kerak, p. 46 *sqq.*, especially the large one opposite p. 48; those of the hot springs of Zerka, p. 95 *sqq.*; of Madaba, p. 114; of the dolmens near Madaba, p. 267 *sqq.*; of the waterfall and springs of Uyun Musa, p. 341 *sqq.*; of Dibon, p. 379; to say nothing of the numerous ones of ruined castles, etc. The volume must not be neglected by the future commentator upon those parts of the Old Testament in which places in Moab are mentioned, especially Is 15–16, and Jer 48; for these are often referred to, and new (though not always convincing) identifications are sometimes proposed: see, for instance, what is said about Zoar, in the Ghôr eṣ-Ṣāfiyeh, at the S.E. corner of the Dead Sea (pp. 74, 70), Dimon and the 'Brook of the Willows' (pp. 170, 157), Jahaz (pp. 122, 107), Di-zahab and Laban (pp. 210, 196), Beẓer (Dt 4, 43) as = Barazên (?; pp. 232, 218), Beer and Beer-elim (p. 318), Zered and Iye-abarim (p. 319). Reference to the volume is facilitated by the copious indices of Arabic, Hebrew, Greek, and Latin names. We are grateful to Professor Musil for what he has given us; and trust that he may speedily complete the volumes describing the other parts of Arabia Petræa surveyed by him.

Another Estimate of Ritschl.

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III.

So much for the formal aspects of Ritschl's method. Ritschl has sharpened his instrument by a revised theory of knowledge; he has defined the sphere of his science so as to guard it from what he considers a too intrusive philosophy; he has still to explain what value he places on the Bible revelation, and how the theologian is to regard the historical material found in the New Testament. His general thesis here is that the 'source and norm' of Christian theology must be found in the Christian consciousness, as that has attained its classic expression in the teaching of the Early Christian community.

The further exposition of this principle shows how earnestly Ritschl strives to reach a definite and objective standard; while the significant limitations with which he surrounds it indicate the hesitation of a mind attracted by different points of view. Theology, he maintains, is not simply the science of the Christian consciousness of to-day—whether of the individual consciousness, or that of the Christian community; for that would reduce the science to a chapter of Church History, or abandon it to the subjectivism of individual theologians. It must look for its material to the original Christian revelation, as that is laid before us in the New Testament. On the other hand, the authority of the New Testament writers is not to be justified by a theory of verbal inspiration, but by historical considerations. In this literature, namely, we have the Christian revelation set forth in classic form. The special feature which serves to distinguish it clearly from the immediately succeeding literature of the Christian Church is that it moves within the circle of Old Testament conceptions and presuppositions, and is free from the baneful influence of Hellenism. But we must define the norm more precisely. Just as we exalt the value of the New Testament above that of the Old, though the latter is recognized as indispensable, as containing the groundwork of the New, so we must distinguish in the New Testament itself between what is fitted to the purpose of theology, and what is of merely temporary and subordinate value. Not that we are to prefer the fragmentary sayings of Christ to the more developed teaching of the Apostles: that were a 'falsch verstandener Purism.' But there are individual doctrines in the New Testament, which only in a partial way fall into line with the general Apostolic teaching: individual theologoumena which naturally do not possess the same value for us as the concurrent doctrine of the New Testament writers. It would seem, then, that we should set aside what is peculiar to the individual writers, and accept only what is common. Yet Ritschl confesses that this is not to be made an absolute rule. For example, no one can believe that the Pauline teaching as to justification by faith was a common doctrine, or that it is identical with the teaching of James; and yet the Protestant Church has rightly laid stress upon it, and given it a foremost place. And, on the other hand, it might be asked whether in some respects the theology of the present age has not advanced beyond the circle of ideas that generally prevailed in the Early Christian community. 'Perhaps,' he says, 'we can set up no absolute rule in advance, but must seek to strike the true balance (between the individual and the universal features of Biblical theology) by experiment.'

This is by far the weakest feature of Ritschl's system; and those who think that by this attitude to the Bible he has opened up a new path for theology and based it more firmly than ever on the foundation of the New Testament, are surely deceiving themselves with vain hopes. We heartily recognize that by his earnest attempt to reinterpret the teaching of the New Testament in the light of its own Jewish surroundings, he has done much to free Biblical theology from traditionalism and to disperse the cloud of dogmatic prejudice that obscured the teaching of Christ and the early community. And had Ritschl been content to emphasize that in Christ and the faith of the Early Church we have the outstanding facts with which theology must deal, and the historical revelation without which theology must remain barren and unfruitful, he would have gained the consent of most scientific theologians. But when he proceeds to designate the New Testament as the sole source, measure and regulative norm of theology, and to demand that the theologian shall go to the New Testament, not only for the historical facts to be considered, but for all doctrinal deductions as well, he simply bids adieu to science. That Ritschl, nevertheless, is a scientific theologian is due to the fact that he is not in earnest with his principle; and it is not difficult to show that his 'norm' when pressed vanishes into thin air.

Let us assume, to begin with, that Ritschl is true to his principle that the source and norm of theology can be found solely in the New Testament, and that the aim of theology is to 'gain an authentic knowledge of the Christian religion and revelation.' What else, then, we ask, is the historical science that goes by the name of Biblical Theology? Its source and norm is, in its second great division, the New Testament; and its aim is to make authentic acquaintance with the Christian religion and revelation as historically presented there. Rightly enough, Ritschl argues against Schleiermacher's definition that the systematic presentation of the doctrines held by the Church at a given time, is not, properly speaking, theology at all, but belongs to the department of Church History. But what is Ritschl's own theology, assuming that he holds faithfully to his Biblical method, but just another section of Church history, namely, a summary presentation of the faith of the earliest Christian community? The old dogmatic was something more than a historical discipline. It sought at least to prove the reasonableness of faith in God, and in the authority of the Scriptures, and was thus in part scientific in its treatment. But Ritschl will have us reject this rational basing of theology, and content ourselves with the systematic presentation of the revelation given in the New Testament. But this last is a purely historical study, and nothing more. If it be alleged in defence of Ritschl's position that the teaching of the New Testament is not blindly accepted, but, if not proved, at least interpreted and gauged according to the rule of 'Werthurtheile,' we admit that this is what Ritschl intends, but maintain that Ritschl defeats his own intention. For he says expressly that the individual appreciation is not to be made the standard of truth, and the norm of theology is in no wise the subjective religious consciousness. In other words, theology as an independent science of God and our relations to God, is an impossible ideal. It reduces itself to a bare echo of the New Testament doctrine: it is but the gathered result of Biblical inquiry.

But Ritschl's scientific instinct is too strong to permit of his falling into mere Biblicism. As a matter of fact, when we come to examine his norm, we find it gradually melting away, till nothing more is left than the despised religious consciousness of the individual.

Ritschl tries first of all to put something in place of the old discarded theory of verbal inspiration. He distinguishes the New Testament Canon from the later literature of the Early Church by emphasizing that the thought of the New Testament is conditioned throughout by the Old Testament presuppositions, and thus stands out from other literature which is impregnated with an atmosphere of Greek thought.

Even were this thesis true, it would still be a question whether it really adds to the value of the New Testament as a norm for faith. Is the Hebrew dress the sole form, or the best form, in which the truth of the Gospel can be presented? May not the Greek modes of thought possess certain advantages over the Hebrew? Are there not presuppositions in Hebrew thought which have lost their validity to the modern mind? And is Hellenistic thought so deadly and poisonous that it cannot hold the treasure of the Gospel without tainting it? Why should not Christianity clothe itself in the forms of thought that are natural to each succeeding age?

But the thesis itself breaks down; and if there are any who subscribe to it to-day the number is steadily diminishing. Ritschl himself held determinedly to the view that there was scarcely a tincture of Hellenism in the New Testament. (He admitted, however, that there were two passages in the later Epistles, where there were slight indications of a Hellenizing tendency, namely, in 2 P 1[4], 'that ye might be partakers of the divine nature—Θείας φύσεως,' and in Tit 2[13], 'Our great God and Saviour Jesus Christ,' where Θεός, God, is used instead of the usual Κύριος, Lord.) Even after the warm discussion of this point among his own school, he still clung to the position that the New Testament was free from the taint of Hellenism; and in the last revision of his *Rechtfertigung*, published shortly before his death, he still wrote: 'It has never been proved that Hellenistic ideas, or the influence of Philo, extend to the Gospel of John, or the Epistle to the Hebrews, or to other writings of the New Testament; nor can I persuade myself of it.' In carrying out this endeavour to rescue the Old Testament writers from the charge of speculation, and particularly of Greek speculation, Ritschl is forced to adopt some very remarkable exegetical interpretations. Thus, 'In the beginning was the Word' (Jn 1[1]) is taken to be a simple Old Testament thought drawn directly from the first chapter of Genesis, where the creative word is mentioned so frequently. 'Before Abraham was, I am' (Jn 8[58]) means simply, 'I am He, the Messiah appointed from the beginning' to carry out the eternal purpose. 'The first-born of every creature' (Col 1[15]) does not refer to any pre-existent Christ, but to the present pre-eminent position of Christ at the right hand of the Father, and His relation to God as the well-beloved Son. 'The beginning of the creation of God' (Rev 3[14]) is a beautiful alternative expression for the 'Word of God,' since 'beginning of creation' is just a periphrasis for 'Word.' This extraordinary exegesis has not commended itself much even to Ritschl's own followers. The editor of the Ritschlian magazine, Professor Gottschick, prefers to return for his norm to the self-witness of Christ, and frankly recognizes the influence of Hellenism as well as Rabbinism in the thought-world of the New Testament. It is, indeed, scarcely possible to deny that Hellenistic presuppositions have entered deeply into the New Testament forms of thought. But what becomes, in that case, of the theological norm? It has vanished with the thesis that supported it; and, accordingly, we find Gottschick freely confessing that 'for us these thought-forms of a past age can no longer serve to express the eternal content of reality which has entered history in the person of Christ.'

Ritschl himself does not yield in this direction; but he gives the case away in another. For while vindicating his standard as being free from Greek speculation, he shows that he is not perfectly satisfied with his own norm. He points out that there are differences in the New Testament itself: there are also individual peculiarities of doctrine which cannot claim to be received as authoritative for all time; nay, we may find it impossible to place ourselves entirely at the point of view of the Early Church, or of its accredited guides. The distinction between what is taught in common by the New Testament writers and what is merely individual theory, though generally serviceable, becomes unsatisfactory when taken as an absolute rule. Evidently theology has a most delicate task before it, and must not decide off-hand what in the regulating norm is to be regarded as regulative. The theologian cannot accept the entire heterogeneous doctrinal content of the New Testament—such a reproduction of Bible teaching would be, as Ritschl says, 'a mere surrogate for systematic theology'—and yet there is no clear law to decide what doctrine is essential and what may be safely passed by. We must strike the right compromise 'durch das Experiment,' that is, in the course of the special investigation. In other words, the New Testament is the sole norm; but how far it is to be normative, what special doctrines are to be held sacred by the theologian and what he may give the go-by, can only be determined 'by experiment'; and clearly, therefore, by the experimenter, who will naturally affirm or reject the normative character of the particular doctrine in question according to his own religious consciousness, and his individual conception of its value or truth.

So vanishes for ever the figment of a theological norm. In truth, science will have none of it. To seek a norm for theology other than the ordinary laws of thought and the facts of nature, history and religious experience, is to confess the bankruptcy of theology as science. As a matter of history the great theologians of the Church have never allowed themselves to be fettered by any external norm. When they acknowledged the absolute authority of the letter of Scripture, they used their private judgment all the same, and by their doctrine of a twofold sense freed themselves from too enslaving trammels. When they ceased to be bound by the latter, they fixed the norm according to their private judgment, making excisions in it wherever they pleased. The first method was applied by Origen and Augustine: the second by Martin Luther; Ritschl helps himself to both methods, and excises or explains away as seems most convenient. Why does not the theologian assert his freedom from all swaddling bands of authority? We do not need to apply to the New Testament to be convinced of the universality of sin, and no man believes that God is, simply because the Bible says so. Faith is free: the Bible is not a law to the intelligent Christian; and why should theology bind itself to any norm? The very diversity of doctrine in the New Testament warns us that there is no finality in Christian thought. Are we even sure that Christianity at the beginning received its relatively best doctrinal expression? Apart altogether from the question of the local colouring of century and circumstance, have we any reason to believe that the Early Church were the purest interpreters of the Christian faith? May not the Church of to-day still possess something of the Spirit promised, and be able to advance a few steps further than even Paul and the Apostles—scarce released from the fetters of Judaism—to the full understanding of the Spirit of Christ and His religion?

We have only space for a word or two as to the special doctrines of Ritschl's system. If he is led by his principle of Scripture on the one hand, and his anti-speculative tendency on the other, to turn a blind eye to the metaphysics of the New Testament, he shows an unrivalled power of appreciating the moral and spiritual aspects of the Christian faith. In his doctrine of sin he rightly insists that the old view rested on an abstraction, and attributed to some unknowable essence of the soul what was a matter of personal activity, or a quality of the thinking, feeling, and willing person. In his doctrine of the Person of Christ, his anti-speculative method has at least this advantage, that it sets him to trace out the moral and religious motives that gave occasion for the speculative forms of thought, and still explain their survival in the Church. There can be little question that he has brought into relief some of the most valuable and fundamental elements of the faith, and so paved the way for a more satisfactory metaphysical treatment of the question. In his treatment of the Atonement doctrine, he has opened new points of view, and done much to clear the ground by careful analysis of the terms involved. When he insists that justification and forgiveness are one, and that the Atonement must be interpreted from the Christian standpoint of the Fatherhood of God, and not from the judicial standpoint of the law, he is preparing for a better understanding of Scripture teaching, as well as of the facts of Christian experience. It may be questioned, however, whether Ritschl has been successful in his attempt to supplement the moral theory of redemption. He is not satisfied with the view that God is revealed to us in Christ's life and death, and that we have there also a picture of the life we ought to live, and, by the aid of Christ's influence, may live. He adds to it the thought that Christ is our representative before God, the eternal object of the Divine love, and that we enter into the same relation to God by attaching ourselves to Christ by faith. This personal relation to Christ, he always hastens to add, is not an immediate relation, but is practically realized by attaching ourselves to the Christian community. This seems to be a concession—made and then half-withdrawn—to the old legal point of view.

In general, Ritschl's type of theological method may be compared to the tendencies that show themselves in the writings of the Apostle Paul. We can discern, namely, the germs of four styles of theologizing in the New Testament: the Biblical, the Traditional-orthodox, the Experiential, and the Speculative. The Biblical tendency is represented by Matthew and the Epistle to the Hebrews; the Traditional-orthodox method is seen in the later Epistles, and is sufficiently explained by its motto, 'Hold fast the form of sound words.' The Experiential or moral-historical method is represented by Paul; the Speculative by John. Where lies true theological science? The Biblical method is useful as a basis, so far as it leads to sound historical results; but, unfortunately, the individual consciousness always obtrudes itself, and the worshippers of the letter have always been remarkable for their heedlessness of its meaning. The Traditional-orthodox method has a conservative use; but a system of borrowed conclusions is not science. There remain the Experiential method of Paul, and the Speculative method of John. The one examines and interprets the faith, keeping close to the shore of religious experience; the other seeks to understand the presuppositions of faith, and the conditions that lie behind experience. And with all deference to Ritschl, I do not think that either of these last methods can safely exclude the other.

The Nickname 'Son of Man.'

By the Rev. David Smith, M.A., Tulliallan.

υἱὸς ἀνθρώπου γέγονεν ἵνα οἱ υἱοὶ τοῦ ἀνθρώπου, τουτέστι Ἀδὰμ, υἱοὶ τοῦ Θεοῦ γένωνται.—S. Athan. *De Hum. Nat. Suscept.*

What is the meaning of this title, 'the Son of Man,' wherewith Jesus loved to designate Himself? There is no question in the whole range of New Testament study which has been more largely discussed, and none regarding which there is less agreement.[1] According to one opinion it means the Ideal Man,[2] and constitutes a claim on the part of Jesus to a unique character and mission; according to another it means the Mere Man, and identifies Him with the other members of the race, 'the sons of men' (cf. Mk 3[28] *τοῖς υἱοῖς τῶν ἀνθρώπων* = Mt 12[31] *τοῖς ἀνθρώποις*). Some regard it as a Messianic title; others maintain that it has nothing to do with Messiahship. And recently, on the ground that in Aramaic 'the son of man' would mean simply 'the man,' the startling opinion has been propounded that the title is unauthentic and was never used by Jesus at all.

In face of such wide divergence of opinion there is reason to suspect that the investigation has been prosecuted along false paths, and a fresh starting-point and a new clue are necessary in order to a satisfactory solution of the problem. Nor is the initial fallacy far to seek. It has been generally assumed that Jesus derived the title from the apocalyptic literature, in the first instance from the Book of Daniel and then from the Book of Enoch. This, however, is very questionable. It is even doubtful whether the Book of Enoch be pre-Christian; and in neither book is 'Son of Man' an appellation. In Dn 7[13] 'one like unto a son of man' means merely a figure with a human form, and the Book of Enoch simply quotes the phrase when it speaks of the Messiah as 'that son of man.'

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[1] Cf. Driver's art. 'Son of Man' in Hastings' *D.B.*

[2] Calv. *Instit.* ii. 13, § 2: 'Siquidem palam est hebraico more vocari filium hominis verum hominem.'

It is therefore necessary to dismiss the idea that the title 'Son of Man' as Jesus used it, has any connexion with the apocalyptic literature; and, when this is understood, the way is open for a fresh investigation. What did the phrase mean in Jewish parlance? On the lips of the Psalmist it is equivalent to 'man,' with the added implication of *mortal weakness* (Ps 8[4] 144[3] 146[3]); and in the Book of Ezekiel, where the prophet is upwards of ninety times addressed by God as 'son of man,' it has a like signification, 'expressing,' says Davidson, 'the contrast between the prophet, as one of mankind, and the majesty of God.' In the *Mishna* 'the sons of man,' בְּנֵי אָדָם, means 'the common folk.' *E.g.* דֶּרֶךְ בּ״א is 'the common custom,' לְשׁוֹן בּ״א, 'the common parlance.'[1] 'A son of man' would thus mean one of the common people in contrast to the great and mighty of the earth. It was not a Messianic title; indeed, it is surprising that it should ever have been taken as such in view of the use which Jesus made of it. 'Who,' he asked at Cæsarea Philippi, 'do men say that the Son of Man is?' And Simon Peter answered: 'Thou art the Messiah.' The point here is that the title 'Son of Man,' so far from being synonymous with Messiah, concealed the Messiahship of Jesus and made the recognition thereof difficult, nay, impossible without divine illumination. Flesh and blood did not reveal it unto thee, but My Father in Heaven' (Mt 16[13. 16-17]).

'In considering the meaning of the title, it ought,' says Driver, 'to be clearly understood that it is not anywhere *explained* in the New Testament, so that whatever view of it be adopted must be a matter of conjecture and inference.' Is it possible to hit upon a reasonable conjecture which will take account of the facts and disclose the idea which lay in the Lord's mind when He called Himself by this name? According to St. John He first used it at the very outset of His ministry when He was returning with Andrew, John, Simon Peter, and Philip, His new-found disciples, from Bethany beyond Jordan, the scene of His baptism and His manifestation unto Israel. As they travelled northward, they came upon Nathanael resting and meditating under the shade of a fig-tree, and Jesus revealed Himself to him, and answered his astonishment with the declaration, addressed not to him alone but to all: 'Verily, verily, I tell you, Ye shall see the heaven opened and the angels of God ascending and descending upon the Son of Man' (Jn 1[51]).

Is it not a reasonable conjecture that there is here a reference to the scene which had been enacted by the bank of the Jordan? The Baptist had pointed to Jesus and proclaimed Him the Messiah. 'Behold, the Lamb of God, that taketh away the sin of the world! This is He of whom I said, After me cometh a man who hath become before me' (Jn 1[29-30]). How would the multitude feel when they heard the announcement? They would be surprised, incredulous, and disappointed. According to Jewish expectation the Messiah should have been a victorious king. He was called 'the Son of God,' the title which had of old been borne by the king of Israel as God's representative and vice-gerent (cf. Ps 2[6-7]); and when the Baptist pointed to Jesus, a peasant from despised Nazareth, and said, 'Behold, the Messiah!' they would exclaim in derisive incredulity, 'This the Messiah! This is no Son of God; he is *a son of man*.' Jesus would overhear their murmurings, and He caught up the contemptuous epithet wherewith they branded Him. A son of man! one of the common people, the עַם הָאָרֶץ, whom the rulers despised (Jn 7[49]). Yes, He was even such, and He would wear the epithet all the days of His ministry and be known as 'the Son of Man.'

He did this not in a spirit of bravado by way of exhibiting His disdain. On the contrary, it was a happy device, and had a deep and gracious purpose. The title 'Son of Man' served as a continual protest against that secular ideal of the Messiahship which more than anything else hindered His recognition and acceptance. And it set the people thinking and questioning. Once during the Passion-week Jesus spoke in the Temple-court of His being 'lifted up,' a phrase which on His lips always signified not only His crucifixion but His subsequent exaltation, 'the sufferings that should befall Messiah and the glories that should follow these' (1 P 1[11]). It would have been no surprise to the Jews had He spoken of 'the lifting up *of the Messiah.*' They would have understood thereby His exaltation to His rightful honour as the King of Israel. But He was accustomed to speak of 'the lifting up *of the Son of Man*,' and this they could not understand. 'We have heard,' they said, 'out of the Law that the Messiah abideth for ever: and how sayest thou, The Son of Man must be lifted up? Who is this Son of Man?' (Jn 12^{34}). In assuming this title of lowliness Jesus designed to make men think and perchance discover that His Messianic glory was not what they conceived—not the glory of earthly majesty but the glory of sacrifice.

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[1] Dalman, *Words of Jesus*, p. 236.

He had the further purpose of identifying Himself with the weak and despised, and thus revealing His grace. And the Jews should have recognized the suitability of the title; they would have recognized it, had they not been blinded by their worldly ideal. *The Son of the Fallen* was a Rabbinical title of the Messiah,[1] and it was closely analogous to the title 'Son of Man.' It should have been no stumbling-block to them when the Messiah came bearing this name of lowliness and of sympathy with the weak and despised. Rather should they have hailed Him gladly and recognized therein the fulfilment of their expectation. 'Behold, the Son of the Fallen!'

If this were indeed the origin of the title 'Son of Man,' it was in the first instance an opprobrious epithet, in fact, a nickname; and Jesus transfigured it by bearing it. It is not the only nickname which was thrown at Him while He dwelt among men. The Pharisees in Galilee, offended by His kindness towards the outcasts, styled Him 'the Friend of Taxgatherers and Sinners' (Mt 11^{19} = Lk 7^{34}); and the rulers at Jerusalem in their Judæan pride called Him 'a Samaritan,' one of the contemptuous epithets wherewith the Rabbis branded such as did not sit at their feet.[2] It is, indeed, only a conjecture that the name originated thus, but it is not without attestation. (1) Wherever it occurs in the Gospels, it is Jesus Himself that uses it. The Evangelists never call Him 'the Son of Man'; and what is the explanation, if it be not that it was a name of scorn, and they would not bestow it on the Lord whom they loved and revered? As soon would they have termed Him 'the Friend of Taxgatherers and Sinners' or 'the Samaritan.' And (2) Jesus never used it but in two connexions: in connexion with His present humiliation and suffering (Mt 8^{20} = Lk 9^{58}, Mt 17^{22} = Mk 9^{31} = Lk 9^{44}, Mt 20^{18} = Mk 10^{33} = Lk $18^{31\text{-}33}$, Mt 26^{24} = Mk 14^{21} = Lk 22^{22}), and in connexion with His future glory (Jn 1^{51}, Mt 13^{41} 25^{31}, Mt 26^{64} = Mk 14^{62} = Lk 22^{69}). Nor is there any inconsistency between those two usages seemingly so wide apart. When Jesus used the title 'Son of Man' in the latter connexion, it was always with the design of startling His hearers. Thus at the outset of His ministry it was nothing but a term of contempt; and when He said to Nathanael, 'Ye shall see the heaven opened and the angels of God ascending and descending upon the Son of Man,' it was a prophecy of the glory which they would yet discover in one so lowly. And so, when at the close He replied to the High Priest's question whether He were the Messiah, 'I am, and ye shall see the Son of Man seated at the right hand of power and coming with the clouds of heaven.' It would have been no marvel had He said 'the Son of God'; but, when He said 'the Son of Man,' it seemed a preposterous claim. It was credible only to such as had discovered the glory which was hidden beneath His humiliation. It was the very opprobriousness of the epithet that gave point and force to His declaration.

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[1] Lightfoot on Ac 15^{16}.

[2] Wetstein on Jn 8^{48}.

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

Luke xi. 13.

'If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?'—R.V.

Exposition.

'If ye then, being evil.'—An idea introduced to make the argument *a fortiori.* Even imperfect, sinful men would not act thus monstrously to their children; much less then God, who is good and perfect.—Adeney.

'Give.'—The change in the Greek words for 'give' (first ἐπιδώσει, and then δώσει), which occurs in both Luke and Mark, is noteworthy. The idea of 'handing over' would be out of place in the second.—PLUMMER.

'Shall your heavenly Father give the Holy Spirit.'—Instead of *the Holy Spirit*, Matthew says, *good things*; and De Wette accuses Luke of having corrected him in a spiritualizing sense. He would thus have done here exactly the opposite of that which has been imputed to him in respect to 6^{20}. Have we not, then, a complete proof that Luke took this whole piece from a source peculiar to himself? As to the intrinsic value of the two expressions, that of Matthew is simple and less didactic; that of Luke harmonizes better, perhaps, with the elevated sphere of the Lord's Prayer, which is the starting-point of the piece.—GODET.

THE SERMON.

The Gift of the Holy Spirit.

By the Rev. Adam Scott.

The text mentions these three—the Gift, the Giver, and the Receiver. We shall take them in this order.

i. *The Gift.*—This is the Holy Spirit, 'Your heavenly Father shall give the Holy Spirit.' Christ speaks of the Holy Spirit as a good gift, and by so speaking He recommends Him to the disciples. On what ground did He do this? Many answers might be made. We shall be content with one: Christ Himself had experience of the Spirit, and on that ground could recommend Him to His disciples. What does St. Luke tell us about the Holy Spirit in connexion with Christ's life? At His baptism, we read, the Holy Ghost descended in the shape of a dove upon Him. Now the dove is the emblem of gentleness and peace. And did not the Master show these qualities in His after life? Christ knew that this was the Spirit the disciples would need in the midst of their persecutions, and so He encouraged them to ask for the Holy Ghost. Again, we read that the Spirit led Jesus into the wilderness. But He did not leave Him there; He abode with Him, and Jesus 'returned in the power of the Spirit to Galilee.' This was the Spirit which the disciples needed, and which we need. He may bring us into the furnace, but He will walk through the flames with us, and bring us out purer and sweeter for having passed through the fire. Let us look at another scene in Christ's life. He is in the synagogue at Nazareth, and is reading the prophecy, 'The Spirit of the Lord God is upon me; because he hath anointed me to preach the gospel to the poor . . .' Christ felt always that He had the Spirit with Him in His work. The disciples were called, and we to-day are also called to continue this same work. Without the Holy Spirit we shall labour in vain. With the Holy Spirit we shall be gifted with power, with enthusiasm, and with tenderness.

ii. *The Giver.*—The Heavenly Father is the Giver, and the one thing which we notice about Him is the great willingness with which Christ says He gives this blessing. Jesus was speaking to men who were evidently deficient neither in fatherly kindness nor in wisdom. They gave gifts to their children, and they gave them only good things. It would have meant much to them if Jesus had said that the Heavenly Father was *as willing* to give the Holy Ghost to them as they were to give gifts to their children. But Jesus said that God was *much more* willing. And the much more of Jesus means a great deal. 'How much more is a man than a sheep?' Who can measure the distance between the value of a man and of a sheep? So is the distance between God's willingness and ours immeasurable. He is infinitely willing to give the Holy Spirit to those who ask Him. Christians believe that He gave up His Son willingly. The gift of the Son is powerless if the gift of the Spirit is withheld. When will Christians believe that the Father is *infinitely* willing to give the Spirit.

iii. *The Receiver.*—Who may receive the Holy Spirit? A man may be imperfect, and in some respects 'evil,' and yet he may receive the Spirit. The disciples were 'evil.' They were slow to believe, ambitious and revengeful. Yet they might have the Spirit. He is the Sanctifier and the Purifier, and He is to be obtained by simple asking. Let us gather round Christ and say to Him, 'Lord, teach us to pray'; and when we have learnt, let our first petition be for the Spirit, and He will surely be given to us.

Inspiration and the Common Life.

By the Rev. Thomas Sanderson.

Christianity is rightly called 'The Dispensation of the Spirit,' for the Christian life, whether in man, woman, or child, is an inspired life. This was what Christ meant when He said, 'Your heavenly Father shall give the Holy Spirit to them that ask.' There is a democratic ring about these words. The Holy Spirit is not for a few selected individuals, but for every child of Adam. Observe, then, that—

i. *The Inspirations of the Holy Spirit have not ceased.* An inspired man is one who belongs to the realm of the Spirit, in opposition to the realm of the flesh. How many men we meet who are developed physically, but who are pale and emaciated on the intellectual side of their nature. Still more are alive on the physical and intellectual sides of life, but are insensible on the spiritual side. They are awake to all beauty except the beauty of holiness, which is the essential beauty of God. How can their eyes be opened? There is only one way. As men, if they wish to be great musicians, invoke the spirit of music, so we must invoke the Spirit of Holiness—no mere idealized conception in this instance, but the Living Spirit of the Living God—that we may become great and good in the spheres of character and conduct.

The supreme object of Inspiration is to bring out the best of which we are capable. And that is rectitude of will, integrity of purpose, purity and humility of heart, breadth and largeness of sympathy, and a charity that reflects the charity of God.

But *is* the Holy Spirit given to those who ask? Some people shoot up their prayers like a rocket, and expect the answer to come to them like the falling of the stick after the powder has exploded. The Father does not give the Holy Spirit like that. He gives it as He gives the summer, by a gradual growth and by slow processes. Individual acts of prayer may fail to bring it, but the habit of prayer never fails.

ii. *The Inspirations of the Spirit are for the Sanctification of the Common Life.* The mission of the Holy Ghost in the world to-day is not merely to anoint men to sacred offices, but to infuse a holier and better spirit into life generally, and thus to sanctify common duties and common callings. For God expects from us that we shall live our life at its *best*, and not at its *second best.* There is only one thing which can enable us to do this. It is that power which is obtained by prayer, and which comes through the Inspirations of the Holy Spirit.

ILLUSTRATIONS.

The Toys.

My little son, who looked from thoughtful eyes
And moved and spoke in quiet grown-up wise,
Having my law the seventh time disobeyed,
I struck him and dismissed
With hard words and unkissed;
His mother, who was patient, being dead.
Then, fearing lest his grief should hinder sleep,
I visited his bed,
But found him slumbering deep,
With darkened eyelids, and their lashes yet
From his late sobbing wet.
And I, with moan,
Kissing away his tears, left others of my own;
For, on a table drawn beside his head,
He had put within his reach
A box of counters and a red-veined stone,
A piece of glass abraded by the beach
And six or seven shells,
A bottle with blue-bells,
And two French copper coins, ranged there with art
To comfort his sad heart.
So when that night I prayed
To God, I wept, and said:
Ah, when at last we lie with trancèd breath,
Not vexing Thee in death,
And Thou rememberest of what toys
We made our joys,
How weakly understood
Thy great commanded good,—
Then, Fatherly not less
Than I whom Thou hast moulded from the clay,
Thou'lt leave Thy wrath and say,
'I will be sorry for their childishness.'

C. PATMORE.

Trust your Heavenly Father.—The Rev. John Carter, in his student days, was spending a week-end in Manchester. The gentleman with whom he stayed told him that one of his children, a little girl of five years, came to him one evening with a new money-box, into which he was asked to put the first penny. Not having one in his pocket just then, he told the child to leave the box in his bedroom, where he would put in the penny, and she might come for it in the morning. With early light came all the children, eager for the box. The eldest seized it first and shook it, but there was no sound. 'There, Pa's forgot!' she said. For a moment the little one was dismayed; but immediately faith rose above the need of signs, and, confident in the promise and fidelity of her father, she exclaimed, 'No, it's stuck!' And faith was right, it had stuck.

ARCHIBALD MACCALLUM.

Dalrymple.

Mrs. Harriet Beecher Stowe, after the terribly sudden death of her eldest son, Henry, who was drowned in the Connecticut River, writing to her sister Catherine, says:

'What should we think of the crime of that human being who should take a young mind from circumstances where it was progressing in virtue, and throw it recklessly into corrupting and depraving society? Particularly if it were the child of one who had trusted and confided in him for years. No! no such slander as this shall the devil ever fix in my mind against my Lord and my God! He who made me capable of such an absorbing, unselfish devotion for my children, so that I would sacrifice my eternal salvation for them, He certainly did not make me capable of more love, more disinterestedness than He has Himself. He invented mothers' hearts, and He certainly has the pattern in His own, and my poor weak rush-light of love is enough to show me that some things can and some things cannot be done. Mr. Stowe said in his sermon last Sunday that the mysteries of God's ways with us must be swallowed up by the greater mystery of the love of Christ, even as Aaron's rod swallowed up the rod of the magicians.'

How much more.

List to the river hasting to the sea,
Boundless beyond the wave-lapped shore,
It murmurs ever, 'How much more?'

List to the lark that fadeth in the blue,
And would the mists of earth outsoar,
It singeth ever, 'How much more?'

List to the heart that love itself hath taught
The holy secret of heaven's blissful love,
It sayeth ever, 'How much more?'

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The Origin and Character of our Gospels.

By the late Dr. Friedrich Blass, Professor of Classical Philology in the University of Halle.

(*Translated by* Margaret Dunlop Gibson, *Hon. D.D. Heidelberg, LL.D. St. Andrews.*)

V.

Such is the account, as it appears to me, of the origin of our four Gospels. It is just as unquestionable that there were others besides them, as that these others, probably very short and defective, could not long maintain themselves, so that there is no hope of any possible recovery of them. Matthew and John had direct Apostolic authority, and along with them there was no other Gospel of an Apostle. For it was easy to see that the Gospel of Peter, of which important remains have lately been discovered, was spurious and of no value. It is compiled from our Gospel with the addition of some coarse fiction. Peter relates in the first person, singular and plural, and even calls himself, 'I, Simon Peter.'

Luke recommended himself by his completeness and his relation to Paul; Mark by his connexion with Peter. These two were as good as Gospels of Paul and Peter. Therefore the choice of these four and the limitation to them was not difficult, and was made naturally amongst the Christian communities, without council or Church court.

The Gospel of the Hebrews, the only one which, to our knowledge, could come into further consideration, was, in the first place, without the name of any author ('the Gospel according to the Hebrews'); in the second place, composed in Aramaic, and not translated for some time. It imputes the saying to Christ: 'My mother the Holy Spirit took me by one of my hairs and carried me to the great mountain of Tabor.' This Gospel, or a part of it, might very well be rediscovered with an ephemeral interest.

In the second century, the experiment was made to fuse into one the four Gospels, which have so much in common, after the Old Testament pattern of Genesis, etc. Perhaps Justin Martyr had already done this with the Greek original; but, at any rate, his pupil Tatian did it in a Syriac translation. But not even in Syria did this Gospel harmony hold its ground, but the 'separate Gospels' took its place. Had it turned out otherwise, we should have had a problem like that of Genesis, a very insoluble one, and one leading to false conclusions. Would not every one ascribe Mt $11^{25\text{ff.}}$ = Lk $10^{21\text{ff.}}$ to the authorship of John?

The Englishman[1] J. P. Mahaffy has lately written very sensibly about the whole literary *character* of the Gospels in a book called *The Silver Age of the Greek World.*

'There was, indeed, another literary work going on, during this century, of the first magnitude, as the result has amply proved; but it was in a remote corner of Hellenism, unknown, moreover, to the most learned and curious of the Greeks, to Dion and to Plutarch. For there, where Hellenism had to struggle with the force and ability of Judaism, teaching and learning with the interest of hate and the relish of antagonism, there, among the common people, were springing up those books on the life of Jesus which touch the hearts of men with a directness and force very foreign to the flowery and rhetorical arguments of a Philo or a Josephus. The simplicity, the natural vigour, the unconscious picturesqueness of these narratives are so remarkable that, even had they never laid any claim to inspiration, sound judges must have condoned their faulty grammar and poor vocabulary, and acknowledged in them at least the voice of honest men speaking from the heart, and thus endowed with one of the highest literary qualities. Whether these writers were indeed "Israelites" or not, they were, as writers, "without guile," and the fact that they all chose Greek for their medium has been one great cause of the persistence of Greek studies to this day. . . . What was more obvious, what more certain, than that such pictures as the opening scenes of St. Luke's Gospel or the Sermon on the Mount would be despised by the critics as the work of late-learning and self-taught people, who knew nothing of the art of expression or of the laws of composition? And yet the world has judged differently; the idyll of Bethlehem lives, while the idyll of Euboea lies buried in Dion; Herod the tyrant lives, while as the polished Hellenist he is forgotten; the metaphors on the mount, the parables by the way, have outlived the paradoxes of the Stoic, the rhetoric of the schools.'

This expresses powerfully what is true and weighty. The ignorance and neglect of the civilized world with regard to Judæa and Judaism was really surprising, and, behold, what was despised and contemptibly small has become world-renowned and gigantic, so that all that then seemed great, even Imperial Rome with its glory, has become small in comparison. There is not a village in Europe where Peter and John are unknown, and their names, the names of humble fishermen, are given to children as their best names. But why should I speak of Europe? All broad America must be added, and Australia, and much more. Even three centuries after the appearance of these books the contrast between former and present times was enormous. It is also remarkable what a mountain of literature has been heaped up over these small writings; first, their translation into 300 languages and dialects; then the expository and critical writings, the former from many centuries. It would be interesting, but not very easy, to estimate its extent here and there, and verify its proportion. There is nothing else like it in the whole world, and whoever does not know that, and has no eye for it, is decidedly wanting in education.

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[1] Dr. Blass is here unconsciously furnishing an illustration to his argument about 'the Jews,' as Dr. Mahaffy, we believe, is an Irishman.—M. D. G.

The Pilgrim's Progress.

By the Rev. John Kelman, M.A., D.D., Edinburgh.

Vanity Fair—The Persecution.

'They that were appointed to examine' the pilgrims began their examination by beating them and besmearing them with dirt. This auspicious beginning was an excellent prophecy of the end. Evidently this examination would not largely contribute to the world's information upon any subject except the state of the examiners' minds. An ancient Board of Examiners began their investigation into a case of reported resurrection from the dead by a resolution 'to put Lazarus to death.'

Dr. Dods has compared that resolution to the conduct of a Hindoo Pundit who smashed the microscope which had showed him that his theory of the universe was absurd. So far as eliciting truth goes, it is a senseless method. From the examiner's point of view, even in Vanity Fair, the beating was a mistake. The besmearing of them with mud was a much more clever policy. To impute motives, to raise slanders without authentication, to mingle the names of the men with the general idea of hypocrisy, was an effective policy. The populace soon tires of the spectacle of strangers being flogged; but the mud-throwing saves it the trouble of thinking, relieves it from the responsibility of judging upon evidence, and by rendering the victims contemptible sets it free to enjoy the lust of cruelty.

The cage into which the prisoners were next thrust, brings us back to one of the primitive methods which were fashionable in the 'good old days' for dealing with crime. Victor Hugo, in his *Notre-Dame*, vividly describes the rat-hole and the pillory of a still earlier century. Pickwick reminds us how recently the village pound was in use. Dr. Whyte, identifying the cage in modern times with the newspapers, gives us an all too-suggestive and convincing reminder that it is the forms rather than the essences of things that have changed in these enlightened days. The mingled impertinence and indecency of this method of dealing with persons or views which happen to be obnoxious to us, is sufficiently evident. Emphasize the fact that your victim is in your power, and quench pity by rendering his situation ridiculous, and you may go great lengths in gratifying your thirst for revenge. There are still such cages, set up in homes, workshops, churches, theatres, and, indeed, in all public and private places. David Scott, in his picture of this scene, has reminded us of the variety of types of human nature to which such an opportunity for malice as the cage affords may appeal. The philosopher is there—a modern Diogenes in his tub—the fop, the monk, the mother with her child. It is a sad account of poor human nature! One thing, however, must be added. There are cages like this which man constructs for his brother man, and there are other cages which a man constructs for himself. The man in the iron cage was a still more pitiable spectacle than those two. But he had put himself on exhibition.

The essential element in the punishment of the cage is enforced publicity. But that is always a dangerous weapon to use against a man. By degrees, the good as well as the evil in him will become conspicuous and impressive, and if there be much good in him there will certainly be a reaction of public feeling against those who encaged him. Daniel Defoe, in the pillory, found himself a hero enthroned rather than a martyr or a victim—so thoroughly had he won the favour of the English public. These pilgrims, whose crime was actually their innocence of crime, were bound to win in the end. They are a standing testimony to the fact that evil may be overcome with good. If a persecuted and slandered man will be brave enough to keep on his way, and to preserve his magnanimity, and watch for chances of helping his maligners, he is sure to have the best of it when truth comes to its own.

So it happened here, and without meaning to do it these men won a party in Vanity Fair, of men who began to reflect that there were some in the Fair more worthy to be put in the cage than these. The silent testimony of consistent character is bound to have its effect. The consciences of such as have consciences are on the side of character, and the intelligence of such as have intelligence. From the days of Nicodemus and Gamaliel until now, Christianity has had friends to protest against its persecution in the Sanhedrim.

The paragraph beginning 'Here, therefore, they called again to mind what they had heard from their faithful friend Evangelist,' does not occur in the First Edition. With time, the importance of Evangelist and his interventions increased in the view of John Bunyan, and with time also there seems to have come a greater tendency to dwell more upon the advantages of death over life for those who believe, for in this paragraph we also read that 'each man secretly wished that he might have that preferment'—*i.e.* of martyrdom.

This is touching, although it is not a very safe or wholesome line of thought to pursue. In *Grace Abounding*, we find sometimes the expression of a longing to die at once, that he might be out of danger. In other Christian lives it has run to a far greater extreme, and if any one is repelled by morbidness here, let him read the epistles of Ignatius, that he may see how much reserve Bunyan has after all been exercising. These epistles, in which the craving for martyrdom has come to be of the nature of a monomania, show us noble courage degenerating into a sentimentality, and even threatening to become a kind of inhuman and unclean passion. It is never safe for the spiritual balance of any man to go out of his way to meet an enemy, a trouble, or a temptation. Bunyan, however, was saved from such excess by his natural sanity and the fine instinctive balance of his mind and spirit. And this touch, in which the shadow of death falls so unmistakably upon the story before the trial has begun, has the power of a great unconscious artistry in it. The story is one of heroic courage, and faithfulness unto death, and we hear it with the laughter of Vanity Fair in our ears. It reminds us of the famous English story of Captain Douglas going down in the Thames with the ship which the Dutch had set on fire, while at Whitehall, King Charles II. was chasing butterflies with his ladies. It reminds us of an older scene, where Jesus fasted and fought out His battle against the world and its ideals on the mountain of Quarantana while below, almost within earshot, the Court of Herod feasted with wild revelries at Jericho.

How far John Bunyan was writing his account of this imprisonment and trial with his experiences of English law and justice in his mind, it would be difficult to say. Opinion is divided as to what these actually were, and Mr. Froude takes a much less serious view of his sufferings than Bunyan himself took. This, however, is not very convincing, as Mr. Froude's views on many things are so much less serious than John Bunyan's. Readers will decide for themselves, but it is certainly worth every reader's while to compare chapter vi. of Mr. Froude's *Bunyan* with the appendices to *Grace Abounding*.

The Trial.

It would not be easy to show that this trial is point by point modelled on Bunyan's own examinations. There is, indeed, the same freedom of repartee between examiner and prisoner, and there is the same boldness of statement in dangerous circumstances. But the model for this passage is almost certainly that of Judge Jeffries' courts, and parts of this account are almost literal reproductions of the trial of Algernon Sidney. The outburst of the judge, 'Sirrah, sirrah, thou deservest to live no longer,' etc., is exactly in the manner of Jeffries. In the history of persecution there have been two kinds of trial. Some have been (as in the ancient days of 'Diana or Christ') urged to recant, and unwillingly condemned. Others have been, as in this case, tried 'in order to their condemnation.' Witches used to be thrown into deep water by way of ordeal, and the ingenious mind of the times decided that if they were innocent they would sink and be drowned, while if they floated they were guilty and must be hanged. Faithful's trial was one of this latter kind. His condemnation was a foregone conclusion. This must be remembered in judging of his answers to the charges brought against him. His blunt outspokenness, which we have already noticed in his dealings with Talkative, has already the crackle of the faggots in it. It has been argued that 'a prisoner who admits that he has taught the people that their Prince ought to be in hell, and has called the judge an ungodly villain, cannot complain if he is accused of preaching rebellion.' That is true, but besides the fact of Faithful's constitutional directness of speech, it should be remembered that whatever he had said, the end would have been his burning, and that he knew it.

This trial stands in interesting contrast with that reported in *The Holy War*, when the prisoners are the aldermen of Diabolus, Mr. Atheism, Mr. Incredulity, Mr. Lustings, Mr. Forget-good, Mr. Hardheart, Mr. False-peace, etc. That trial is careful in its detail, dignified and constitutional. This one is rushed with indecent haste, the judge being so eager to get to the condemnation that he forgets to administer the oath to a witness, and is only reminded of the omission by the witness's eagerness to ruin the prisoner, leading him to strengthen his assertion by making it 'on oath' without being asked to do so.

The Indictment.

The indictment here bears a curious resemblance to two others. John Bunyan's own indictment in 1661 was that 'he hath devilishly and perniciously abstained from coming to church to hear divine service, and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord the King,' etc. The indictment in *The Holy War* is: 'Thou art here indicted by the name of Haughty, an intruder upon the town of Mansoul, for that thou didst most traitorously and devilishly teach the town of Mansoul to carry it loftily and stoutly against the summons that was given them by the captain of the King,' etc. There is one noteworthy omission from the present indictment—that of the word 'devilishly.' The reason for it is obvious. In Vanity Fair the prince and the devil are one.

The first count in this indictment was that Faithful had disturbed trade. This is an old story. From the earliest days of Christianity, persecution has grown acute when commerce was touched by the new doctrines. The first opponents of Christ were (as Professor Ramsay points out) the sellers of hay for the beasts of sacrifice in Ephesus. The image-makers of Ephesus, and the men whose hope of gains lay in the Philippian damsel with the spirit of divination, were the men who first framed this charge against Faithful. Bunyan's lawyers have certainly not been the last to frame it.

The second charge was that of stirring up commotion. The placid life of the Fair, where men lived on such particularly easy terms with one another and with themselves, was now no longer possible. It is a serious thing to stir up strife, and in itself it is certainly no sign of grace. Some dispositions have a positive genius for it, and their religious principles are firebrands in the community, or home, or workshop, until the place is habitable only when they have been got rid of. Enemies may indeed be a sign of righteousness, but they may also be a sign of rudeness, unpleasantness, and conceit. But there is a difference to be observed here between the various qualities of peace which may be thus disturbed. If the peace is that of honest and companionable men, each in his own fashion striving to follow God and righteousness in friendship with his neighbours, then the disturbance of it is a crime, even if it be in the name of Christ. But if the peace be, as in this case it was, nothing better than drugged conscience, both in individuals and in the community, then the sooner it is disturbed the better for all concerned.

The third charge was that of having won a party to their opinions—not so much a new charge as a new aspect of the second. To win a party is to confirm that state of commotion and strife which they had made, and to perpetuate it. But whether this be a virtue or a crime depends simply on the rightness or wrongness of the views they hold. There is all the difference in the world between the case of proselytizers winning a party for self-will, and truth winning a party for itself.

The Judge.

The main note of this trial is that all the personages introduced in it, except the prisoners, are bad. When such men as these are in the places of responsibility, 'the post of honour is a private station.' 'Such a verdict from such a jury,' is indeed itself an honour and a testimonial to any good man. But the whole malice and wickedness of the court is summed up in the name of the Judge—*Hate-good*. A whole theology, a whole psychology and ethical philosophy, as well as a deep and thorough knowledge of the Scriptures, are wrapped up in that name. The judge, indeed, had his human models—Judge Jeffries beyond all, whose savage cruelty, bullying, and undisguised unfairness have branded not himself only, but the age in which he was possible, for all time to come. Yet that ferocity which is said to have kindled a light in his eyes while he was condemning, that lust for railing which found in the enforced deference of a court of justice an opportunity for its atrocious and filthy gratification, seem to be phenomena that recur. Every now and then history produces a man whom a little brief authority affects in this fashion. Stevenson's picture of Lord Braxfield and his 'hanging face,' and his taunting of his victims, will recur to the minds of many. Fortunately for our country, such cases owe something of their conspicuousness, and the mark they have made upon the imagination of the land, to their rarity. Such a judge is here fitly chosen as the type and pattern of the Master-Sin, Hatred of good—that is, sin at the black heart and essence of it. Stripped of excuses and explanations, seen directly and with the severe eyes of conscience, the moral problem is a simple one. Good is set before us, and we have to say whether it shall be loved and chosen, or hated and rejected. To see the alternative clearly, and to say, with Milton's Satan, 'Evil be thou my good,' is to have chosen the supreme and lordly sin, to have deliberately adopted a sin against the Holy Ghost. We have already overheard Apollyon's frank profession of such sin—'I am an enemy to this prince: I hate his person, his laws, and his people.' Judge Hate-good has been an excellent learner in that school of the devil. This judge is a type which stands for the evil element that is in us all. In every court of judgment of the soul, where we pronounce upon the character of men or things, there are two voices that may be heard from the bench. Hate-good and Love-good both are there. Hate-good has the richer ermine and the louder voice; Love-good speaks too often inaudibly, like one who apologizes. Yet when the truth is known and realized, the gentle speaker will have most authority. Behind these two are the protagonists whom they love and hate—Good and Evil. He is wise who looks beyond the appearances of their representatives to these supreme facts of this world and the next, who boldly commits himself to the side of Good and dares to make Evil his enemy.

The Witnesses.

The three witnesses may possibly be portraits also. John Bunyan had had wide experience of misrepresentation, and could write on such a subject with authority. 'Therefore,' he says, 'I bind these lies and slanders to me as an ornament; it belongs to my Christian profession to be vilified, slandered, reproached, and reviled; and since all this is nothing else, as my God and conscience do bear me witness, I rejoice in reproaches for Christ's sake.' The most trying element in such witness, however, is the subtle fashion in which truth and falsehood are interwoven in it. It is true that—

A lie that is wholly a lie may be met and fought outright,
But a lie that is half of the truth is another matter to fight.

The words of the three witnesses are little more than a paraphrase of Faithful's own confessions. Yet they have the subtle power of putting every detail into a base instead of a heroic light. This is the fine art of lying.

Envy is the first of them, and he is so eager to speak that he is already in the full swing of his address (for such it is) before the judge remembers that the oath has not been administered. The name is suggestive. Whom did this man envy? There can be no question as to the answer. He envied Faithful. He envied him those 'principles of faith and holiness' at which he was sneering. He envied the man who, he swore, was 'one of the vilest men in our country.' He said these things because he envied him. His tongue was bitter because his heart was sore. In fact, men often envy Christians, although they refuse to have that for which they envy them. To know that another has the best of it, and yet to love that which you know to be worse, is a state of mind in which all that is false and bitter in human nature comes to its strength. Yet, if we could but remember it, that strength is but labour and sorrow, and no one deserves a man's pity so deeply as he who thus envies him. All who have had much experience in dealing with men must remember case after case in which the first bitterness and defiance has broken down suddenly into the confession of a heart miserably sore and empty. Poor Envy! he will envy Faithful more even than to-day, when he sees the faggots kindled for his burning!

The next witness was *Superstition*. They had a religion in Vanity Fair, and Superstition was its representative supporter. It was a religion of observances, whose demands were ceremonial, and which made no claim on either the conscience, the heart, or the intellect. It would have been interesting to overhear that reported conversation between Faithful and Superstition. Men talking two different languages could not have been more unintelligible to one another. The ritualist, with his mingled haughtiness and fear, is proud of his assertion that he neither knew, nor desired to know, the man he is helping to condemn. He does not like to think out problems, and his accusation amounts to little more than a general impression that Faithful had been attacking his religion. The sketch is drawn with Bunyan's usual insight.

Pickthank is the last witness. It is always painful to hear the words of good men reported by the bad. The report seems to rob them of their dignity, and give to them an evil infection. An old author has said of this passage that what Pickthank had heard Faithful say was, 'Other lords besides thee have had dominion over us, but by thee only will we make mention of thy name.' Pickthank, unlike Superstition, has known the prisoner a long time. And all that long time he has been watching for opportunities of stirring up personal animosities against Faithful, for ends of his own. 'It was his practice,' says a recent author of one of his characters, 'to approach any one person at the expense of some one else. He offered you an alliance against the some one else; he flattered you by slighting him; you were drawn into a small intrigue against him before you knew how. Wonderful are the virtues of this process generally.' True, no doubt, so far; and yet this way of making friends of the mammon of unrighteousness is not without its dangers. He who retails cutting words against another, associates himself with them and with the resentment they waken, and seldom is better loved for it in the end.

The Jury.

As we read over this atrocious list of impartial fellow-citizens, we feel that all hope for Faithful may now be abandoned. It is like a man about to be tried by the verdict of a lunatic asylum. Carlyle's words come to mind, when he says in *Past and Present*, 'Do but contrast this Oliver with my right honourable friend Sir Gabesh Windbag, Mr. Facing-Both-Ways, Viscount Mealy-mouth, Earl of Windlestraw.' This jury is but a repetition, in other personalities, of the combined characters of the judge and witnesses. It is peculiarly interesting to remember that, 'These words and this trial were quoted (January 25, 1848) by the Attorney-General, in Westminster Hall, in answer to the manner in which Dr. Hampden was then charged with heresy by the Puseyites' (Offor). Each of the jurymen has his little remark to make, each characteristic of the speaker, like Mr. Blindman's 'I see clearly.' Mr. No-good is of the family of the judge; Messrs. Love-lust and Live-loose remind us of Faithful's early temptations. Mr. Highmind, whose satisfactory and final opinion is embodied in the words 'a sorry scrub,' has caught the ear of Robert Browning for one of the pleasantries in his 'Andrea del Sarto.'

Faithful's Martyrdom.

The end of the trial was inevitable, and Faithful may have felt the freer in his replies from the consideration that his death was already resolved on. Bunyan had studied history in Foxe's *Book of Martyrs*, and the detailed circumstances of the execution may all be found there. But the chariot and horses come from an older book. To Bunyan, as he looked on at that judicial murder, was given the power of seeing the invisible, with which Elisha's servant had been gifted long ago. It was the martyrs' secret also, and nothing short of it could have explained the long story of the courage and endurance of the martyrs of the Cross. In his *Faculties and Difficulties*, Bishop Paget has a memorable passage in which he describes the Christian martyr waiting under the scowl of a hostile sea of faces, for the coming in of the lions. In no words could the impression be better conveyed of a soul that saw beyond and above the world.

So ended the earthly pilgrimage of Faithful. There are words in the *House of Lebanon* which have been aptly applied to him: 'Was not this man, think you, a giant? Did he not behave himself valiantly? Was not his mind elevated a thousand degrees beyond sense, carnal reason, fleshly love, and the desires of embracing temporal things? This man had got *that* by the end that pleased him; neither could all the flatteries, promises, threats, reproaches make him once listen to or inquire after what the world or the glory of it could afford. His mind was captivated with delights invisible. He coveted to show his love to his Lord by laying down his life for His sake. He longed to be where there shall be no more pain, nor sorrow, nor sighing, nor tears, nor troubles. He was a man of a thousand.' . . . 'These men had the faces of lions, they have triumphed in the flames.'

Christian was spared for further pilgrimage. The close of persecutions is generally as unaccountable as their origin. Political motives enter, the reaction and disgust of public opinion, and the actual advantage to the cause which is attacked, contribute to this result. Yet Christian felt that Faithful had the best of it. At least his was the easier part. While he had mounted up with wings as eagles, Christian must yet walk a long while and not faint.

* * *

Contributions and Comments.

Note on Colossians ii. 15.

THE meaning here is very difficult. The A.V. translates, 'And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.' The rendering of the R.V. is, 'Having put off from himself the principalities and the powers, he made a show of them openly,' etc.; and in the margin, 'Or, having put off from himself his body, he made a show of the principalities, etc.': while in the list of readings and renderings preferred by the American Committee, there is as follows: 'For "having put off from himself" read "having despoiled," and substitute the text for margin.'

The words are *ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν ἐν παρρησίᾳ θριαμβεύσας αὐτοὺς ἐν αὐτῷ.*

The translation of the A.V., 'having spoiled principalities and powers,' though adopted by Abbott (*Ephesians and Colossians*, 'International Critical Commentary') and by the American Revisers, seems to be unjustified. In v.^{8} quite a different word (*συλαγωγέω*) has been used to mean 'spoil,' 'let no man make a spoil of you.' Abbott writes that Christ spoiled 'the angelic powers in so far as they represent the law and thereby have power over men and doubly over those who do not fulfil it, that is (since ideally the law was valid for all men), not Jews only, but Gentiles also . . . the angelic powers who represented those *δόγματα*, having in view the fact that the *δογματίζειν* taught in Colosse, which the apostle is combating, was ultimately a *θρησκεία τῶν ἀγγέλων* (18. 23).'

'Απεκδυσάμενος means 'having stripped or put off.' It occurs in chap. 3^9, 'having stripped off the old man with his deeds,' and in its form as a noun it is also found in chap. 2^{11}, 'in the putting off of the body of the flesh,' that is, the whole body of the carnal affections has been put off in our union with Christ. These two passages therefore speak of Christian believers as having put off 'the old man,' 'the body of the flesh.' But in the verse before us it is Christ who 'put off from himself.' What was it, then, that He put off from Himself upon the cross? Two answers are open to us. First, that He unclothed Himself of the flesh. This is Augustine's rendering; it is also that of the Syriac Peshitta, 'and by putting off His body. In 2 Co 5^4 a cognate and analogous word is used in this sense, 'not that we wish *ἐκδύσασθαι ἀλλ' ἐπενδύσασθαι*, to be unclothed but clothed upon.' The meaning then would be that Christ stripped Himself of the body, bowed His head not only to the ordinary conditions of humanity, but became obedient unto death; divested Himself not merely of earthly glory when offered to Him, but stooped till He reached the utmost humiliation possible, death, and death because of the righteous verdict of the law against our sin. Thus He stripped Himself of all, and, expiring amid the shame of the cross, He triumphed over all that had wrought the ruin of man. Viewing *ἀπεκδυσάμενος* in this sense, the meaning would be, 'divested of the flesh, he triumphed over the powers of evil.' But it is somewhat venturesome to draw this meaning from a participle used absolutely and followed by no accusative. And if St. Paul meant this, that Christ put off 'the body of his flesh,' why, it may be asked, does he not use these words, for he has already employed them in chap. 1^{22}? This translation, however, gives a good meaning.

But the other possible answer is that Christ put off from Himself the principalities and powers. And the order of the words, as the apostle wrote them, would seem to imply that this is what he meant. The question at once arises, *What* principalities and powers? If we reply that Christ put off from Himself heavenly principalities and powers, *i.e.* good angels, the meaning is unique. It is a truism that Christ's redeeming work was wrought by Himself alone without help from the angels. But would this be meant by so strong a word as 'having put off from himself'? Besides, the Colossian false teachers did not hold that the angels assisted Christ in His work upon the cross: their doctrine of angels was not developed on those lines, but was quite different—that the angels in themselves and in their own power were mediators to be worshipped, mediators between God and sinful man. Such worship of the angels made the cross of Christ superfluous. Lukyn Williams thinks that 'they represent the spiritual powers that attended on Christ to help Him, as in accordance with Jewish belief they helped all who tried to do right. The thought will then be that in the final scene He stripped Himself of these His usual attendants. He thus showed up these powers, to whom the Colossians were bid submit by the false teachers, as wholly unnecessary and useless. Even on the cross Christ could do without them. So far from availing Himself of them, He drew them, as He drew Christian men (2 Co 2^{14}), even in His train.' An explanation of this kind is certainly peculiar.

One other meaning is open to us, that the principalities and powers were evil beings. This is Lightfoot's explanation. His rendering is 'Taking upon Him our human nature, He stripped off and cast aside all the powers of evil which clung to it like a poisonous garment'; that is, Christ stripped off the conditions of earthly life which gave to evil spirits a grasp or an occasion against Him.

But did the powers of evil in any way surround Christ, as a garment surrounds the body? The expression is very strange and unusual, but there are similar or parallel phrases, *e.g.* in the Messianic Psalms. Thus Ps 40^{12}, 'Innumerable evils have compassed me about: mine iniquities have overtaken me, so that I am not able to look up.' In some such way was Christ beset by the temptations of the devil. His very humanity was the occasion of His being beset by the powers of evil. The forty days' temptation was certainly not the only occasion when He was beset by these powers; we are expressly told so, Lk 4^{13}.

The meaning therefore would be that on the cross our Lord, by submitting to death for the sin that we had done, stripped off from Himself the powers of evil, so that when His sufferings and His redemption were finished, those evil powers could neither tempt nor even approach Him again; which we know is true. When Calvary was past, there was no more suffering or temptation, for the sin of the world had been carried away. He stripped off from Himself the principalities and the powers; He made a show of them openly, having triumphed over them on the cross.

JOHN RUTHERFURD.

Renfrew.

The 'Cicero Touch' in the Athanasian Creed.

IN view of (*a*) the probable influence of Augustine's writings upon the terminology, as well as upon the doctrine of the *Quicunque Vult*, and (*b*) the known influence of Cicero's works upon Augustine (cf. *Conf.* lib. III. cp. iv. v.), the following parallels seem worth noting—

Quicunque Vult.	*Pro M. Caelio Oratio.*
2. Quam nisi quisque INTEGRAM INVIOLATAMQUE SERVAVERIT . . . peribit.	Cp. V. § 11. Sed qui prima illa initia aetatis INTEGRA atque INVIOLATA praestitisset. . . .
	Pro Rabirio.
	Cp. iv. § 11. Ego . . . qui castam concionem SANCTUM Campum INVIOLATUM corpus omnium civium Romanorum INTEGRUM ius libertatis defendo SERVARI oportere.

Praesto is used several times by Cicero in the sense of *Servo*. Cf. *Pro Lege Manilia*, cp. xvi. § 47, xviii. § 55, xxiv. § 70; *Ad Atticum*, x. 4, 5. *Integer* and *inviolatus* seem to occur often enough separately, but are there many instances of their juxtaposition?

H. F. B. COMPSTON.

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The Exegesis of Christian Science.

THE paper contributed to your July number by the Rev. Herbert W. Horwill, under the title of 'The Exegesis of Christian Science,' was conceived, I am certain, in the wish to place the teaching of Christian Science fairly and clearly before your readers. Whether this could have been done within the limits of the space at his disposal, I will not presume to say, but I will venture to affirm that his attempt has not demonstrated that it can. It is obvious that any attempt to present an unfamiliar phase of truth intelligently demands an elaboration and a precision which can largely be dispensed with in considering one which is familiar. When, therefore, an examination of the exegesis of Christian Science is reduced in a large degree to sentences torn from their context and presented as antitheses to a preconceived view, it is obvious that many of the principal requirements of criticism have been neglected.

This being so, I should be all the more grateful if you would allow me to review one or two of the more defined of Mr. Horwill's objections. He seems to reject Mrs. Eddy's contention that the spiritual interpretation of the Bible text is the most important one, and he selects for comment, amongst other passages, the account in Genesis of Jacob's struggle with the angel. Now, as a matter of fact, Mrs. Eddy's contention is not a new one. It is perfectly certain that the Jews interpreted these stories allegorically, and that the Early Christian Church followed their example. In the second century, Celsus, disturbed by the growth of Christianity, composed his ἀληθὴς λόγος, and though this treatise has disappeared, the reply of Origen remains, and with its help it is possible to reframe much of the attack. From this it is perfectly clear that the Roman philosopher charges the Church of the second century with doing exactly what Mr. Horwill objects to Mrs. Eddy doing. The Jews and the Christians, he evidently said, explain all these legends allegorically, and they well may, for they are all illusionary. Eighty years later Origen found this attack still so damaging to the Christian cause that he deemed it necessary to reply, and his reply insists strongly on the very points to which Celsus had taken exception. Adam, he said, I am quoting Mr. Froude's paraphrase, 'was Adam, but he was also human nature. He and the story of Paradise constituted an allegory. The Canaanites represented the Israelites' own evil dispositions; the children of Babylon who were to be dashed against the stones, were their own wicked thoughts and inclinations, which they were ordered to tear out and fling from them.' If, therefore, Mr. Horwill is prepared to condemn Mrs. Eddy in this respect, he must logically be prepared to condemn the Church of the second and third centuries.

One other example must suffice. Mr. Horwill takes exception to Mrs. Eddy's explanation of the word 'soul,' as if, he says, the natural meaning of the term was not already sufficiently spiritual. But what Mrs. Eddy has really done has been to point out that the word 'soul' though commonly used to-day in a spiritual sense, by no means always has a spiritual sense in the text of the Bible. Of this, again, there can be no question. There is no saner critic in the country than Dr. Driver, and this is what Dr. Driver says of the use of the word 'soul.' 'A soul (*nepesh*), in the psychology of the Hebrews, is not peculiar to man; it is the principle of life and sensibility in any animal organism.' It is in this sense it is almost invariably used in the Old Testament, and the term used in the New Testament (ψυχή) is the practical equivalent to it.

I should like to follow Mr. Horwill's argument step by step, but I hesitate to trespass further upon your space. Enough, I think, has been said to show that Mrs. Eddy's exegesis of Christian Science is not quite so devoid of scholarship as he would seem to suggest.

FREDERICK DIXON.

London.

Almug.

It is perhaps as well to warn unwary readers that a first-rate authority on botany may be an unsafe guide on the treacherous ground of etymology, in which, unfortunately, great hosts of specialists in other fields have vainly imagined themselves at home. I cannot argue the technical points here, but may assure your readers that Dr. J. W. Donaldson's manipulations of *Borusthenes* could afford nothing but amusement to any modern philologist, and that the new attempt to reshuffle the letters of *almug* so as to fit *smilax* cannot be taken more seriously. Mr. Henslow's interesting paper is therefore like many an otherwise excellent sermon—it would be perfect if only it had stopped before the 'Lastly.'

JAMES HOPE MOULTON.

Didsbury.

Entre Nous.

A New Testament Lexicon.—Professor Deissmann, of Heidelberg, has written to say that he is engaged on a Lexicon of New Testament Greek. This after reading the note on the subject in The Expository Times for August. He has been working on it for several years, and has collected a great deal of material. And now he has begun the working out of it.

New Light on the New Testament.—The articles under this title which Professor Deissmann contributed to The Expository Times have now been issued in book form under the same title (T. & T. Clark; 3s. net). The whole of the matter has been revised, and most useful indexes of subjects, Greek words, and Scripture Texts have been added.

A Lexicon of Patristic Greek.—A Lexicon of Patristic Greek has long been a desideratum amongst theologians. Sophocles' Lexicon and Suicer do something, but neither is anything like exhaustive. An attempt is now being made to supply the need, and competent scholars are being invited to assist in the collection of materials. The idea originated with the Central Society of Sacred Study, and its Warden, Dr. Swete, Regius Professor of Divinity in the University of Cambridge. Members of that Society are specially invited to help, but the co-operation of other scholars is also desired and will be welcomed. Communications from any persons who can volunteer to assist in the work will be gladly received by the Rev. Dr. Redpath, 10 Idol Lane, London, E.C., who has undertaken to act as Editor. The present idea is to include the Greek Fathers down to 500 A.D., though, if sufficient workers can be found, it might be extended as far as John of Damascus (750 A.D.).

Corban.—The *Jewish Quarterly Review* is reviewed in the *Jewish World* for August 9. Of Mr. Hart's article, 'Corban,' the reviewer says: 'The effect of it on the reader is not unlike that of a play by Bernard Shaw. One finishes with half a dozen conflicting theories as to what the writer has really been trying to prove.'

The Single Volume D.B.—The Single-Volume Dictionary of the Bible is making steady progress, and should be ready very soon It will make a handsome and at the same time a handy volume of about 900 pages. The publishers have fixed the price at 20s. net. All the articles are freshly written and signed.

The Great Text Commentary.—The best illustration this month has been sent by the Rev. Archibald MacCallum, United Free Church Manse, Dalrymple, to whom a copy of Davidson's *The Stoic Creed* has been sent. Illustrations for the Great Text for October must be received by the 1st of September. The text is Lk 13^{24}.

The Great Text for November is Lk 15^{10}—'Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.' A copy of Hodgson's *Primitive Christian Education*, or Davidson's *The Stoic Creed*, or Reid's *Jesus and Nicodemus*, or Gwatkin's *The Eye for Spiritual Things*, will be given for the best illustration. Illustrations must be received by the 1st of October.

The Great Text for December is Lk 15^{20}—'And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.' A copy of Deissmann's *New Light on the New Testament* and of Walker's *What about the New Theology?* will be given for the best illustration. Illustrations must be received by the 1st of November.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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